Āpastamba-Śrauta-Sūtra

(Text with English Translation and Notes)

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VOLUME - I

BY

G.U. THITE

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INTRODUCTION

(1) The Śrautasūtras are an important part of the Kalpa-Vedāṅga. They deal with the ritual called Śrauta for which the performer must be an Āhitāgni (i.e. one who has established the three sacred fires). An Āhitāgni is basically a married man belonging to one of the three classes viz. Brāhmaṇa, Kṣatriya or Vaiśya. When a man belonging to one of these classes gets married it becomes obligatory on his part to worship the fire in the presence of which he got married. This fire is called *gṛhya* (domestic) fire. The married man (*gṛhastha*) maintains the domestic fire and performs all the domestic ritual in that fire. If he is rich and capable enough, he may like to establish the Śrauta-fires and then perform the Śrauta-ritual. The Śrauta-fires are called Gārhapatya, Āhavanīya and Dakṣiṇa. The Śrautasūtras describes the Śrauta-ritual. Each one of the Śrautasūtras belongs to a particular Veda. They describes the duties of the priests belonging to that Veda in particular, but occasionally refer to the duties of the other priests also. To the Ṛgveda belong following priests: Hotṛ, Maitrāvaruṇa, Acchāvāka, Grāvastut; to the Yajurveda: Adhvaryu, Pratiprasthātṛ, Neṣṭṛ, Unnetṛ; to the Sāmaveda: Udgātṛ, Prastotṛ, Subrah-maṇya, Pratihartṛ; and to the Atharvaveda: Brahman, Brāhmaṇācchaṁsin, Potṛ, Āgnīdhra.

(2) The Śrauta-rituals are mainly of two types: i) Havir-yajñas (Iṣṭis) and ii) Somayajñas. The New and Full-moon-sacrifies (Darśapūrṇamāsau) form the basic paradigm of the Havir-yajñas. Agniṣṭoma forms the basic paradigm of the Soma-Sacrifices. The Somayajñas are divided into three categories which are based upon the duration of the performance as well as peculiarities of the performance as such: i) Ekāha one-day-sacrifices; ii) Ahīna: sacrifices being performed for two to

twelve days iii) Sattra: Sacrifices being performed for twelve days or more number of days. The longest sacrifices mentioned by the ritual texts are to be performed for one thousand years.

(3) The Veda has different branches (śākhās) and accordingly there are different Śrautasūtras belonging to different vedic branches. It is well-known that may branches are now known only through the names and the literature belonging to these branches is now not available. At present following Śrautasūtras are available. 1) Ṛgveda: Āśvalāyana and Śāṅkhāyana. They describe the duties of the Hotṛ and his assistants. 2) White Yajurveda has Kātyāyana-Śrautasūtra which describes the duties of the Adhvaryu and his assistants. This Śrautasūtra is supposed to be belonging to both the recensions of the white Yajurveda viz. Mādhyandina and Kāṇva. The Black Yajurveda has many branches. The Taittirīya-Branch of the Black Yajurveda has six Śrautasūtras. They are as follows: Baudhāyana, Bhāradvāja, Āpastamba, Satyāṣāḍha - Hiranyakeśin, Vaikhānasa, and Vādhūla. The Maitrāyaṇī branch of the Black Yajurveda has two Śrautaśutras, viz. Mānava and Vārāha. Kāṭhaka-Branch of the Black Yajurveda also had a Śrautasūtra viz. Kāṭhaka Śrautaśutra, but it is available only in the form of a few fragments. 3) Among the Śrautasūtra of the Sāmaveda Lāṭyāyana (Kauthuma-Branch) and Drāhyāyaṇa (Rāṇāyanīya-branch) Śrautasūtras are available. They give details of the duties of Udgātṛ and his assistants. 4) Vaitāna Śrautaśutra is a text belonging to the Atharveda. It deals with the ritual duties of Brahman and his assistants. The Sūtras of Āpastamba, Hiraṇyakeśin and Manava contains details of the Hotṛ's duties also. These three Śrautaśutras and Sūtras of Baudhāyana and Bhāradvāja also mention the duties of the sacrificer. Most of the Śrautaśutras contain sections on the duties of the Brahman.

4) The three Śrautaśutras of the Taittirīya-Branch of the Black Yajurveda viz. Bhāradvāja, Āpastamba and Satyāṣāḍha-Hiraṇyakeśin form one group. Bhāradvāja is sometimes more concise but by and large these three Śrautasūtras very much similar to each other as far as the ritualistic details, style and

vocabulary are considered. In comparision to Baudhāyana, they are less diffuse and more concise. They also contain many references to the other schools. Therefore they are more rich than Baudhāyana as far as the contents are considered.

5) Āpastamba probably belonged to a period later than that of Bhāradvāja. They are very similar to each other in style, structure and order of subjects (except a few details). Sometimes even the wording in both the texts is identical. Āpastamba's rules are at times ampler and somewhat curious. Āpastamba, like Baudhāyana places Mantras before injunctions. In this respect, he differs from Bhāradvāja. Āpastamba quotes more authorities than Bhāradvāja. Āpastamba quotes the views of Āśmarathya and Ālekhana. There are many references to the views of *eke* (some). Here actually the views of Bhāradvāja are indirectly mentioned. Āpastamba contains more references to the Brāhmaṇa-texts than Bhāradvāja. The Vājasaneyakam (Brāhmaṇam) is mentioned more than fifty times. But only a few of these references are found in the Śatapatha-Brāhmaṇa in the same form. Many of these references do not occur in the ŚB at all; some are even contradicted by the ŚB and Kātyāśs. The references to the Ṛgveda (Bahvṛca) Brāhmaṇa are similar to those of the Kauṣītaki-Brāhmaṇa, but Āpastamba's text of the ṚV-Brāhmaṇa is not identical with the Kauṣītaki-Brāhmaṇa. Āpastambaśrautasūtra contains modified mantras and mantras from other Saṁhitās even when Taittirīyas have their own mantras for a particular ritual. Sometimes Āpastamba follows other texts (e.g. V. 3.16 follows MS I. 6.8) contradicting his own Brāhmaṇa (viz. Taittirīya Brāhmaṇa I. 1.2.8) (For paragraphs 4 and 5 cf. J. *Gonda, A History of Indian Literature, The Ritual Sūtras*, Wiesbaden, 1977).

(6) Contents of Āpastambaśrautasūtra:—

Praśnas 1-4. Darśapūrṇamāsas, Yājamāna

5. Agnyādheya (Establishment of fires) 5.26-79 Punarādheya (Re-establishment of fires).
6. Agnihotra 6.16-31. Agnyupasthāna (Praise of Agni).

22.25-28. Sava (-sacrifices).

23. Sattras (sacrificial sessions).

24.1-4. Paribhāṣās (General Rules).

24.5-10. Pravaras (list of important sages in various families).

24.11-14. Hautraka (the Duties of the Hotṛ-priest).

(7) It will be thus seen that Āpastambaśrautasūtra is a model of Taittirīya-manual containing numerus aspects of Vedic ritual although there are some problems regarding the complicated relations between the Sūtras and its basic texts (contrast *Gonda*, *The Ritual Sūtras*, I. 521). This text has been critically edited alongwith the commentary of Rudadatta by R Garbe in three volumes (Calcutta, 1882, 1885, and 1902). This edition was re-edited by C. G. Kashikar, (Delhi, 1983) along with some correction and emendations to the text. For the present translation Garbe's edition is the basis. Kashikar's corrections and emendations have also been accepted. Āpastambaśrauta-sūtra was translated into German by W. Caland (*Das Śrautasūtra does Āpastamba* I, Göttirgen-Leipzig, 1921, II, Amsterdam 1924, and III, Amsterdam, 1928).

(8) There is a general agreement among the scholars in connection with the place and time the Āpastambaśrautasūtra. It has been accepted by scholars that Āpastamba belonged to the Āndhra-region in the South India. He might have lived not later than the fifth century B.C. His work is one of the comparatively younger works but not one of the youngest works (cf. Garbe vol. III. p. XV-XVI).

(9) The language and style of the Āpastambaśrautasūtra has a lot of similarity with those of the classical Sanskrit. But still there are some peculiarities and archaisms in the text. Bühler has rightly observed that the ritualists in general were deficient in their education (ZDMG, XL, p. 705). This is correct in later times as well as modern times also. In Āpastamba-śrautasūtra the optative third person singular takes *yīta* rather than *yeta* (e.g. *prakṣālayīta*, *abhiprāśayīta* etc.). The tmesis which is a

peculiarity of ancient vedic language is found in ĀpŚS also *abhi vā mantrayeta*: IX 6.11; *abhi ca ghārayet* XIII.·2.9 etc. In the word *durvarāhaiḍakaḥ* (IX. 10.5) there is a double Sandhi. Some other irregularities and Prakṛtisms are as follows: *ṛtve* (instead of *ṛtviye*); *aṇikāṣam* (II. 11.3, instead of *anikāṣam*, *vyṛṣaṇ* (II. 14.4, instead of *vyṛṣan*) etc. The words like *ghoṭa* (horse) (XV. 3.12), *tambala* in *tambalavīṇā* (XXI. 17.16; 19.3) are borrowings from local languages (for these and similar more examples see Garbe, Āpśs, III. p. Vff.)

(10) I draw the attention of the readers to the translation of the following text places from the Āpastamba-śrautasūtra in this work:

VIII.18.5; IX.4.11; IX.14.11; X.5.11-13; X.24.3; XII.5.6; XIII.13.9; XIV.22.13; XVI.35.10; XVII.5.3; XVIII.7.8; XVIII.8.14; XVIII.8.19; XVIII.19.8; XVIII.22.3; XIX.15.9; XX.25.1; XXI.3.3; XXII.2.23; XXII.14.22; XXIII.7.7.

Everywhere I translate the word Puroḍāśa with the English Expression "bread". Generally the translators in English German, French use the word "cake" or a corresponding word to "cake". If we take into consideration the preparation of Puroḍāśa we notice that it is simple-most form of a "bread" rather than of a "cake". Moreover cake is always sweet. Bread is rather "tasteless", as is Puroḍāśa. Further, in actual practice, the followers of Black Yajurveda roast the flour of rice in an iron pan and then pour water on it. This is similar to the preparation of the South-Indian food-item called "*upmā*". In the Vedic texts there is no support for this. The followers of white Yajurveda do not do this. They prepare the bread by keeping a ball of flour mixed with water and by convering it with fire. The followers of Black Yajurveda, after preparing a thing similar to *upmā*, keep it on the potsherds and cover it with fire. The followers of Black Yajurveda belong to South-India; that is the reason, perhaps, why their preparation of the sacrificial bread is influenced by the preparation of *upmā*.

I translate the word *valmīka-uapā* by the following expression: "fossilized ant-hill".

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(English Translation with Notes)

॥ श्रीः ॥

NEW AND FULL-MOON-SACRIFICES

I.1

अथातो दर्शपूर्णमासौ व्याख्यास्यामः॥१॥

1. Now we shall explain the new and full moon-sacrifices.

प्रातरग्निहोत्रं हुत्वान्यमाहवनीयं प्रणीयाग्नीनन्वादधाति॥२॥

2. After having performed the morning Agnihotra, having brought forward another (fire to the place of) Āhavanīya (from the Gārhapatya) (the Adhvaryu) adds fuel to the fires[1].

1. in the manner mentioned in 4-7.

न गतश्रियो ऽन्यमग्निं प्रणयति॥३॥

3. In the case of a (sacrificer who is) Gataśrī,[1] he does not bring forward another fire.

1. For Gataśrī see I.14.9. A sacrificer who is a scholar of Veda or a leader of the village or a Kṣatriya going to be a king is called Gataśrī (literally : rich).

देवा गातुविदो गातुं यज्ञाय विदन्त। मनसस्पतिना देवेन वाताद्यज्ञः प्रयुज्यतामिति जपित्वा ममाग्ने वर्चो विहवेष्वस्त्वित्याहवनीयमुपसमिन्द्धे। उत्तरया गार्हपत्यमुत्तरयान्वाहार्यपचनम्॥४॥

4. Having muttered *devā gātuvido gātuṁ yajñāya vindata...*[1] with *mamāgne varco vihaveṣvastu ....*[2] he enkindles the Āhavanīya (fire), with the next (verse)[3] the Gārhapatya, with the next[4] the Anvārhāryapacana (Dakṣiṇa) (fire) (by adding fuel).

1. TS III.7.4.1; see also III. 13.2

2. TS IV. 7.14.a;
3. TS IV.7.14.b.
4. TS IV. 7.14.C.

तिसृभिस्तिसृभिर्वा॥५॥

5. Or (he enkindles the fires) each with three (verses).

उत्तमां तु जपेदाहवनीये वादध्यात्॥६॥

6. He may, however, (simply) mutter the last verse or may put (fuel-sticks) in the Āhavanīya (with that verse).

व्याहृतीभिरन्वाधानमेके समामनन्ति॥७॥

7. In the opinion of some (ritualists)[1] the act of adding fuel sticks (should be done) with the Vyāhṛtis.[2]

1. Rathītara: See Baudhāśs XX.1; Kātyāśs II. 1.6.
2. Viz. *bhūḥ, bhuvaḥ, svaḥ.*

संनयतः पलाशशाखां शमीशाखां वाहरति बहुपर्णां बहुशाखामप्रति-शुष्काग्रामसुषिराम्॥८॥

8. In the case of (a sacrificer) who performs the Sāṁnāyya (ritual) (the Adhvaryu) brings a Palāśa-branch[1] or a Śamī-branch which has many leaves, many sub-branches, one the end of which has not been dried out and one which is not hollow.[2]

1. Cf. TB III. 2.1.1.
2. For the use of this branch see I. 2.2ff; 1.6.7.

यं कामयेतापशुः स्यादित्यपर्णां तस्मै शुष्काग्रामाहरेदपशुरेव भवति। यं कामयेत पशुमान्स्यादिति बहुपर्णां तस्मै बहुशाखामाहरेत्पशुमन्तमेवैनं करोतीति विज्ञायते॥९॥

9. In the case of (a sacrificer) about whom he (the Adhvaryu) desires "May he be devoid of cattle", he should bring a (branch) which is without leaves and one the end of which is dried out; (the sacrificer) definitely becomes devoid of cattle; in the case of (a sacrificer) about whom he desires, "May he be possessor of cattle, he should bring a (branch) which has many leaves and many (sub-) branches, he makes him possessor of cattle definitely—"This is known (from a Brāhmaṇa-text)[1].

1. TB III. 2.1.2

सा या प्राच्युदीची प्रागुदीची वा भवतीषे त्वोर्जे त्वेति तामाच्छिनत्ति॥१०॥

10. The branch which is pointing towards the east or towards the north or towards the north-east, (the Adhvaryu) cuts it with *iṣe tvorje tvā.*[1]

1. TS I.1.1.a.

अपि वेषे त्वेत्याच्छिनत्त्यूर्जे त्वेति संनमयत्यनुमार्ष्टि वा॥११॥

11. Or with *iṣe tvā* he cuts, with *ūrje tvā* he makes it straight or moves his hand from the thick side towards thin side.

I.2

इमां प्राचीमुदीचीमिषमूर्जमभिसंस्कृतां बहुपर्णामशुष्काग्रां हरामि पशुपामहमित्याहरति ॥१॥

1. (the Adhvaryu) brings (the branch) with *imāṁ prācīmudīcīm.....*[1]

1. TB III. 7.4.8.

वायव स्थोपायव स्थेति तया षडवरार्ध्यान्वत्सानपाकरोति॥२॥

2. With *vāyava sthopāyava stha*[1] he drives away at least six calves (from their mother-cows) by means of it.

1. TS I. 1.1.b.

दर्भैर्दर्भपुञ्जीलैर्वा॥३॥

3. Or (he may drive away) by means of Darbha-blades or by means of clumps of Darbha-blades.

देवो वः सविता प्रार्पयत्विति शाखया गोचराय गाः प्रस्थापयति॥४॥

4. With *devo vaḥ savitā prārpayatu*[1] he sends forth the cows towards the pasture by means of the branch.

1. TS I. 1.1.d-e.

प्रस्थितानामेकां शाखयोपस्पृशति दर्भैर्दर्भपुञ्जीलैर्वा॥५॥

5. By means of the branch or by means of the Darbha-blades or by means of the clumps of the Darbha-blades, he touches one of the (cows) going (out for grazing towards the pasture).

आप्यायध्वमघ्निया इन्द्राय देवभागमित्येके समामनन्ति। महेन्द्रायेत्येके॥६॥

6. According to the opinion of some (ritualists) (he should use the words) *āpyāyadhvaṁ aghniyā indrāya devabhāgam* (in the formula mentioned in Sūtra 4). According to some (others) (he should use the word *mahendrāya* (instead of *indrāya* in the fromula mentioned just now).

इन्द्रं निगमेषूपलक्षेयेदिन्द्रयाजिनो महेन्द्रं महेन्द्रयाजिनः॥७॥

7. He should use the word *indra* in the formulae (to be used in the Sacrifice), of (a sacrificer) offering *(sāṁnāyya)* to Indra; .... the word *mahendra* ...... of ....offering ... to Mahendra.[1]

1. See I.14.9-14 where the details about the sacrificer who can offer to Mahendra are given.

शुद्धा अपः सुप्रपाणे पिबन्तीः शतमिन्द्राय शरदो दुहानाः। रुद्रस्य हेतिः परि वो वृणक्त्विति प्रस्थिता अनुमन्त्रयते॥८॥

8. He addresses (the cows) going (to the pasture) with *śuddhā apaḥ suprapāṇe...*[1]

1. TB II. 8.8.12; MS IV. 1.1.; TS I. 1.1.f.

ध्रुवा अस्मिन्गोपतौ स्यात बह्वीरिति यजमानस्य गृहानभिपर्यावर्तते॥९॥

9. With *dhruvā asmin gopatau syāta bahvīḥ...*[1] he returns to the house of the sacrificer.

1. TS I. 1.1.g.

यजमानस्य पशून्पाहीत्यग्निष्ठे ऽनस्यग्न्यगारे वा पुरस्तात्प्रतीचीं शाखामुपगूहति पश्चात्प्राचीं वा॥१०॥

10. With *yajamānasya paśūn pāhi*[1] he conceals (the branch) either upon the agniṣṭha-cart[2] or in the fire-chamber in the eastern part with its point to the west or in the western part with its point to the east.

1. TS I.1.1.h.
2. The cart standing near the fire. See I.17.5.

यो वा अध्वर्योर्गृहान्वेद गृहवान्भवति। आ चतुर्थात्कर्मणो ऽभिसमीक्षेतेदं

करिष्यामीदं करिष्यामीत्येते वा अध्वर्योर्गृहाः। य एवं वेद गृहवान्भवतीति विज्ञायते॥११॥

11. "He who knows the house of the Adhvaryu becomes a possessor of house. Upto the fourth ritual activity, he (the sacrificer) considers, 'I shall do this, I shall do this'. This is the house of the Adhvaryu. He who knows thus becomes a possessor of a house—" thus is known from a Brāhmaṇa-text.

I.3

उत्तरेण गार्हपत्यमसिदो ऽश्वपर्शुरनडुत्पर्शुर्वा निहिता॥१॥

1. Towards the north of the Gārhapatya (fire) a sickle or a horse's rib or a bull's rib is placed[1] .

1. TB III. 2.2.1 mentions only the horse's rib.

देवस्य त्वा सवितुः प्रसव इत्यसिदमश्वपर्शुं वादत्ते तूष्णीमनडुत्पर्शुम्॥२॥

2. With *devasya tvā savituḥ prasave...*[1] (the Adhvaryu) takes the sickle or the horse's rib in his hand; silently (i.e. without any formula) (he takes) the bull's rib in his hand.

1. TB III. 2.2.1.

यज्ञस्य घोषदसीति गार्हपत्यमभिमन्त्र्य प्रत्युष्टं रक्षः प्रत्युष्टा अरातय इत्याहवनीये गार्हपत्ये वासिदं प्रतितपति॥३॥

न पर्शुम्॥४॥

3-4. Having addressed the Gārhapatya (fire) with *yajñasya ghoṣadasi...*[1] he heats the sickle on the Āhavanīya or Gārhapatya with *pratyuṣṭaṁ rakṣaḥ pratyuṣṭā arātayaḥ;*[2] (but) not the rib.

1. TS I. 1.2.a.
2. TS I. 1.2.b.

प्रेयमगादित्युक्त्वोर्वन्तरिक्षमन्विहीति प्राचीमुदीचीं वा दिशमभिप्रव्रज्य यतः कुतश्चिद्दर्भमयं बर्हिराहरति॥५॥

5. Having uttered *preyamagāt...*[1] having gone towards the eastern or northern direction with *urvantarikṣam anvihi...*[2] he brings sacrificial grass *(barhis)* consisting of Darbha-blades from any place (where it is available).

1. TS I. 1.2.c.
2. TS I. 1.2.p.

देवानां परिषूतमसीति दर्भान्परिषौति॥६॥

6. With *devānāṁ pariṣūtam asi...*[1] he traces a line round the Darbha-blades.

1. TS I. 1.2.d-e.

विष्णो स्तूपो ऽसीत्यभिप्रेतानामेकं स्तम्बमुत्सृजति॥७॥

7. With *viṣṇo stūposi...*[1] he leaves out one cluster out of the clusters of blades meant (for being cut off).

1. TS I. 1.11.g.

एकं वा स्तम्बं परिषूय तं सर्वं दाति॥८॥

8. Or, having traced a line only round one cluster, he cuts it completely.

अतिसृष्टो गवां भाग इति वैकां द्वे तिस्रो वा नाडीरुत्सृजति॥९॥

9. Or he leaves out one or two or three blades from that cluster with *atisṛṣṭo gavāṁ bhāgaḥ.*[1]

1. MS I. 1.2.

इदं देवानामिति परिषूतानभिमृशति। इदं पशूनामित्यतिसृष्टान्॥१०॥

10. With *idaṁ devānāṁ.....*[1] he touches the traced Darbha-blades and with *idaṁ paśūnām...*[2] (he touches) the left out (Darbha-blades).

1. TS I. 1.4.n.
2. This formula is found only here.

देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां बर्हिर्देवसदनमारभ इति विशाखेषु दर्भानारभते॥११॥

11. With *devasya tvā savituḥ...*[1] he holds the Darbha-blades at the point where they sprout out.

1. Cf. MS I. 1.2.

देवबर्हिर्मा त्वान्वङ् मा तिर्यगिति संयच्छति॥१२॥

12. With *devabarhirmā tvānvaṅ mā tiryak* he holds together (the Darbha-blades with his left hand).

पर्व ते राध्यासमित्यसिदमधिनिदधाति॥१३॥

13. With *parva te rādhyāsam...*[1] he places the sickle on (the Darbha-blades)

1. TS I. 1.2.g.

आच्छेत्ता ते मा रिषमित्याच्छिनत्ति॥१४॥

14. With *ācchettā te mā riṣam...*[1] he cuts (the Darbha-blades).

1. TS I. 1.2.h.

संनखं मुष्टिं लुनोति॥१५॥

15. He cuts a handful of grass making his fist in such a manner that the nail of the index finger touches the nail (of the thumb).

स प्रस्तरः॥१६॥

16. This (handful of grass is called) Prastara.[1]

1. For the use of Prastara see e.g. II. 9.13ff.

कुल्मिमात्रो ऽरत्निः प्रादेश ऊर्वस्थि जान्वस्थि स्रुग्दण्ड इति वा तिर्यक्-प्रमाणानि॥१७॥

17. Or as broad as the tail of a cow, a cubit, a span, bone of the thigh, bone of knee or the handle of a ladle—these are the measurements for the breadth (of the Prastara).

I.4

पृथिव्याः संपृचः पाहीत्यनधो निदधाति॥१॥

1. With *pṛthivyāḥ sampṛcaḥ pāhi*[1] (the Adhvaryu) keeps down (the Prastara) not (directly) upon the ground.[2]

1. TS I.1.2.k.
2. Thus he keeps some grass on the ground and on it he keeps down the Prastara.

अयुजो मुष्टींल्लुनोति॥२॥

2. He cuts an odd number of handfuls of grass.

तथा निधनानि॥३॥

3. In the same way the bundle (*nidhana*)[1] (Should be odd in number).

1. The handfuls are bound together and bundles are made.

तेषां प्रस्तरो ऽयुगर्थ इत्येके॥४॥

4. According to some (ritualists) the Prastara is for the sake of making their (=of the bundles) number odd.

प्रस्तरे याथाकामी॥५॥

5. In connection with the Prastara he can do according to his desire.[1]

1. i.e. the Adhvaryu is free to include or not to include the Prastara in the number of bundles.

यदन्यत्परिषवणादुत्सर्जनाच्च तत्सर्वत्रावर्तते॥६॥

6. Whatever is other than "tracing an outline"[1] and "leaving out"[2] that is repeated everywhere (i.e. in connection with every handful of grass).

1. See I. 3.6.
2. See I. 3.8. Thus the ritual mentioned in I. 3.11-15 is repeated in connection with every handful of grass.

प्रस्तरमेव मन्त्रेण दाति तूष्णीमितरदिति वाजसनेयकम्॥७॥

7. The view of Vājasaneyins[1] is that he cuts only the Prastara along with a formula; and all the other silently (without any formula).

1. This view cannot be found in any available text of the Vājasaneyins.

सर्वं लुत्वा देवबर्हिः शतवल्शं विरोहेत्यालवानभिमृशति॥८॥

8. Having cut all the grass (that is necessary), he touches the stumps[1] with *devabarhiḥ śatavalśaṁ vi roha*[2]

1. The remaining parts of the cut out grass.
2. TS I. 1.2.i.a.

सहस्रवल्शा वि वयं रुहेमेत्यात्मानम्॥९॥

9. With *sahasravalśā vi vayaṁ ruhema*[1] he touches himself.

1. TS I. 1.2.i.b.

अदित्यै रास्नासीति त्रिधातु पञ्चधातु वा शुल्बं करोति॥१०॥

10. With *adityai rāsnāsi*[1] he prepares a cord of three or five strands.

1. TS I. 1.2.m.

आयुपिता योनिरिति प्रतिदधाति॥११॥

11. With *āyupitā yoniḥ* he twists (the strands) with one another.

1. Cp. MS I. 1.2 where we read *ayupitā* instead of *āyupitā*.

अदित्यै रास्नासीत्युदगग्रं वितत्य सुसंभृता त्वा संभरामीति तस्मिन्निधनानि संभृत्यालुभिता योनिरित्युत्तमे निधने प्रस्तरमत्याधायेन्द्राण्यै संनहनमिति संनह्यति॥१२॥

12. With *adityai rāsnāsi*[1] having spread out the cord on the ground with its end towards the north, with *susaṁbhṛtā tvā saṁbharāmi*[2] having piled up the bundles on it[3] with *ālubhitā yoniḥ*[4] having kept, with *indrāṇyai saṁnahanam*[5] he ties (the heap).

1. TS I. 1.2.m.
2. TS I. 1.2.1.
3. See I. 4.3.
4. The formula is found only here.
5. TS I. 1.1.2.m.

पूषा ते ग्रन्थिं ग्रथ्नात्विति ग्रन्थिं करोति॥१३॥

13. With *pūṣā te granthiṁ grathnātu*[1] he fixes up the knot.

1. TS I. 1.2.n.

स ते मास्थादिति पुरस्तात्प्रत्यञ्चं ग्रन्थिमुपगूहति पश्चात्प्राञ्चं वा॥१४॥

14. With *sa te mā sthāt*[1] he conceals the knot from the east to the west[2] or from the west to the east.

1. TS I. 1.2.n.
2. Only this alternative is prescribed by TB III. 2.2.8.

आपस्त्वामश्विनौ त्वामृषयः सप्त मामृजुः। बर्हिःसूर्यस्य रश्मिभिरुषसां केतुमारभ इति बर्हिरारभते। इन्द्रस्य त्वा बाहुभ्यामुद्यच्छ इत्युद्यच्छते। बृहस्पतेर्मूर्ध्ना हरामीति शीर्षन्नधिनिधत्ते॥१५॥

15. With *āpas tvām aśvinau tvām...*[1] he touches the sacrificial grass; with *indrasya tvā bāhubhyām...*[3] he lifts up the bundle, with *bṛhaspater mūrdhnā harāmi*[3] he keeps (the bundle) on the head (and returns to the place of sacrifice).

1. MS IV. 1.2.
2. TS I.1.2.o.
3. TS I.1.2.o.

I.5

प्रेयमगादुर्वन्तरिक्षमन्विहीति यौ गमनौ तौ प्रत्यायनौ॥१॥

1. The same formulae *preyamagād*... and *urvantarikṣ-amanvihi* which were used at the time going out[1] should be used for returning.

1. See I. 3.5.

अदित्यास्त्वोपस्थे सादयामीत्यन्तर्वेदि परिधिदेशे ऽनधः सादयति॥२॥

2. With *adityāstvopasthe sādayami*[1] (the Adhvaryu) keeps down (the bundle of the sacrificial grass within the altar[2] (but) not directly upon the ground[3] (but on some grass) near the place (where afterwards) the Paridhis (enclosing sticks) (are going to be kept).[4]

1. TS I. 1.4.s.
2. i.e. the place where afterwards the altar will be prepared.
3. Cp. I. 4.1. Cf. TB III. 2.2.9.
4. See II. 9.5.

बर्हिरसि देवंगममित्यासन्नमभिमन्त्रयते॥३॥

3. With *barhirasi devaṁgamam*...[1] he addresses the (sacrificial grass) kept down.

1. MS IV. 1.2.

देवंगममसीत्यनधो निदधाति यथा प्रागुपसादयेत्॥४॥

4. (Having taken up the grass again) with *devaṁgama-masi*[1] he puts it down not directly upon the ground (but on some grass) in such a manner that he can lay it down towards the east (i.e. it is near from the east).

1. TS I. 1.2.q.

या जाता ओषधयो देवेभ्यस्त्रियुगं पुरा। तासां पर्व राध्यासं परिस्तरमाहरन्॥ अपां मेध्यं यज्ञियं सदेवं शिवमस्तु मे। आच्छेत्ता वो मा रिषं जीवानि शरदः शतम्॥ अपरिमितानां परिमिताः संनह्ये सुकृताय कम्। एनो मा निगां कत-मच्चनाहं पुनरुत्थाय बहुला भवन्त्विति परिस्तरणानामधि निधान्याच्छेदनी संनहनीति यथालिङ्गम्॥५॥

5. The verses *yā jātā oṣadhayaḥ*...[1] *apāṁ medhyaṁ*...[2],

aparimitānāṁ parimitāḥ...[3] are to be used[4] in accordance with the characteristic marks (words in them) at the time of keeping the sickle upon, at the time of cutting, and at the time of tying up into a bundle of the (grass) to be scattered.

1. TB III. 7.4.9.
2. TB III. 7.4.9.
3. TB III. 7.4.10.
4. Instead of the formulae mentioned in I. 3.13, 14 and I.4.12.

खादिरं पालाशं वैकविंशतिदारुमिध्मं करोति॥६॥

6. He prepares the fuel consisting of twenty one[1] sticks either of Khadira or Palāśa tree[2].

1. Thus 15 for Sāmidhenīs (enkindling) (see II. 12.2ff), 3 for Paridhis (enclosing) (see I.5.7; II 9.5.ff); 2 for Āghāras (see I. 5.11; II. 9.9); and 1 for the Anuyāyas (see I.5.11; III. 4.6).
2. see I.5.11; III.4.6.

त्रयः प्ररिधयः॥७॥

पलाशकार्ष्मर्यखदिरौदुम्बरबिल्वरोहीतकविकङ्कतानां ये वा यज्ञिया वृक्षाः॥८॥

7-8. There should be three enclosing sticks of Palāśa, Kārṣmarya, Khadira, Udumbara, Bilva, Rohītaka, Vikaṅkata or of any other trees worthy to be used in sacrifices.[1]

1. Cf. ŚB I.3.3.19-20.

आर्द्राः शुष्का वा सत्वक्काः॥९॥

9. They may be either wet or dry (but) with their skin (undamaged).

स्थविष्ठो मध्यमो ऽणीयान्द्राघीयान्दक्षिणार्ध्यो ऽणिष्ठो ह्रसिष्ठ उत्तरार्ध्यः॥१०॥

10. The Middle[1] (should be) the broadest; the southern (should be) thinner (but) longer; the northern (should be) the thinnest (and) smallest.

1. i.e. the one which is kept to the west of the Āhavanīya-fire.

द्वे आघारसमिधावनूयाजसमिदेकविंशति॥११॥

11. (There should be) two Āghāra-sticks, one Anūyāja (after-offering)-stick—thus twentyone (in all).

समूलानामृतेमूलानां वा दर्भाणां पूर्ववच्छुल्बं कृत्वोदगग्रं वितत्य॥१२॥

12. Having prepared a cord out of those Darbha-blades which are either accompanied by roots or without roots, in the same manner as described earlier[1], (then) having spread it (on the ground) with its end towards the north[2],

1. See I.4.10-12.
2. The sentence is incomplete. See the next Sūtra.

I.6

यत्कृष्णो रूपं कृत्वां प्राविशस्त्वं वनस्पतीन्। ततस्त्वामेकविंशतिधा संभरामि सुसंभृता॥ त्रीन्परिधींस्तिस्त्रः समिधो यज्ञायुरनुसंचरान्। उपवेषं मेक्षणं धृष्टिं संभरामि सुसंभृतेति शुल्ब इध्मं संभरति॥१॥

1. With *yat kṛṣṇo rūpaṁ kṛtvā*.........[1], *trīn paridhīn* ....[2] the Adhvaryu piles the fuel on the cord.

1-2. TB III.7.4.8-9.

कृष्णो ऽस्याखरेष्ठो देव पुरश्चर सध्यासं त्वेति संनह्यति। पुरस्तात्प्रत्यञ्चं ग्रन्थिमुपगूहति पश्चात्प्राञ्चं वा। अनधो निदधाति॥२॥

2. With *kṛṣṇosyākhareṣṭhaḥ*.........[1] he ties up (the fuel by means of a cord). He conceals the knot either from east to west or from west to east.[2] He keeps it dowm not directly upon the ground (but on some grass spread on the ground).[3]

1. TS I.1.11.9; TĀ IV.3.3; See XV.4.12.
2. See I.4.14; 1.2.10.
3. Cp. I.4.1.

इध्मप्रव्रश्चनानि निदधाति॥३॥

3. He keeps chips of wood[1] (which were fallen at the time of cutting) of the fuel (in a well-marked place).

1. For the use of these see III.9.12.

त्वया वेदिं विविदुः पृथिवीं त्वया यज्ञो जायते विश्वदानिः। अच्छिद्रं यज्ञमन्वेषि विद्वांस्त्वया होता संतनोत्यर्धमासानिति दर्भाणां वेदं करोति॥४॥

4. With *tvayā vedim vividuḥ*......[1] he prepares Veda (grass-brush)[2] out of Darbha (grass).

1. TB III.7.4.12.
2. For the use of Veda see I.24.5; 25.12; II.1.3 etc.

वत्सज्ञुं पशुकामस्य मूतकार्यमन्नाद्यकामस्य त्रिवृच्छिरसं ब्रह्मवर्चसकामस्य॥५॥

5. (He prepares the Veda) of the size of the knee of a calf in the case of a (sacrificer) desirous of cattle; of the size of a winnowing basket in the case of a (sacrifier) desirous of food; one with three heads in the case of a (sacrificer) desirous of Brahman-lustre.

शुल्बात्प्रादेशे परिवास्य वेदपरिवासनानि निदधाति॥६॥

6. Having cut the Veda at the length of one span (upwards) from the cord he keeps the cuttings[1] of the Veda (in a well-marked place).

1. For the use of these see II.4.2.

अन्तर्वेदि शाखायाः पलाशान्यसर्वाणि प्रशात्य मूलतः शाखां परिवास्योपवेषं करोत्युपवेषो ऽसि यज्ञाय त्वां परिवेषमधारयन्। इन्द्राय हविः कृण्वन्तः शिवः शग्मो भवासि न इति॥७॥

7. Inside the alter, having cut the leaves of the branch[1] having left some leaves, having cut the branch towards the root, he prepares Upaveṣa (fire-stirring stick)[2] with *upaveṣo'si yajñāya tvām*......[3]

1. Mentioned in I.2.10.
2. For the use of it see I.12.1.
3. TB III.7.4.13.

तृतीयस्यै दिवो गायत्रिया सोम आभृतः। सोमपीथाय संनयितुं वकलमन्तरमादद इति परिवासनशकलमादाय प्रज्ञातं निदधाति॥८॥

8. With *tṛtīyasyai divo gāyatriyāḥ*.......[1] having taken the cut part (of the Upaveṣa), he keeps it in a well-marked place.[2]

1. TB III.7.4.1.
2. For the use of it see I.13.15.

त्रिवृद्दर्भमयं पवित्रं कृत्वा वसूनां पवित्रमसीति शाखायां शिथिलमवसजति मूले मूलान्यग्रे ऽग्राणि। न ग्रन्थिं करोति॥९॥

9. Having prepared a strainer of three Darbha(-blade)s with *vasūnāṁ pavitramasi*[1] he joins it to the branch with its roots on the root-part (of the branch) and the tips on the tip part (of the branch)[2]. He does not make a knot.

1. TS I.1.3f.
2. This is then called *śākhāpavitra* for the use of which see I.12.3ff.

त्रिवृत्पलाशे दर्भ इयान्प्रादेशसंमितः। यज्ञे पवित्रं पोतृतमं पयो हव्यं करोतु मे॥ इमौ प्राणापानौ यज्ञस्याङ्गानि सर्वशः। आप्याययन्तौ संचरतां पवित्रे हव्यशोधन इति क्रियमाणे यजमानो ऽनुमन्त्रयते॥१०॥

10. With *trivṛtpalāśe darbhe......*[1] and *imau prāṇāpānau ......*[2] the sacrificer addresses (the *śākhāpavitra*) being prepared.

1-2. TB III.7.4.11.

समूहन्त्यग्न्यगारमुपलिम्पन्त्यायतनानि॥११॥

11. They cleanse the fire-chamber; besmear the places[1] of fires (with water mixed with cow-dung).

1. The ends of the fire-places.

अलंकुर्वाते यजमानः पत्नी च॥१२॥

12. The sacrificer and the wife of the sacrificer adorn themselves.

नवे सांनाय्यकुम्भ्यौ यावच्छर्करं गोमयेनालिप्ते भवतः॥१३॥

13. There are two new jars for Sāṁnāyya which should be besmeared by means of cow-dung upto the sandy-parts[1] of them.

1. Rough, unpolished part near the bottom.

I.7.

अमावास्यायां यदहश्चन्द्रमसं न पश्यन्ति तदहः पिण्डपितृयज्ञं कुरुते॥१॥

1. One performs the Piṇḍapitṛyajña on the new-moon day when one cannot see the moon.

अपराह्णे ऽधिवृक्षसूर्ये वा पिण्डपितृयज्ञेन चरन्ति॥२॥

2. They perform the Piṇḍapitṛyajña in the afternoon or when the rays of the sun are resting on the tree-tops.

अपां मेध्यं यज्ञियमिति समूलं सकृदाच्छिन्नं बर्हिराहरति॥३॥

सकृदाच्छिन्नानि वा तृणान्युपमूलं दिनानि॥४॥

3-4. With *apāṁ medhyaṁ yajñiyaṁ.........*[1] (the Adharvyu) fetches Barhis-grass accompanied by roots and cut in one stroke (by means of the cutting instrument). Or (he fetches) grass-blades cut in one stroke (by the cutting instrument) struck at the roots.

1. TB III.7.4.9.

दक्षिणाप्रागग्रैर्दर्भैर्दक्षिणमग्निं परिस्तीर्य दक्षिणतः पश्चाद्वा दर्भान्संस्तीर्य दक्षिणाप्राञ्च्येकैकशः पिण्डपितृयज्ञपात्राणि प्रयुनक्ति स्फ्यं मेक्षणं कृष्णाजिनमुलूखलं मुसलं शूर्पमाज्यस्थालीं चरुस्थालीं येन चान्येनार्थी भवति॥५॥

5. Having spread Darbha-grass pointing to the south-east[1] round the southern fire, having strewn Darbha-grass to the south or to the west, (the Adhvaryu) arranges the utensils of the Piṇḍapitṛyajña on it singly[2] (from northwest) to the south-east; wooden sword, spatula (*mekṣaṇa*), black antelope's skin, morter, pestle, winnowing basket, pot for ghee, pot for cooked rice, and whatever else that he requires.

1. Contrast I.14.14.
2. Contrast I.15.6. For this rule cf.TS I.6.8.2.

दक्षिणतः प्रागीषं व्रीहिमच्छकटमवस्थितं भवति॥६॥

6. The cart containing ricegrains is situated towards the south[1], with its yoke pointing to the east.

1. Contrast I.17.5.

अध्वर्युरुपवीती स्थालीमेकपवित्रेणान्तर्धाय तया दक्षिणतः शकटादधि निर्वपत्युत्तरतो वा॥७॥

7. The Adhvarya with his garment (sacred thread) resting on the left shoulder and under the right arm-pit having

held a single strainer[1] on the earthen pot[2] pours out the rice grains from the cart into it either from the south or the north.

1. Contrast I.17.10
2. See Sutra 9.

तां पूरयित्वा निमार्ष्टि॥८॥

8. Having filled it with rice grains he moves the hand (on the grains in order to level out the rice grains to the brim of the pot).

मृन्मये निर्वपति पितृभ्यो वो जुष्टं निर्वपामीति तूष्णीं वा॥९॥

9. With *pitṛbhyo vo juṣṭaṁ nirvapāmi* or silently (without any formula) he pours out (the rice grains) in an earthen pot.

अपरेणान्वाहार्यपचनं प्रत्यगुदग्ग्रीवे कृष्णाजिन उलूखले प्रतिष्ठिते दक्षिणाप्राची तिष्ठन्ती पत्न्यवहन्ति परापावमविवेकम्॥१०॥

10. In the mortar established on the black antelope's skin which is spread to the west of the Anvāhāryapacana (Dakṣiṇa-fire)[1] with its neck to the north-west[2], the wife of the sacrificer standing with her face to the south-east, threshes the rice-grains winnowing[3] again and again but without sifting them.

1. Contrast I.20.7
2. Contrast I.19.4.
3. Contrast I.20.11.

सकृत्फलीकरोति॥११॥

11. She husks (them) once (only).[1]

1. Contrast I.20.11. Cf. ŚB II.4.2.9.

दक्षिणाग्नौ जीवतण्डुलं श्रपयति॥१२॥

12. (The Adhvaryu) cooks (the rice-pap) on the Dakṣiṇa fire[1] in such a manner that after the rice-pap is cooked the individual grains remain distinct from each other.

1. Contrast I.22.1.

अपहता असुरा रक्षांसि पिशाचा वेदिषद इत्यन्तरा गार्हपत्यान्वाहार्यपचनौ दक्षिणापूर्वेण वान्वाहार्यपचनं दक्षिणाप्राचीमेकस्फ्यां पराचीं वेदिमुद्धत्य शुन्धन्तां पितर इत्यद्भिरवोक्ष्यायन्तु पितरो मनोजवस इत्यभिमन्त्र्य सकृदाच्छिन्नं

बर्हिरूर्णामृदु स्योनं पितृभ्यस्त्वा भराम्यहम्। अस्मिन्सीदन्तु मे पितरः सोम्याः पितामहाः प्रपितामहाश्चानुगैः सहेति सकृदाच्छिन्नेन बर्हिषा वेदिं स्तृणाति॥१३॥

13. With *apahatā asurā rakṣāṁsi*[1] between the Gārhapatya and the Anvāhāryapacana (fires)[2] or to the south-east of the Anvāhāryapacana-fire having dug out (i.e. prepared) the altar in the form of a single line drawn by means of the Sphya (wooden sword), (from north-west) to the south-east,[3] in a forward direction, with *śundhantāṁ pitaraḥ* having sprinkled water with his palm turned downwards), with *āyantu pitaro manojavāsaḥ....* having addressed the altar, with *sakṛdācchinnaṁ barhiḥ* (the sacrificer) scatters the sacrificial grass cut in one stroke[4] on the altar.[5]

1. Cp. VS. II.29.
2. Contrast II.2.7.
3. Contrast II.2.7ff.
4. See I.7.3.
5. Cp. II.9.2ff.

I.8

उत्पूतेन नवनीतेनानुत्पूतेन वा सर्पिषा स्थालीपाकमभिघार्यैकस्फ्यायां-मेक्षणमासाद्य स्थालीपाकमासादयति॥१॥

1. On the cooked rice-pap in the vessel, having poured butter which is either purified or not purified, having placed the spatula on the single line drawn by means of the Sphya, the sacrificer places the cooked rice-pap in the vessel.[2]

1. For the way of purification See II.6.7.
2. cf. ŚB II.4.2.10.

दक्षिणतः कशिपूपबर्हणमाञ्जनमभ्यञ्जनमुदकुम्भमित्येकैकश आसादयति॥२॥

2. He places a bed, cussion, collyrium, ointment, jar of water singly[1] to the south on the altar.

1. Not in pairs.

अध्वर्युरुपवीती दक्षिणं जान्वाच्य मेक्षण उपस्तीर्य तेनावदायाभिघार्य सोमाय पितृपीताय स्वधा नम इति दक्षिणाग्नौ जुहोति॥३॥

3. Having bent his right knee, having spread an underlayer

(of ghee) in the stapula, having taken rice portions by means of it, having poured ghee in the rice-portion with his upper garment (sacred thread) on the left shoulder and under the right armpit, the Adhvaryu offers (the rice) in the southern fire with *somāya pitṛpītāya svadhā namaḥ.*[2]

1. i.e. having kept his left leg upon the right thigh.
2. TB I.3.10.2.

यमायाङ्गिरस्वते पितृमते स्वधा नम इति द्वितीयाम्। अग्नये कव्यवाहनाय स्वधा नम इति तृतीयाम्॥४॥

4. (He makes) the second offering with *yamāyāṅgirasvate pitṛmate svadhā namaḥ,*[1] .... the third with *agnaye kavyavāhanāya svadhā namaḥ.*[2]

1. Not in TB.
2. TB I.3.10.3.

ये मेक्षणे तण्डुलास्तान्हुत्वा तूष्णीं मेक्षणमादधाति॥५॥

5. Having offered the rice-grains from the rice-pap sticking in the stapula, he keeps down the stapula silently (without any formula).

न यमाय जुहोतीत्येके॥६॥

6. According to some ritualists he does not offer to Yama.

1. See TB II.4.2.12.

अपयन्त्वसुराः पितृरूपा ये रूपाणि प्रतिमुच्याचरन्ति। परापुरो निपुरो ये भरन्त्यग्निष्टांल्लोकात्प्रणुदात्यस्मात्॥ ये देवाः पितरो ये च मानुषा ये गर्भे मम्रुरुत ये परास्ताः। य उद्धता उत ये निखातास्ते सम्यञ्च इह मादयन्ताम्॥ ये रूपाणि प्रतिमुञ्चमाना असुराः सन्तः स्वधया चरन्ति। परापुरो निपुरो ये भरन्त्यग्निष्टांल्लोकात्प्रणुदात्यस्मात्॥ ये ज्ञातीनां प्रतिरूपाः पितृन्माययासुराः प्रविष्टाः। परापुरो निपुरो ये भरन्त्यग्ने तानस्मात्प्रणुदस्व लोकादिति दक्षिणाग्नेरेकोल्मुकं धूपायद्धरति॥७॥

7. With the four verses beginning with *apayantvasurāḥ pitṛrūpāḥ*[1], *ye devāḥ pitaraḥ*[2], *ye rūpāṇi pratimuñcamānāḥ*[3], and *ye jñātīnām ...*[4] (the Adhvaryu) takes a smoking fire-brand from the Dakṣina-fire.[5]

1. CP. Māśs I.1.2.8.
2. This verse is found only here.

3. VS II.30.
4. This verse is found only here.
5. Cp. VIII.17.8.

दक्षिणपूर्वमवान्तरदेशं सकृत्स्फ्येनोल्लिख्योदीरतामवर इत्यद्भिरवोक्ष्यो-ल्लिखितान्ते निदधाति॥८॥

8. Having dug out the south-eastern corner once by means of the Sphya, with *udīratāmavaraḥ* ... having sprinkled water with his palm turned downwards, he keeps the fire-brand on the outer end of the dug out (line).

यजमानो ऽत ऊर्ध्वं प्राचीनावीती कर्माणि करोति॥९॥

9. Afterwards it is the sacrificer who performs the activities with his garment (sacred thread) suspending on the right shoulder.

मार्जयन्तां मम पितरो मार्जयन्तां मम पितामहा मार्जयन्तां मम प्रपितामहा इत्येकस्फ्यायां त्रीनुदकाञ्जलीन्निनयति॥१०॥

10. With *mārjayantāṁ mama pitaraḥ* ... he pours three handfuls of water on the single line drawn by means of the Sphya.

प्रसव्यं वा त्रिः परिषिञ्चति॥११॥

11. Or he pours water, three times by the left.

त्रीनुदपात्रान्वाजसनेयिनः समामनन्ति॥१२॥

12. According to the opinion of the Vājasaneyins[1] three potfuls of water (should be poured).

1. The now available texts of the Vājasaneyins do not contain this.

I.9

सव्यं जान्वाच्यावाचीनपाणिः सकृदाच्छिन्ने बर्हिषि दक्षिणापवर्गान्पि-ण्डान्ददात्येतत्ते ततासौ ये च त्वामन्वित्येतैः प्रतिमन्त्रम्॥१॥

1. Having bent his left knee[1], with his palm turned downwards, (the sacrificer) gives three rice-balls on the sacrificial grass cut in one stroke, from north to south, one by one, with

one of the formulae in the sequence, beginning with *etat te tatāsau ye ca tvām anu.*[2]

1. i.e. having kept his left leg on the right thigh.
2. TS I.8.5.c.

तूष्णीं चतुर्थम्॥२॥

2. He gives the fourth silently (without any formula).

स कृताकृतः॥३॥

3. This is optional.[1]

1. TB I.3.10.4 mentions only three rice balls.

प्रपितामहप्रभृतीन्वा॥४॥

4. Or (he may give rice-balls) starting from the great-grand father.[1]

1. Cf. Kau. Sū 88.8-10. Contrast Sūtra 1 above where it is prescribed to give rice balls to the father, grand father, great grand father.

नानामगृहीतं गच्छति॥५॥

5. That in connection with which no name is ultered, does not go (to the ancestor concerned).

यदि बन्धून्न विद्यात्स्वधा पितृभ्यः पृथिविषद्भ्य इति प्रथमं पिण्डं दद्यात्। स्वधा पितृभ्यो ऽन्तरिक्षसद्भ्य इति द्वितीयम्। स्वधा पितृभ्यो दिविषद्भ्य इति तृतीयम्॥६॥

6. If he does not know the (names of the) relatives[1] (fore-fathers), he should give the first rice-ball with *svadhā pitṛbhyaḥ pṛthiviṣadbhyaḥ*, the second with *svadhā pitṛbhyo'ntarikṣasadbhyaḥ*; the third with *svadhā pitṛbhyo diviṣadbhyaḥ*.

1. We have to read *bandhūnna* instead of *bandhū na*.

यदि द्विपिता स्यादेकैकस्मिन्पिण्डे द्वौद्वावुपलक्षयेत्॥७॥

7. If he is one who has two fathers[1] he should indicate two ancestors in connection with each rice-ball.

1. i.e. if the sacrificer is an adopted son.

यदि जीवपिता न दद्यादा होमात्कृत्वा विरमेत्॥८॥

8. If he is one whose father is still living[1], he should not

give these rice balls; but should stop after having done upto the act of offering in the fire.

1. in this case the Piṇḍapitṛyajña ends with the ritual mentioned in I.8.5.

यन्मे माता प्रममाद यच्चचारानुव्रतम्। तन्मे रेतः पिता वृङ्क्तामाभु-रन्योपपद्यतां पितृभ्यः स्वधाविभ्यः स्वधा नमः पितामहेभ्यः स्वधाविभ्यः स्वधा नमः प्रपितामहेभ्यः स्वधाविभ्यः स्वधा नम इत्युपस्थायात्र पितरो यथाभागं मन्दध्वमित्युक्त्वा पराङावर्तते॥९॥

9. Having stood near the balls praising the ancestors with *yan me mātā pramamāda*... having uttered *atra pitaro yathābhāgaṁ mandadhvam*[1] he turns away his face away from the balls.

1. TB I.8.5.b.b.

ओष्मणो व्यावृत उपास्ते॥१०॥

10. He sits near (with his face turned away) upto the ceasing of steam (issuing out of the balls).[1]

1. Cf. TB I.3.10.6: The ancestors enjoy the steam.

अमीमदन्त पितरः सोम्या इति व्यावृत्त ऊष्मण्यभिपर्यावर्तते ऽव्यावृत्ते वा॥११॥

11. After the steam is ceased or before it is ceased, he turns his face towards the balls with *amīmadanta pitaraḥ somyāḥ.*[1]

1. Cp. TB I. 6.9.9.

यः स्थाल्यां शेषस्तमवजिघ्रति ये समानाः समनसः पितरो यमराज्ये। तेषां लोकः स्वधा नमो यज्ञो देवेषु कल्पतां वीरं धत्त पितर इति॥१२॥

12. He smells that rice-pap which remains in the pot[1], with *ye samānāḥ* ...[2]

1. Cf. TB I.3.10.6.
2. TB II.6.3.4.

आमयाविना प्राश्यो ऽन्नाद्यकामेन प्राश्यो यो ऽलमन्नाद्याय सन्नाद्यात्तेन वा प्राश्यः॥१३॥

13. It should be eaten by a sacrificer who is diseased, by

a (sacrificer who is desirous) food, or by a (sacrificer who) being able to eat food, does not eat.

पूर्ववदेकस्फ्यायां त्रीनुदकाञ्जलीनुपनिनीयाञ्जनाभ्यञ्जने वासश्च त्रिरनुपिण्डं ददाति॥१४॥

14. Having poured three handfulls of water on the single line drawn by means of the Sphya (wooden sword) in the same manner as described earlier[1], he gives collyrium, ointment and garment to each ball one after another.

1. See I.8.10.

आङ्क्ष्व ततासावाङ्क्ष्व पितामहासावाङ्क्ष्व प्रपितामहासावित्या-ञ्जनम्॥१५॥

15. With *āṅkṣva tata asau* ... he gives the collyrium.

एवमभ्यञ्जनमभ्यङ्क्ष्वेति मन्त्रं संनमति॥१६॥

16. Similarly (he gives) the ointment; with *abhyaṅkṣva* he modifies the formula.

यदि नामानि न विद्यादाञ्जतां मम पितर आञ्जतां मम पितामहा आञ्जतां मम प्रतितामहा इत्याञ्जनम्। एवमभ्यञ्जनमभ्यञ्जतामिति मन्त्रं संनमति॥१७॥

17. If he does not know the names of his ancestors he should give the collynium with *āñjatāṁ mama pitaraḥ* .... In the same manner he gives the ointment, he modifies the formula with the words *abhyañjatām*...

I.10

एतानि वः पितरो वासांस्यतो नो ऽन्यत्पितरो मा योष्टेति वाससो दशां छित्त्वा निदधात्यूर्णास्तुकां वा पूर्वे वयसि। उत्तर आयुषि स्वं लोम॥१॥

1. In his early age having cut a fringe of his garment (the sacrificer) keeps it on the balls with *etāni vaḥ pitaro vāsāṁsi*...; or he keeps down a piece of wool. In the later part of his age he keeps his own hair (of his chest).

1. Cf. TB I.3.10.7.

वीतोष्मसु पिण्डेषु नमो वः पितरो रसायेति नमस्काराञ्जपति॥२॥

2. After the rice-balls have become cold, he mutters homage formulae beginning with *namo vaḥ pitaraḥ*...[1]

1. TB III.2.5.s-u.

गृहान्नः पितरो दत्त सदो वः पितरो देष्मेति पितृनुपतिष्ठते॥३॥

3. With *uttiṣṭhata pitaraḥ preta*....he stands praising the ancestors.

ऊर्जं वृहन्तीरमृतं घृतं पयः कीलालं परिस्रुतम्। स्वधा स्थ तर्पयत मे पितृनित्युदकं निनयति॥४॥

4. With *ūrjaṁ bṛhantīḥ*....[1] he pours water (on the line).

1. VS II. 34.

मनो न्वाहुवामह इति मनस्वतीभिरुपतिष्ठते॥५॥

5 . He praises with verses containing the word *manas* beginning with *mano nvāhuvāmahe*[1].

1. TS I. 8.5. g-i.

उत्तिष्ठत पितरः प्रेत शूरा यमस्य पन्थामनुवेता पुराणाम्। धत्तादस्मासु द्रविणं यच्च भद्रं प्रणो ब्रूताद्भागधां देवतास्विति पितृनुत्थापयति॥६॥

6. With *uttiṣṭhata*...[1]. he causes the ancestors to stand up.

1. The verse only in Āpastamba and Hraṇyakeśi-śratasūtras.

परेत पितरः सोम्या इति प्रवाहण्या पितृन्प्रवाहयति॥७॥

7. With the "carrying verse (*pravāhaṇī*)" beginning with *pareta pitaraḥ*...[1] he causes the ancestors to be carried away.

1. TS I.8.5.f.

प्रजापते न त्वदेतानीति यज्ञोपवीती गार्हपत्यदेशं गच्छति॥८॥

8. With *prajāpate na tvadetāni* ...[1] he goes towards the region of the Gārhapatya, being sacrificially clad (thus carrying his upper garment (thread) on the left shoulder and under the right armpit).

1. TS I.8.14.m.

यदन्तरिक्षमिति पङ्क्त्या गार्हपत्यमुपतिष्ठते॥९॥

9. With the verse in Paṅkti (metre) beginning with *yadantarikṣam*[1] he stands near the Gārhapatya praising it.

1. TS I.8.5.k.

अपां त्वौषधीनां रसं प्राशयामि भूतकृतं गर्भं धत्स्वेति मध्यमं पिण्डं पत्न्यै प्रयच्छति॥१०॥

10. With *apāṁ tvauṣadhīnāṁ* ... he gives the middle rice-ball to his wife for eating.

आधत्त पितरो गर्भं कुमारं पुष्करस्त्रजम्। यथेह पुरुषो ऽसदिति तं पत्नी प्राश्नाति। पुमांसं ह जानुका भवतीति विज्ञायते॥११॥

11. With *ādhatta pitaro garbham*...[1] the wife eats it (rice-ball). She gets a son—thus is known from a Brāhmaṇa-text[2].

1. VS II.33
2. Not identified.

ये सजाताः समनसो जीवाजीवेषु मामकाः। तेषां श्रीर्मयि कल्पतामस्मिंल्लोके शतं समा इत्यवशिष्टानामेकं यजमानः प्राश्नाति। न वा॥१२॥

12. With *ye sajātāḥ*...[1] the sacrificer eats one of the remaining balls, or he does not eat.

1. TB II.6.3.5.

स्थाल्यां पिण्डान्समवधाय ये समाना इति सकृदाच्छिन्नमग्नौ प्रहरति॥१३॥

13. Having kept the rice-balls in the pot, with *ye samānāḥ* ...[1] he throws the *barhis* cut in one stroke, into the fire.

1. TB II.6.3.4. Cp. I.9.12.

अभून्नो दूतो हविषो जातवेदा अवाड्ढव्यानि सुरभीणि कृत्वा। प्रादाः पितृभ्यः स्वधया ते अक्षन्प्रजानन्नग्ने पुनरप्येहि देवानित्येकोल्मुकं प्रत्यपिसृज्य प्रोक्ष्य पात्राणि द्वन्द्वमभ्युदाहरति॥१४॥

14. With *abhūnno dūtaḥ*...[1] having thrown back the burning fire brand[2] (into the fire), having washed the utensils, he puts them back in pair.

1. Cp. TS II.6.12.n.
2. See I.8.7.

संतिष्ठते पिण्डपितृयज्ञः॥१५॥

15. The Piṇḍapitṛyajña stands completely established (is concluded thereby).

अपः पिण्डानभ्यवहरेद्ब्राह्मणं वा प्राशयेत्॥१६॥

16. He may carry the rice-balls to the water or cause a Brāhmaṇa to eat them.

सो ऽयमेवंविहित एवानाहिताग्नेः॥१७॥

17. The thus prescribed Piṇḍapitṛyajña itself is (supposed to be prescribed) for one who has not established fires.

औपासने श्रपणधर्मा होमश्च॥१८॥

18. The rites of cooking and the offering should be performed in the Aupāsana-fire.

अतिप्रणीते वा जुहुयात्॥१९॥

19. Or he may offer in the fire brought (to the south from the Aupāsana-fire).

यस्मिञ्जुहुयात्तमुपतिष्ठेत॥२०॥

20. The fire in which he performs the offering, near the same he should stand praising it.

तत्र गार्हपत्यशब्दो लुप्येत संस्कारप्रतिषेधात्॥२१॥

21. The word *gārhapatya* is to be dropped there (while praising) because of the denial of sanctification (in connection with the establishment-rite).

I.11

अमावास्यायां रात्र्यां स्वयं यजमानो यवाग्वाग्निहोत्रं जुहोत्यग्निहोत्रोच्छेषणमातञ्चनार्थं निदधाति॥१॥

1. In the evening on the new-moon-day, the sacrificer himself[1] offers the Agnihotra-libation by means of gruel[2] and preserves the remnant of the Agnihotra (-libation-material) contained for the sake of curdling.

1. See VI.15.15.
2. Cf. ŚB I.7.1.10.
3. For the curdling See I.13.15.

नास्यैतां रात्रिं कुमाराश्चन पयसो लभन्ते॥२॥

2. On this night even the children do not get milk.[1]

1. Thus the enire quantity of milk is curdled.

हुते सायमग्निहोत्रे सायंदोहं दोहयति॥३॥

3. After the evening Agnihotra has been offered, he causes the evening-milking done.

अग्नीन्परिस्तीर्याग्निमग्नी वा सांनाय्यपात्राणि प्रक्षाल्योत्तरेण गार्हपत्यं दर्भान्संस्तीर्य द्वन्द्वं न्यञ्चि प्रयुनक्ति॥४॥

4. Having scattered sacred grass around all the fires or only one fire[1] or the two fires[2], having washed the utensils of Sāṁnāyya, having spread Darbha-grass to the north of the Gārhapatya, he arranges the utensils in pairs and with their mouths turned downwards.[3]

1. viz. Gārhapatya.
2. viz. Āhavanīya and Gārhapatya.
3. For the utensils see the next Sūtra.

कुम्भीं शाखापवित्रमभिधानीं निदाने दारुपात्रं दोहनमयस्पात्रं दारुपात्रं वापिधानार्थमग्निहोत्रहवणीमुपवेषं च॥५॥

5. (viz.) a pitcher,[1] a branch-strainer[2], a tether (for the calf)[3], two fastening ropes (*nidāne*)[4], a wooden milking pot[5], a metal pot or wooden pot for covering[6], a ladle for offering the Agnihotra-libation,[7] and a fire-stirring stick.[8]

1. See I.13.6. This pitcher is made out of clay.
2. See I.6.9.
3. See I.12.7;9.
4. See I.12.7;9.
5. See I.12.6.
6. See I.14.3.
7. See I.11.9, VI.3.6.
8. See I.6.7; 12.1.

समावप्रच्छिन्नाग्रौ दर्भौ प्रादेशमात्रौ पवित्रे कुरुते॥६॥

6. He makes two strainers out of two darbha-blades of the same thickness, each one of the measurement of one span in length.

पवित्रे स्थो वैष्णवी वायुर्वो मनसा पुनात्विति तृणं काष्ठं वान्तर्धाय छिनत्ति॥७॥

7. Having held a blade of grass or a stick in between the darbha-blades and the knife, he cuts the darbha-blades with *pavitre stho vaiṣṇavī...*[1]

1. TB III.7.4.1.

न नखेन॥८॥

8. He does not cut by means of his nail.

विष्णोर्मनसा पूते स्थ इत्यद्भिरनुमृज्य पवित्रान्तर्हितायामग्निहोत्रहवण्यामप आनीयोदगग्राभ्यां पवित्राभ्यां प्रोक्षणीरुत्पुनाति देवो वः सवितोत्पुनात्विति प्रथमम्। अच्छिद्रेण पवित्रेणेति द्वितीयम्। वसोः सूर्यस्य रश्मिभिरिति तृतीयम्॥९॥

9. With *viṣṇor manasā pūte stha*[1] having applied water from the root-side upto the end-side, having held the strainer in between them, having poured water in the Agnihotra-ladle, he purifies the water with the strainers the ends of which are turned upwards, first with *devo vaḥ savitotpunātu*[2]; second with *acchidreṇa pavitreṇa*[3]; third with *vasoḥ sūryasya raśmibhiḥ*.[4]

1. MS IV.1.6.
2-4. TS I.1.5.a;cp.TB III.2.5.5.

आपो देवीरग्रेपुव इत्यभिमन्त्र्योत्तानानि पात्राणि पर्यावर्त्य शुन्धध्वं दैव्याय कर्मण इति त्रिः प्रोक्ष्य प्रज्ञाते पवित्रे निदधाति॥ आपो देवीः शुद्धा स्थेमा पात्राणि शुन्धत। उपातङ्क्याय देवानां पर्णवल्कमुत शुन्धत॥ देवेन सवित्रोत्पूता वसोः सूर्यस्य रश्मिभिः गां दोहपवित्रे रज्जुं सर्वा पात्राणि शुन्धतेति प्रोक्ष्यमाणान्यभिमन्त्र्यैता आचरन्ति मधुमद्दुहानाः प्रजावतीर्यशसो विश्वरूपाः बह्वीर्भवन्तीरुपजायमाना इह व इन्द्रो रमयतु गाव इति गा आयतीः प्रतीक्षते यजमानः॥१०॥

10. With *āpo devīragrepuvaḥ*[1] having addressed the utensils, having then turned them with upside up,[2] with *śundhadhvaṁ daivyāya karmaṇe*[3] having thrice sprinkled water on them, he keeps them on the known strainer. Having addressed the utensils on which water is being sprinkled with *āpo devīḥ śuddhā stha*...[4] the sacrificer looks at the returning cows with *etā ācaranti madhumadduhānāḥ*[5]....

1. TS I.1.5.b-d.
2. See I.11.4.
3. TS I.1.5.e
4. TB III.7.4.2. see I.6.8.
5. TB III. 7.4.14.

I.12

निष्टप्तं रक्षो निष्टप्तो ऽघशंस इति गार्हपत्ये सांनाय्यपात्राणि प्रतितप्य धृष्टिरसि ब्रह्म यच्छेत्युपवेषमादाय निरूढं जन्यं भयं निरूढाः सेना अभीत्वरीरिति गार्हपत्यादुदीचो ऽङ्गारान्निरूह्य मातरिश्वनो घर्मो ऽसीति तेषु कुम्भीमधिश्रयति॥१॥

1. With *niṣṭaptaṁ rakṣo niṣṭaptā arātayaḥ*[1] having heated the utensils of Sāṁnāyya on the Gārhapatya (fire), with *dhṛṣṭ irasi brahma yaccha*[2] having taken the fire-stirring stick in his hand,with *nirūḍhaṁ janyaṁ...*[3] having taken out embers from the Gārhapatya fire to the north,[4] with *mātariśvano gharmo'si*[5] the Adhvaryu places the (earthen) pitcher[6] on them (embers).

1. VS I.7.
2. TS I.1.7.a.
3. Cp. JB I.39.
4. The embers are to be taken away within the Gārhapatya fire only.
5. TS 1.1.3.b-e.
6. See I.11.5.

अप्रस्त्रंसाय यज्ञस्योखे उपदधाम्यहम्। पशुभिः संनीतं बिभृतामिन्द्राय शृतं दधीति वा॥२॥

2. Or (he keeps the earthen pitcher on the embers) with *aprasraṁsāya yajñasya...*[1]

1. TB III.7.4.13.

भृगूणामङ्गिरसां तपसा तप्यस्वेति प्रदक्षिणमङ्गारैः पर्यूह्य वसूनां पवित्रमसीति तस्यां प्रागग्रं शाखापवित्रमत्यादधाति॥३॥

3. With *bhṛgūṇāṁgirasām*[1].... having arranged some embers (around the pitcher) in a clockwise manner, with *vasūnāṁ pavitramasi*[2] he keeps the branch-strainer with its point to the east[3] upon the pitcher.

1. Cp. TS.I.1.7.1.
2. TS I.1.3.f.
3. Cf. TB III.2.3.4.

उदक् प्रातः॥४॥

4. In the morning[1] (he keeps the branch-strainer) with its point to the north (upon the pitcher).[2]

1. See 1.14.7-8.
2. Cf. TB III.2.3.4.

कुम्भीमन्वारभ्य वाचं यच्छति॥५॥

5. Having held the pitcher he restrains his speech.[1]

1. i.e. he should not speak any profane word. He has to restrain his speech upto V.13.10. For this Sūtra cf. TB III.2.3.6.

पवित्रं वा धारयन्नास्ते॥६॥

6. Or holding the (branch) strainer he remains seated.

अदित्यै रास्नासीत्यभिधानीमादत्ते॥७॥

7. With *adityai rāsnāsi*[1] (the milker)[2] takes the rope for tethening the calf.

1. TS 1.2.n.
2. An assistant of the Adhvaryu.

त्रयस्त्रिंशो ऽसि तन्तूनां पवित्रेण सहागहि। शिवेयं रज्जुरभिछान्यघ्नियामुपसेवतामित्यादीयमानामभिमन्त्रयते यजमानः॥८॥

8. With *trayastriṁśo 'si...*[1] the sacrificer addresses the rope while it is being taken.

1. TB III.7.4.12.

पूषासीति वत्समभिदधाति॥९॥

9. With *pūṣāsi*[1] the milker tethers the calf.

1. Cp. TB III.7.4.15.

उपसृष्टां मे प्रब्रूतादिति संप्रेष्यति॥१०॥

10. The Adhvaryu orders the milker "Do you announce (the cow) when the cow is near the calf".[1]

1. ŚB I.7.1.10.

उपसृजामीत्यामन्त्र्यते। अयक्ष्मा वः प्रजया संसृजामि रायस्पोषेण बहुला भवन्तीरिति वत्समुपसृजति॥११॥

11. The milker responds the order by saying "I am bringing the calf near the cow". With *ayakṣmā vaḥ prajayā saṁsṛjāmi...*[1] he brings the calf near the cow.

1. TB III. 7.4.15.

गां चोपसृष्टां विहारं चान्तरेण मा संचारिष्टेति संप्रेष्यति॥१२॥

12. "Do you not pass between the sacrificial place and the cow near which the calf has been brought" the Adhvaryu orders.

यद्युपसृष्टां व्यवेयात्सांनाय्यं मा विलोपीति ब्रूयात्॥१३॥

13. After the calf has been brought near if someone passes in between, the Adhvaryu should say, "May the Sāṁnāyya be not impaired".

उपसीदामीत्यामन्त्रयते। अयक्ष्मा वः प्रजया संसृजामि रायस्पोषेण बहुला भवन्तीः। ऊर्जं पयः पिन्वमाना घृतं च जीवो जीवन्तीरुप वः सदेयमिति दोग्धोपसीदति॥१४॥

14. (The milker calls the Adhvaryu) with "I sit down near the cow)". With *ayakṣmā vaḥ prajayā sāṁsṛjāmi*...[1] the milker sits down near the cow.

1. TB III.7.4.15.

न शूद्रो दुह्याद्दुह्याद्वा॥१५॥

15. A Śūdra should not milk or rather he may milk.[1]

1. Cf. TB III.2.3.9; Cp. VI. 3.11-14.

दारुपात्रे दोग्धि॥१६॥

16. He milks in a wooden pot.[1]

1. Cp. TB III.2.3.8 where it is prohibited first and allowed afterwards.

उपसृष्टां दुह्यमानां धाराघोषं च यजमानो ऽनुमन्त्रयते॥ अयक्ष्मा वः प्रजया संसृजामीत्युपसृष्टाम्। द्यौश्चेमं यज्ञं पृथिवी च संदुहाताम्। धाता सोमेन सह वातेन वायुः। यजमानाय द्रविणं दधात्विति दुह्यमानाम्॥१७॥

17. The sacrificer addresses the cow near which the calf has been brought, when she is being milked, and the sound of the streams of milk. With *ayakṣmā vaḥ prajayā saṁsṛjāmi*[1] he addresses the cow near which the calf has been brought; with *dyauścemaṁ yajñam*...[2] he addresses the cow being milked,[3]

1. TB III.7.4.15; cp.I.12.11.
2. TB III.7.4.15.
3. The sentence is incomplete; see the next Sūtra.

I.13

उत्सं दुहन्ति कलशं चतुर्बिलमिडां देवीं मधुमतीं सुवर्विदम्। तदिन्द्राग्नी जिन्वतं सूनृतावत्तद्यजमानममृतत्वे दधात्विति धाराघोषम्॥१॥

1. (The sacrificer addresses) the sound of stream of milk with *utsaṁ duhanti...*[1]

1. TB III.7.4.16.

दुग्ध्वा हरति॥२॥

2. After having milked (the milker) brings the milk towards the Adhvaryu.

तं पृच्छति कामधुक्षः प्र णो ब्रूहीन्द्राय हविरिन्द्रियमिति॥३॥

3. (The Adhvaryu) asks him (the milker) *kāmadhukṣaḥ...*[1]

1. TB III.7.4.16.

अमूमिति निर्दिशति। यस्यां देवानां मनुष्याणां पयो हितमिति प्रत्याह॥४॥

4. (The milker) indicates with *amum*[1] (N.N.) and replies *yasyāṁ devānām...*[2]

1-2. TB III.7.4.16.

सा विश्वायुरित्यनुमन्त्रयते॥५॥

5. (The Adhvaryu) says *sā viśvāyuḥ*[1] in connection with her.

1. TS I.1.3.k.a.

देवस्त्वा सविता पुनातु वसोः पवित्रेण शतधारेण सुपुवेति कुम्भ्यां तिरः पवित्रमासिञ्चति॥६॥

6. With *devastvā savitā punātu...*[1] (the Adhvaryu) pours (the milk into the pitcher) through the branch-strainer.[2]

1. VS I.13.
2. Cf. TB III.2.3.6.

हुत स्तोको हुतो द्रप्स इति विप्रुषो ऽनुमन्त्रयते॥७॥

7. With *huta stoko huto drapsaḥ*[1] he addresses the drops (of milk.)

1. TS I.1.3.g-i.

एवं द्वितीयां तृतीयां च दोहयति॥८॥

8. In the same way (the Adhvaryu) causes the second and the third (cow) to be milked.

सा विश्वव्यचा इति द्वितीयामनुमन्त्रयते। सा विश्वकर्मेति तृतीयाम्॥९॥

9. He says *sā viśvayacāḥ*[1] in connection with the second (cow); and *sā viśvakarmā*[2] in connection with the third (cow).

1-2. TS I.1.3.k.b-c.

तिस्रो दोहयित्वा बहु दुग्धीन्द्राय देवेभ्यो हव्यमाप्यायतां पुनः। वत्सेभ्यो मनुष्येभ्यः पुनर्दोहाय कल्पतामिति त्रिर्वाचं विसृज्यानन्वारभ्य तूष्णीमुत्तरा दोहयित्वा दोहने ऽप आनीय संपृच्यध्वमृतावरीरिति कुम्भ्यां संक्षालनमानी-याविष्यन्दयन्सुशृतं करोति॥१०॥

10. Having caused three (cows) to be milked with *bahu dugdhīndrāya*[1]..., having thrice released the speech,[2] without holding (the earthen pitcher)[3], having caused more (cows)[4] to be milked, having poured some water in the milking pot, with *samprcyadhvamṛtāvarīḥ...*[5] having poured the wash-water into the (earthen) pitcher, he makes the milk well-boiled without letting it overflow.[6]

1. TB III.7.4.16-17.
2. See I.12.5; III.2.3.8.
3. See I.12.5; TB III.2.3.8.
4. See 1.2.2.; TB III.2.3.8.
5. TS I.1.3.1.
6. The milk is boiled in the earthen pitcher which is already kept on fire see I.12.6.

दृंह गा दृंह गोपतिं मा वो यज्ञपती रिषदिति वर्त्म कुर्वन्प्रागुद्वासयत्युदक् प्रागुदग्वा॥११॥

11. With *dṛṁha gā dṛṁha gopatim...* (the Adhvaryu) removes the pitcher (from the embers) towards the east, or the north or towards the north-east, dragging[1] as it were.

1. Literally "making a path". Thus he should not lift the pitcher from the embers, but horizontally remove it away from the embers.

एकस्या द्वयोस्तिसृणां वैकाहे द्व्यहे त्र्यहे वा पुरस्तादुपवसथादातञ्चनार्थं दोहयित्वा संततमभिदुहन्त्योपवसथात्॥१२॥

12. Having caused one or two or three cows to be milked one or two or three days before the day preceding the sacrifice for the sake of curdling, they continuously milk the cows both in the morning and in the evening.

तेन शीतबुध्नमातनक्ति॥१३॥

13. With that (curdling agent) he curdles (the milk in the pitcher) after having cooled the bottom.

सोमेन त्वातनच्मीन्द्राय दधीति दध्ना॥१४॥

14. With *somena tvātanacmi*[1] (he curdles) with the curds (as the curdling agent).

1. TS I.1.13.m. cp. TS II.5.3.5.

यज्ञस्य संततिरसि यज्ञस्य त्वा संततिमनुसंतनोमीत्यग्निहोत्रोच्छेषणमन्ववधायायं पयः सोमं कृत्वा स्वां योनिमपिगच्छतु। पर्णवल्कः पवित्रं सौम्यः सोमाद्धि निर्मित इति परिवासनशकलमन्ववदधाति॥१५॥

15. With *yajñasya santatirasi...*[1] having poured the remaining material of the Agnihotra[2] into (the curdled milk), with *ayaṁ payaḥ somaṁ kṛtvā...*[3] he puts the splinter of (Palāśabranch) which has fallen out (while the *upaveṣa* (fire stiring stick) was cut).[4]

1. TB III.7.4.17.
2. See I.11.1; TS II.5.3.6.
3. TB III.7.4.17.
4. See I.6.8.

I.14

ओषधयः पूतिकाः क्वलास्तण्डुलाः पर्णवल्का इत्यातञ्चनविकल्पाः॥१॥

1. Herbs,[1] Pūtikās, Kvalas,[2] grains and Palāśa-bark are the alternative curdling agents.

1. Rice etc.
2. Berries like Jujub.

उच्छेषणाभावे तण्डुलैरातञ्च्यात्तण्डुलाभाव ओषधीभिः॥२॥

2. In the absence of remnant (Agnihotra-milk),[1] one should curdle (the milk) by means of rice-grains, in the absence of rice-grains by means of herbs.

1. See I.13.15.

आपो हविःषु जागृत यथा देवेषु जाग्रथ। एवमस्मिन्यज्ञे यजमानाय जागृतेत्ययस्पात्रे दारुपात्रे वाप आनीयादस्तमसि विष्णवे त्वा यज्ञायापि दधाम्यहम्। अद्भिररिक्तेन पात्रेण याः पूताः परिशेरत इति तेनापिदधाति॥ अमृन्मयं देवपात्रं यज्ञस्यायुषि प्रयुज्यताम्। तिरः पवित्रमतिनीता आपो धारय मातिगुरिति यजमानो जपति॥३॥

3. With *āpo havihṣu jāgṛta...*[1] having poured water in a metal vessel or wooden vessel,[2] with *adastamasi...*[3] (the Adhvaryu) covers (the pitcher by means of that vessel). The sacrificer mutters *amṛnmayaṁ devapātram...*[4]

1. This formula is seen only here.
2. See I.11.5; TB III.2.3.11.
3. TB III.7.4.17.
4. TB III.7.4.14.

यदि मृन्मयेनापिदध्यात्तृणं काष्ठं वापिधाने ऽनुप्रविध्येत्॥४॥

4. If he covers by means of an earthen (vessel) he should put into the lid a darbha-blade or a piece of wood.

विष्णो हव्यं रक्षस्वेत्यनधो निदधाति॥५॥

5. With *viṣṇo havyaṁ rakṣasva*[1] he keeps (the pitcher) not (directly) upon the ground.[2]

1. TS I.1.3.n.
2. Cp. I.4.1.n.2.

इमौ पर्णं च दर्भं च देवानां हव्यशोधनौ। प्रातर्वेषाय गोपाय विष्णो हव्यं हि रक्षसीति प्रज्ञातं शाखापवित्रं निदधाति॥६॥

6. With *imau parṇaṁ ca darbhaṁ ca...*[1] he keeps the branch-strainer at a well-marked place.

1. TB III.7.4.18.

तयैव शाखया दर्भैर्वा सायंदोहवत्प्रातर्दोहाय वत्सानपाकरोति॥७॥

7. With the same branch[1] or with the darbha-blades[2] he

separates the calves from the mother-cow for the sake of morning milking, in the same manner as that of the evening milking.

1. See Sūtra 6.
2. See I.2.3.

उपधाय कपालानि सायंदोहवत्प्रातर्दोहं दोहयति। आतञ्चनापिधाने निधानं च निवर्तते। नासोमयाजी संनयेत्संनयेद्वा॥८॥

8. Having placed the potsherds[1] he causes the morning milking done in the same manner as that of the evening milking. The acts of curdling[2] and covering (with lid)[3] and keeping down[4] are to be dropped. One who has not already performed a Soma (-sacrifice) should not perform the Sāṁnāyya (-ritual); or rather he may perform the Sāṁnāyya-ritual.[5]

1. For the sake of baking the sacrificial bread. Thus after the ritual mentioned in 1.23.2-24.6 is performed.
2. See I.13.12-15.
3. See I.14.3.
4. See I.14.5.
5. TB II.5.5.1 limits the performance of the Sāṁnāyya-ritual only to the performer of a soma-sacrifice.

नागतश्रीर्महेन्द्रं यजेत। त्रयो वै गतश्रिय इत्युक्तम्॥९॥

9. One who has not reached prosperity should not perform a sacrifice in honour of Mahendra. There are three Gataśrīs (those who have reached prosperities[1])—thus has been said in a Brāhmaṇa-text.[2]

1. viz. one who is a scholar of Veda, one who is the leader of a village and one who is going to become a king are described to be Gataśrīs. See the next note.
2. TS II.5.4.4.

और्वो गौतमो भारद्वाजस्ते ऽनन्तरं सोमेज्याया महेन्द्रं यजेरन्॥१०॥

10.(A sacrificer) belonging to the family of Urva, Gotama and Bharadvāja[1]—these after having performed a Soma sacrifice should perform a sacrifice in honour of Mahendra.

1. Even if he does not possess the qualifications mentioned in Sūtra 9.

यो वा कश्चित्॥११॥

11. Or any one (may perform a sacrifice in the honour of Mahendra).

ततः संप्रेष्यति परिस्तृणीत परिधत्ताग्निं भुनक्तु। अपां रस ओषधीनां सुवर्णो निष्का इमे यजमानस्य सन्तु कामदुघा अमुत्रामुष्मिंल्लोक इति॥१२॥

12. Then (the Adhvaryu orders with a verse) *paristṛṇīta paridhattāgnim...*[1]

1. TB III.7.6.1.

परिस्तरणीमेतामेके समामनन्ति॥१३॥

13. In the opinion of some scholars this verse is to be used at the time of spreading sacrificial grass round the fire.

उदगग्रैः प्रागग्रैश्च दर्भैरग्नीन्परिस्तृणाति॥१४॥

14. (The Adhvaryu or the Āgnīdhra) spreads grass with their points either to the north or to the east.

उदगग्राः पश्चात्पुरस्ताच्च॥१५॥

15. The grass blades in the west and in the east of the sacred fires should be pointing to the north.[1]

1. And the grass-blades on the south and the north should be pointing to the east.

एतत्कृत्वोपवसति॥१६॥

16. After this much is done (the sacrificer) starts observing fast.

अग्न्यन्वाधानं वत्सापाकरणमिध्माबर्हिर्वेदो वेदिः। प्रागुत्तरात्परिग्राहात्कृत्वा श्वोभूत आप्यलेपं निनीयोत्तरं परिगृह्णीयात्। परिस्तरणं च। पूर्वेद्युरमावास्यायां पौर्णमास्यां त्वन्वाधानपरिस्तरणोपवासाः॥१७॥

17. In the new noon sacrifice having performed, on the preceding day, (the rites like) adding fuel to the fires[1], separating the calves (from their mother-cows),[2] fetching of sacrificial fuel and grass[3], preparation of the grass-brush (Veda)[4] and preparation of the altar upto the second tracing out[5] on the

second day, the Adhvaryu having (first) poured out the wash-water for the Āpyas, then traces out for the second time.[6] And the spreading of sacrificial grass also occurs on the previous day. In the full-moon-sacrifice, however, only the acts of adding fuel to the fires, spreading of grass round the fires[7] and the fasting should be performed on the previous day.

1. See I.1.2.-7.
2. See I.1.8.-1.2.10.
3. See I.3.1-1.6.3.
4. See I.6.4-6.
5. See II.1-II.3.7.
6. See II.3.7.
7. See I.14.12-15.

सद्यो वा सद्यस्कालायां सर्वं क्रियते॥१८॥

18. Or (in the full-moon sacrifice on the full-moon-day) in which all the rites are to be performed in one day, all rites should be performed (on the day of actual sacrifice).

I.15

उदित आदित्ये पौर्णमास्यास्तन्त्रं प्रक्रमयति प्रागुदयादमावास्यायाः॥१॥

1. After the sun-rise the Adhvaryu causes the procedure of the full-moon-sacrifice start, and before the sun- rise that of the new-moon sacrifice.

चत्वार ऋत्विजः॥२॥

2. There should be four officiating priests for this sacrifice.[1]

1. viz. Hotṛ, Adhvaryu, Āgnīdhra and Brahman.

पूर्ववदग्नीन्परिस्तृणाति यद्यपरिस्तीर्णा भवन्ति॥३॥

3. He spreads sacrificial grass round the fires, in the same manner as described earlier,[1] if the grass has not been already spread.[2]

1. See I.14.14-15.
2. See I.14.17.

कर्मणे वां देवेभ्यः शकेयमिति हस्तावविनिज्य यज्ञस्य संततिरसि यज्ञस्य त्वा संतत्यै स्तृणामि संतत्यै त्वा यज्ञस्येति गार्हपत्यात्प्रक्रम्य संततामुलपराजीं स्तृणात्याहवनीयात्तूष्णीं दक्षिणामुत्तरां च॥४॥

4. With *karmaṇe vāṁ devebhyaḥ*[1] *śakeyam*... having washed his hands, with *yajñasya santatirasi*...[2] he spreads a continuous line of Darbha-blades, starting from the Gārhapatya, upto the Āhavanīya[3]. He then scatters an unbroken line of grass to the south and the north (of the first line) silently (i.e. without any formula).

1. TS I.1.4.a; Cp. KS XXXI.3.
2. TB III.2.4.1.
3. Cf. TB III. 2.4.1.

दक्षिणेनाहवनीयं ब्रह्मयजमानयोरासने प्रकल्पयति पूर्वं ब्रह्मणोऽपरं यजमानस्य॥५॥

5. To the south of the Āhavanīya he arranges the seats[1] of the Brahman and of the sacrificer; that of the Brahman to the east and that of the sacrificer to the west.

1. The seats are made out of grass.

उत्तरेण गार्हपत्याहवनीयौ दर्भान्संस्तीर्य द्वन्द्वं न्यञ्चि पात्राणि प्रयुनक्ति दशापराणि दश पूर्वाणि॥६॥

6. To the north of the Gārhapatya and the Āhavanīya, having spread Darbha-grass-blades, he keeps sacrificial utensils in pairs[1] (on the grass) with their openings turned downwards—ten (utensils) to the west and to the east.

1. Cp. TS I.6.8.2.

स्फ्यश्च कपालानि चेति यथासमाम्नातमपराणि प्रयुज्य स्रुवं जुहूमुपभृतं ध्रुवां वेदं पात्रीमाज्यस्थालीं प्राशित्रहरणमिडापात्रं प्रणीताप्रणयनमिति पूर्वाणि॥७॥

7. In accordance with the scriptures, having kept the utensils like wooden sword, portsherds etc.,[1] to the west, (he keeps) the eastern ones viz. spoon, Juhū, Upabhṛt, Dhruvā (ladles), grass-brush (Veda), Pātrī[2], ghee-pot, Prāsitraharaṇa-pot, Iḍā-pot, and Praṇītā-praṇayana-pot.

1. See TS I.6.8.2-3: wooden sword, potsherds, winnowing basket,

black-antelope's, skin, śamyā(peg), mortar and pestle, upper and lower grinding stones.

2. Pan for mixing flour and water (see I.25.1).

तान्युत्तरेणावशिष्टानि॥८॥

8. (He keeps) the remaining utensils to the north of them.

अन्वाहार्यस्थालीमश्मानमुपवेषं प्रातर्दोहपात्राणीति॥९॥

9. (He keeps the following remaing utensils viz.) the pot for Anvāhārya rice, stone and the fire-stiring stick, the vessels for morning milking.[2]

1. See I.20.2.
2. See I.11.5; only the lid is to be excluded.

प्रणीताप्रणयनं पात्रसंसादनात्पूर्वमेके समामनन्ति। खादिरः स्रुवः पर्णमयी जुहूराश्वत्थ्युपभृद्वैकङ्कती ध्रुवा॥१०॥

10. According to the opinion of some scholars (the rite) of carrying forward of water is to be done before (the rite) of placing of the utensils. The spoon (should be) made out of Khadira (tree), the Juhū (ladle) (should be) made out of Parṇa (Palāśa-tree), the Upabhṛt (ladle) (should be) made out of Aśvattha tree; the Dhruvā (ladle) should be made out of Vikaṅkata (tree).[1]

[1] Cf. TS III.5.7.

एतेषां वा वृक्षाणामेकस्य स्रुचः कारयेत्॥११॥

11. Or he may get (all) the ladles made out of any one of these trees.

बाहुमात्र्यो ऽरत्निमात्र्यो वाग्राग्रास्त्वक्तोबिला हंसमुख्यः॥१२॥

12. (The ladles should be) of the length of an arm or an *aratni*. Their point should be towards the point of the branch, their bowl should be towards the skin (of the wood); their beak should be like that of a swan.

स्फ्यः शम्या प्राशित्रहरणमिति खादिराणि॥१३॥

13. The Sphya (wooden sword), Śamyā (peg), and the Prāśitraharaṇa should be made out of Khadira wood.

वारणान्यहोमार्थानि भवन्ति॥१४॥

14. The (utensils) not to be used for making libations should be made out of Varaṇa (tree).

I.16

अत्र पूर्ववत्पवित्रे करोति यदि न संनयति।१।

1. At this stage, if (the sacrificer) does not prepare Sāṁnāyya, the Adhvaryu prepares two strainers in the same manner as described earlier.[1]

1. See I.11.6-9.

संनयतस्तु ते विभवतः।२।

2. In the case of a sacrificer who prepares Sāṁnāyya, those[1] (two strainers prepared earlier) are sufficient.

1. See I.11.10.

वानस्पत्यो ऽसि देवेभ्यः शुन्धस्वेति प्रणीताप्रणयनं चमसमद्भिः परिक्षालयति तूष्णीं कंसं मृन्मयं च। कंसेन प्रणेयद्ब्रह्मवर्चसकामस्य मृन्मयेन प्रतिष्ठाकामस्य गोदोहनेन पशुकामस्य। अपरेण गार्हपत्यं पवित्रान्तर्हितं चमसं निधाय तस्मिन्को वो गृह्णाति स वो गृह्णातु कस्मै वो गृह्णामि तस्मै वो गृह्णामि पोषाय व इत्यप आनयति॥३॥

3. With *vānaspatyosi...*[1] he washes the (wooden) goblet to be used for carrying forward of the Praṇītā-water by means of water; in case, however, if the goblet is metal or earthen he washes it silently (without any formula). In the case of sacrificer desirous of Brahman-lustre, he should carry the water forward by means of a metal (goblet); ...desirous of firm establishment an earthen (goblet); ...desirous of cattle by means of a pot for milking cows. Having kept the goblet to the west of the Gārhapatya on the ground on which strainers have been kept, he pours water in it with *ko vo gṛhṇāti....*

1. Cp. TS 1.2.12.h.a.

अपो गृह्णन्ग्रहीष्यंश्च पृथिवीं मनसा ध्यायति॥४॥

4. While scooping or when about to scoop waters he mentally thinks of the earth.[1]

1. Cf. MS I.4.10.; KS XXXII.7.

उपबिलं चमसं पूरयित्वा प्रोक्षणीवदुत्पूयाभिमन्त्र्य ब्रह्मन्नपः प्रणेष्यामि यजमान वाचं यच्छेति संप्रेष्यति॥५॥

5. Having filled the goblet a little less than the cavity (i.e. upto the brim of it), having purified (the water in it) and then having addressed (the water) in the same manner as that of Prokṣaṇī (water)[1] he orders "O Brahman I shall carry water; O sacrificer, do you restrain the speech."

1. See I.11.9-10.

सर्वत्र प्रसव उक्ते करोति॥६॥

6. Everywhere after (the Brahman) has uttered the permition, he does (his work).

प्रणीयमानासु वाचं यच्छतोऽध्वर्युर्यजमानश्चा हविष्कृतः॥७॥

7. While (the waters) are being carried forward, the Adhvaryu and the sacrificer restrain their speech upto call for the preparer of the oblation-material.[1]

1. Thus upto I.19.8. For this Sūtra cf. MS I.4.10, XXXII. 7; ŚB I.1.2.2; I.1.4.11.

को वः प्रणयति स वः प्रणयत्वपो देवीःप्रणयानि यज्ञं संसादयन्तु नः। इरं मदन्तीर्घृतपृष्ठा उदाकुः सहस्रपोषं यजमाने न्यञ्चतीरिति समं प्राणैर्धारयमाणः स्फ्येनोपसंगृह्याविषिञ्चन्हरति॥८॥

8. Having supported the goblet by means of the wooden sword, holding the goblet at the level of his nose, and without spilling (any water) out, he carries (the goblet containing water) with *ko vaḥ praṇayati...*

पृथिवीं च मनसा ध्यायति॥९॥

9. And he mentally thinks of the earth.[1]

1. Cp. I.16.4.

को वो युनक्ति स वो युनक्त्वित्युत्तरेणाहवनीयमसंस्पृष्टा दर्भेषु सादयति॥१०॥

10. With *ko vo yunakti...*[1] he places (the goblet with water) on the sacred grass without being touched (by any other thing) towards the north of the Āhavanīya.

1. TS I.5.10.k.

नेङ्गयन्ति नेलयन्त्या संस्थातोर्दर्भैरभिच्छाद्य॥११॥

11. Having covered (the water in the goblet) by means of sacred grass they do not shake it nor move it upto the complete establishment (completion) (of the rite)[1].

1. i.e. upto III.13.5.

संविशन्तां दैवीर्विशः पात्राणि देवयज्याया इति सपवित्रेण पाणिना पात्राणि संमृश्य॥१२॥

12. With *saṁviśantāṁ daivīrviśaḥ....* having touched the utensils by means of hand containing a strainer,[1]

1. The sentence in incomplete. See the next Sūtra.

I.17

वानस्पत्यासि दक्षाय त्वेत्यग्निहोत्रहवणीमादत्ते। वेषाय त्वेति शूर्पम्॥१॥

1. (the Adhvaryu) takes up the Agnihotra ladle with *vānaspatyāsi...*[1] and the winnowing basket with *veṣāya tvā...*[2]

1. MS, KS.
2. TS I.1.4.1.

प्रत्युष्टं रक्षः प्रत्युष्टा अरातय इत्याहवनीये गार्हपत्ये वा प्रतितप्य यजमान हविर्निर्वप्स्यामीत्यामन्त्रयते॥२॥

2. With *pratyuṣṭaṁ rakṣaḥ...*[1] having heated the Agnihotra ladle and the winnowing basket[2] over the Āhavanīya or the Gārhapatya, he addresses the scrificer, "O sacrificer, I shall pour out the oblation material (grains)."[3]

1. TS I.1.4.c.
2. Cf. TB I.1.2.2.
3. For the answer of the sacrificer see IV.4.4.

प्रवसत्यग्ने हविर्निर्वप्स्यामीति॥३॥

3. When (the sacrificer) is staying away (from his residence), (the Adhvaryu says) *agne havir nirvapsyāmi...*

उर्वन्तरिक्षमन्विहीति शकटायाभिप्रव्रजति॥४॥

4. He goes towards the cart (loaded with rice-grains or barley) with *urvantantarikṣamanvihi.*[1]

1. TS I.1.2.p. (cf. ŚB. I.1.2.4.).

अपरेण गार्हपत्यं प्रागीषमुदगीषं वा नद्धयुगं शकटमवस्थितं भवति व्रीहिमद्यवमद्वा॥५॥

5. The cart containing rice grains or barley with its pole towards the east or towards the north and its yoke tied, stands behind the Gārhapatya (-fire).

धूरसीति दक्षिणां युगधुरमभिमृशत्युत्तरां वा॥६॥

6. With *dhūrasi*[1] he touches that part of the southern yoke which rests upon the neck of an ox.

1. TS I.1.4.d-e.

त्वं देवानामसि सस्नितममित्युत्तरामीषामालभ्य जपति॥७॥

7. Having held the northern pole he mutters[1] *tvaṁ devānāmasi sasnitamam...*[2]

1. Cf. ŚB I.1.2.12.
2. TS I.1.4.f.

विष्णुस्त्वाक्रंस्तेति सव्ये चक्रे दक्षिणं पादमत्याधायाह्रुतमसि हविर्धानमित्यारोहति॥८॥

8. With *viṣṇustvākraṁsta* having placed his right foot upon the northern wheel; with *ahṛtamasi*[1] he ascends the cart.

1. TS I.1.4.g-h.

उरु वातायेति परीणाहमपच्छाद्य मित्रस्य त्वा चक्षुषा प्रेक्ष इति पुरोडाशीयान्प्रेक्षते॥९॥

9. With *uru vātāya...*[1] having removed the covering mat, with *mitrasya tvā cakṣuṣā prekṣe*[2] he looks[3] at the grains out of which the sacrificial bread is to be prepared.

1. TS I.1.4.1.
2. TS I.1.4.i,k.
3. Cf ŚB I.1.2.14.

निरस्तं रक्षो निरस्तो ऽघशंस इति यदन्यत्पुरोडाशीयेभ्यस्तन्निरस्योर्जाय वः पयो मयि धेहीत्यभिमन्त्र्य दशहोतारं व्याख्याय शूर्पे पवित्रे निधाय तस्मिन्नग्निहोत्रहवण्या हवींषि निर्वपति तया वा पवित्रवत्या॥१०॥

10. With *nirastaṁ rakṣaḥ...* having removed[1] the substance whatever other than the grains for sacrificial bread (in the grains) with *ūrjāya vaḥ payo mayi dhehi* having addressed the grains,

having recited the Daśahotṛ-formula,[2] having placed the two strainers on the winnowing basket, he pours out the grains in it (winnowing basket) by means of the ladle used for offering the Agnihotra, or by means of (the ladel) on which the strainers are kept accross it.

1. Cf. ŚB I.1.2.15.
2. TĀ III.1.Cf. TS II.2.1.6.

व्रीहीन्यवान्वा॥११॥

11. (He pours out) either rice-grains or barley-grains.

यच्छन्तां पञ्चेति मुष्टिं गृहीत्वा स्रुचि मुष्टिमोप्य देवस्य त्वेत्यनुद्रुत्याग्नये जुष्टं निर्वपामीति त्रिर्यजुषा तूष्णीं चतुर्थम्॥१२॥

12. Having taken five handfuls of grains with *yacchantāṁ pañca*[1] having poured the handful (of grains) in the ladle, having recited, *devasya tvā...*[1] he takes the grains thrice; silently (without any formula) he takes the fourth handful of grains.[2]

1. TS I.1.4.m.
2. Cf. TB III.2.4.6.

I.18

एवमुत्तरं यथादेवतमग्नीषोमाभ्यामिति पौर्णमास्याम्। इन्द्राग्निभ्यामित्यमावास्यायाम्॥१॥

1. In the same manner (the Adhvaryu takes out the material) of the next sacrificial bread, in accordance with the names of the deities; with *agnīṣomābhyām*[1] on the full-moon-day; with *indrāgnibhyām*[2] on the new moon-day.

1-2. Instead of the word *agnaye* in the formula mentioned in I.17.12.

चतुरो मुष्टीन्निरुप्य निरुप्तेष्वन्वोप्येदं देवानामिति निरुप्तानभिमृशति। इदमु नः सहेत्यवशिष्टान्॥२॥

2. Having poured out four handfuls (of grains), having poured (a little) additional (quantity of grains), with *idaṁ devānām...*[1] he touches the poured out (grains); with *idam u naḥ saha*[2] (he touches) the remaining (grains) (in the cart).

1. TS I.1.4.n.a.
2. TS I.1.4.n.b.

स्फात्यै त्वा नारात्या इति निरुप्तानेवाभिमन्त्र्येदमहं निर्वरुणस्य पाशादित्युपनिष्क्रम्य स्वरभिव्यख्यमिति प्राङ् प्रेक्षते॥३॥

3. With *sphātyai tvā nārātyai*[1] having addressed only the poured out (grains) (in the winnowing basket), with *idamaham* ...[2] having moved away, with *svarabhivyakhyam* he looks towards the east.

1. TS I.1.4.0.
2. Cp. TS I.3.4.1; Cp. MS I.1.5.
3. KS XXXI.3.

सुवरभिविख्येषमिति सर्वं विहारमनुवीक्षते। वैश्वानरं ज्योतिरित्याहवनीयं स्वाहा द्यावापृथिवीभ्यामिति स्कन्नानभिमन्त्र्य दृंहन्तां दुर्या द्यावापृथिव्योरिति प्रत्यवरोह्योर्वन्तरिक्षमन्विहीति हरति॥४॥

4. With *suvarabhivikhyeṣam*[1] he looks at the entire sacrificial place. With *vaiśvānaraṁ jyotiḥ*[2] he looks at the Āhavanīya. With *svāhā dyāvāpṛthivībhyām*[3] having addressed the fallen down (grains), with *dṛṁhantāṁ duryā dyāvāpṛthivyoḥ* having descended (from the cart),[5] he carries (the poured out grains) with *urvantarikṣamanvihi*[6].

1. TS I.1.4.p.a.
2. TS I.1.4.p.b.
3. TS I.1.3.1.
4. TS I.1.4.q.
5. Cf. ŚB I.1.2.22.
6. TS I.1.4.r.

अदित्यास्त्वोपस्थे सादयामीत्यपरेण गार्हपत्यं यथादेवतमुपसादयति॥५॥

5. With *adityāstvopasthe sādayāmi*[1] he keeps it to the west of the Gārhapatya (fire) in accordance with the deity.[2]

1. TS I.1.4.s.
2. He changes the formula I.1.4.t. in accordance with the name of the deity.

आहवनीयं वा यद्याहवनीये श्रपयति॥६॥

6. Or if he cooks (the oblation-material) on the Āhavanīya-fire (he keeps the grains to the west) of the Āhavanīya fire.

1. See I.22.1; cf. ŚB I.1.2.23.

यदि पात्र्या निर्वपेद्दक्षिणतः स्फ्यमुपधाय तस्यां सर्वाञ्छकटमन्त्राञ्जपेत्॥७॥

7. If he pours out (the grains) from a pot (instead of the cart), having kept the Sphya (wooden sword) to the south (of the pot), he should mutter all the formulae (connected with the cart) in connection with it (the pot).

1. See I.17.6-8. For this Sūtra cf.ŚB I.1.2.8.

I.19

सश्रूकायामग्निहोत्रहवण्यामप आनीय पूर्ववदुत्पूयाभिमन्त्र्य ब्रह्मन्प्रोक्षिष्यामीति ब्रह्माणमामन्त्र्य देवस्य त्वेत्यनुद्रुतयाग्नये वो जुष्टं प्रोक्षामीति यथादेवतं हविस्त्रिः प्रोक्षन्नाग्निमभिप्रोक्षेत्॥१॥

1. Having poured water into the Agnihotra-ladle in which some grain-particles are still there,[1] having purified it in the same manner as (described) earlier,[2] having addressed it with a formula, "O Brahman, I shall sprinkle water (on the grains)[3]" having called the Brahman, having recited *devasya tvā...*[4] sprinkling (water on the grains) thrice, in accordance with the deity, (the Adhvaryu) should not sprinkle (water) on the fire.[5]

1. The ladle is not yet cleansed.
2. See I.11.9-10.
3. See III.19.3.
4. TS I.1.5.e.
5. Thus he does not hold the pot used at the time of sprinkling upon the fire.

यं द्विष्यात्तस्याभिप्रोक्षेत्॥२॥

2. (In the case of a sacrificer) whom he hates, he should sprinkle (water on the fire) for him.

उत्तानानि पात्राणि पर्यावर्त्य शुन्धध्वं दैव्याय कर्मण इति त्रिः प्रोक्ष्य प्रोक्षणीशेषमग्रेण गार्हपत्यं निधाय देवस्य त्वा सवितुः प्रसव इति कृष्णाजिनमादायावधूतं रक्षो ऽवधूता अरातय इत्युत्करे त्रिरवधूनोत्यूर्ध्वग्रीवं बहिष्टाद्विशसनम्॥३॥

3. Having turned up the pots with their opening side up,[1] with *śundhadhvaṁ daivyāya karmaṇe*[2] having sprinkled wa-

ter on them thrice, having kept the remaining sprinkling water[3] to the east of the Gārhapatya fire, with *devasya tvā savituḥ prasave*... having taken the black antelope's skin in his hand, with *avadhūtaṁ rakṣo'vadhūtā arātayaḥ*[4] he shakes it thrice on the place of rubbish heap[5] with its neck upwards and the inner part outside.[6]

1. See I.15.6.
2. TS I.1.5.f.
3. i.e. the Agnihotra-ladle containing the water. For the use of this water see II.3.13; II.8.1.
4. TS I.1.5.g.
5. The place where afterwards there will be the rubbish heap. See II.1.7.
6. Thus the hairy side should be towards the Adhvaryu.

अदित्यास्त्वगसीत्युत्तरेण गार्हपत्यमुत्करदेशे वा प्रतीचीनग्रीवमुत्तरलोमोपस्तृणाति॥४॥

4. Either to the north of the Gārhapatya (-fire) or on the place of the rubbish heap he spreads the (black-antelope-skin)with the neck towards the west, with the hair out-side[1], with *adityāstvagasi*[2].

1. Cf. TB III.2.5.6.
2. TS I.1.5.h.

पुरस्तात्प्रतीचीं भसदमुपसमस्यति॥५॥

5. He folds the part near the hip (of the skin) from the east to the west.

अनुत्सृजन्कृष्णाजिनमधिषवणमसीति तस्मिन्नुलूखलमधिवर्तयति॥६॥

6. Without leaving the contact of the skin (by means of his left hand)[1] he places the mortar on it with *adhiṣavaṇamasi*.[2]

1. Cf. ŚB I.1.4.5.
2. TS. I.1.5.1.

अनुत्सृजन्नुलूखलमग्नेस्तनूरसीति तस्मिन्हविरावपति त्रिर्यजुषा तूष्णीं चतुर्थम्॥७॥

7. Without leaving the contact of the mortar (by means of bis left hand) he pours the oblation (material) on it (mortar)

with *agnestanūrasi.*[1] thrice with a *yajus* (formula) and for the fourth time silently (without any formula).

1. TS I.1.5.k-i.

अद्रिरसि वानस्पत्य इति मुसलमादाय हविष्कृदेहीति त्रिरवहन्ति। अनवघ्नन्वा हविष्कृतं ह्वयति॥८॥

8. With *adrirasi vānaspatyaḥ*[1] having taken the pestle (in his hand) with *haviṣkṛdehi*[2] he strikes three times (the grains with the pestle). Or without striking he calls the preparer of the oblation.[3]

1. TS I.1.5.m-n.
2. TB III.2.5.8.
3. Thus he does not call simultaneously with the act of striking but rather before the act of striking.

हविष्कृदेहीति ब्राह्मणस्य हविष्कृदागहीति राजन्यस्य हविष्कृदाद्रवेति वैश्यस्य हविष्कृदाधावेति शूद्रस्य॥९॥

9. The words *haviṣkṛdehi* (should) be used in the sacrifice of a Brāhmaṇa, *haviskṛdāgahi*...of a Kṣatriya, *haviṣkṛdādrava*... of a Vaiśya, and *haviskṛdādhāva*.... of a Śūdra.[1]

1. Cf. ŚB I.1.4.12. By the word Śūdra one should understand a chariot-preparer or a Niṣāda who can establish fire (see V.3.19) and not any other Śūdra.

प्रथमं वा सर्वेषाम्॥१०॥

10. Or the first (call may) apply to all (the castes).[1]

1. Cf. TB III.2.5.8.

अव रक्षो दिवः सपत्नं वध्यासमित्यवहन्ति॥११॥

11. With *ava rakṣo divaḥ sapatnaṁ vadhyāsam*... he strikes (pounds) (the rice or barley-grains).

I.20

उच्चैः समाहन्तवा इति संप्रेष्यति॥१॥

1. The Adhvaryu orders (Āgnīdhra) for striking heavily.[1]

1. Cf. TB III.2.5.9

कुटरुरसि मधुजिह्व इत्याग्नीध्रो ऽश्मानमादायेषमावदोर्जमावदेति दृषदुपले समाहन्ति॥२॥

2. With *kuṭarurasi madhujihvaḥ*[1], having taken the stone, with *iṣamāvadorjamāvada*[2] the Āgnīdhra[2] strikes the upper and the lower stone (by means of that stone).

1. MS I.1.6.
2. TS I.1.5.o, p,q.

द्विर्दृषदि सकृदुपलायां त्रिः संचारयन्नवकृत्वः संपादयति॥३॥

3. Twice on the upper stone and once on the lower stone (he strikes). (In this way) doing (the act of stiking) for three times he makes (the total number of striking) nine times.

सावित्रेण वा शम्यामादाय तया समाहन्ति॥४॥

4. Or having taken a wooden peg (yoke-pin) he strikes with the Savitṛ-formula by means of it (peg).[1]

1. Cf. ŚB I.2.1.17.

वर्षवृद्धमसीति पुरस्ताच्छूर्पमुपोहत्युत्तरतो वा॥५॥

5. With *varṣavṛddhamasi...*[1] the Adhvaryu keeps the winnowing basket (containing the grains) to the east or to the north (of the mortar).

1. TS I.1.5.r.

वर्षवृद्धा स्थेत्यभिमन्त्र्य प्रति त्वा वर्षवृद्धं वेत्त्वित्युद्वपति॥६॥

6. With *varṣavṛddhā stha*[1] having addressed the grains in the winnoing basket, with *varṣavṛddhaṁ tvā*[2] he scatters them.

1-2. TS I.1.5.s.

परापूतं रक्षः परपूता अरातय इत्युत्करे परापुनाति॥७॥

7. With *parāpūtaṁ rakṣaḥ parāpūtā arātayaḥ*[1] he winnows out (the husks from the grains) on the Utkara (rubbish-heap).

1. TS I.1.5.t.

प्रविद्धं रक्षः पराध्माता अमित्रा इति तुषान्प्रस्कन्दतो ऽनुमन्त्र्यते॥८॥

8. He addresses with *praviddhaṁ rakṣaḥ parādhmātā amitrāḥ* the husks falling down from the grains.

मध्यमे पुरोडाशकपाले तुषानोप्य रक्षसां भागो ऽसीत्यधस्तात्कृष्णाजिनस्योपवपत्युत्तरमपरमवान्तरदेशम्॥९॥

9. having poured out the husks on the middle potsherd (out of the potsherds to be used afterwards for baking) the sacrificial bread, with *rakṣasāṁ bhāgo'si*[1] he scatters (the husks) under the black-antelope's skin towards the north-west.

1. TS I.1.5.u. For this Sūtra cf. TB III.2.5.10; ŚB I.9.2.33.

हस्तेनोपवपतीति बृह्वचब्राह्मणम्॥१०॥

10. According to a Brāhmaṇa-text of the Ṛgveda,[1] he scatters the husks by means of (his) hand (instead of by means of the potsherd).[2]

1-2. Neither the AB nor KB mentions this.

अद्भिः कपालं संस्पर्श्य प्रज्ञातं निधायाप उपस्पृश्य वायुर्वो विविनक्त्विति विविच्य देवो वः सविता हिरण्यपाणिः प्रतिगृह्णात्विति पात्र्यां तण्डुलान्प्रस्कन्दयित्वादब्धेन वश्चक्षुषावपश्यामि रायस्पोषाय वर्चसे सुप्रजास्त्वाय चक्षुषो गोपीथायाशिषमाशास इत्यवेक्ष्य त्रिष्फलीकर्तवा इति संप्रेष्यति॥११॥

11. Having caused the potsherd to be touched by means of water, having kept it on some marked place, having touched water, with *vāyur vo vivinaktu...*[1] having separated the husked grains (out of the unhusked ones), with *devo vaḥ savitā hiraṇyapāṇiḥ pratigṛhṇātu*[2] having poured the grains in a vessel, with *adabdhena vaścakṣuṣāvapaśyāmi...*[3] having looked at them, he orders (the preparer of the oblation material) with *triṣphalīkartavai* (to be pounded thrice).[4]

1. TS I.1.5.v.
2. TS I.1.1.w.
3. Cp. TS I.1.10.k.b.
4. Cf. TB III.2.5.11.

या यजमानस्य पत्नी साभिद्रुत्यावहन्ति॥१२॥

12. Having run towards, she who is the wife of the sacrificer, strikes.

यो वा कश्चिदविद्यमानायाम्॥१३॥

13. In her absence[1] anyone else does this work.

1. e.g. on account of her monthly course.

I.21

देवेभ्यः शुन्धध्वं देवेभ्यः शुन्ध्यध्वं देवेभ्यः शुम्भध्वमिति सुफलीकृतान्करोति। तूष्णीं वा॥१॥

1. (The wife of the sacrificer) makes the rice grains properly white with *devebhyaḥ śundhadhvam*... Or she does it silently (i.e. without any formula).

प्रक्षाल्य तुण्डुलांस्त्रिष्फलीक्रियमाणानां यो न्यङ्गो अवशिष्यते। रक्षसां भागधेयमापस्तत्प्रवहतादित इत्युत्करे त्रिर्निनयति॥२॥

2. Having washed the grains, with *triṣphalīkriyamāṇānām* ...[1] the Adhvaryu pours the wash-water on the rubbish-heap.

1. TB III.7.6.20.

अत्र कृष्णाजिनस्यादानादि प्रागधिवर्तनात्कृत्वा दिव स्कम्भनिरसीति कृष्णाजिन उदीचीनकुम्बां शम्यां निधाय धिषणासि पार्वत्येति शम्यायां दृषदमत्याधाय धिषणासि पार्वतेयीति दृषद्युपलामत्यादधाति॥३॥

3. At this stage, having done (the work) beginning with taking of the black antelope's skin upto the placing (of mortar on the black antelope's skin),[1] with *diva skambhanirasi*[2] having placed the wooden peg with its thicker part pointing to the north, on the skin, with *dhiṣaṇāsi pārvatyā*[3] having placed the lower stone on the wooden peg, with *dhiṣaṇāsi pārvateyī*[4] he places the upper stone on the lower stone.

1. Thus the work mentioned in I.19.3-6.
2. TS I.1.6.c.
3. TS I.1.6.d.
4. TS I.1.6.e.

पूर्ववदनुत्सर्गः॥४॥

4. The detail "without leaving the contact" is (applicable here) as previously.[1]

1. See I.19.6-7.

अंशव स्थ मधुमन्त इति तण्डुलानभिमन्त्र्य देवस्य त्वेत्यनुद्रुत्याग्नये जुष्टमधिवपामीति यथादेवतं दृषदि तण्डुलानधिवपति त्रिर्यजुषा तूष्णीं चतुर्थम्॥५॥

5. With *aṁśava stha madhumantaḥ* having addressed the rice-grains, having recited *devasya tvā*...[1], with *agnaye juṣṭamadhivapāmi* he pours the rice-grains on the lower stone in

accordance with the deity,--thrice with the formula; once silently (without any formula).

1. TS I.1.6.f-g.

प्राणाय त्वेति प्राचीमुपलां प्रोहत्यपानाय त्वेति प्रतीचीं व्यानाय त्वेति मध्यदेशे व्यवधारयति प्राणाय त्वापानाय त्वा व्यानाय त्वेति संततं पिनष्टि॥६॥

6. With *prāṇāya tvā*[1] he moves forward the upper-stone; with *apānāya tvā* backward; with *vyānāya tvā*[3] he holds it in the middle part (of the lower-stone). Then with *prāṇāya tvā apānāya tvā vyānāya tvā*[4] he crushes (the grains) continuously.

1-4. TS I.1.6.h.

दीर्घामनु प्रसितिमायुषे धामिति प्राचीमन्ततो ऽनुप्रोह्य देवो वः सविता हिरण्यपाणिः प्रतिगृह्णात्विति कृष्णाजिने पिष्टानि प्रस्कन्दयित्वादब्धेन वश्चक्षुषावेक्ष इत्यवेक्ष्यासंवपन्ती पिंषाणूनि कुरुतादिति संप्रेष्यति॥७॥

7. With *dīrghāmanu prasitimāyuṣe*...[1] having moved forward at the end, with *devo vaḥ savitā*...[2] having caused the flour fall upon the black-antelope's skin, with *adabdhena vaś-cakṣuāvekṣe*[3] having looked at, he orders (the wife of the sacrificer or the crusher-woman). "Do you crush (these grains further) without allowing (any particle) to fall out".

1. TS I.1.6.i.
2. TS I.1.6.k.
3. Cp. TS I.1.10.k.b.
4. For the order cf. TB III.2.6.4.

दासी पिनष्टि पत्नी वा॥८॥

8. A slave women or the wife (of the sacrificer) crushes (the grains).

अपि वा पत्न्यवहन्ति शूद्रा पिनष्टि॥९॥

9. Or rather, the wife (of the sacrificer) pounds[1] the grains, the slave woman crushes them.

[1] See I.20.2.

I.22

आहवनीये गार्हपत्ये वा हवींषि श्रपयति॥१॥

1. The Adhvaryu bakes the oblations[1] (sacrificial breads) either over the Āhavanīya fire or over the Gārhapatya fire.

1. For the Sāṁnāyya, however, only Gārhapatya is used. See I.12.1.

धृष्टिरसि ब्रह्म यच्छेत्युपवेषमादाय रक्षसः पाणिं दहाहिरसि बुध्निय इत्यभिमन्त्र्यापाग्ने ऽग्निमामादं जहीति गार्हपत्यात्प्रत्यञ्चावङ्गारौ निर्वर्त्य निष्क्रव्यादं सेधेति तयोरन्यतरमुत्तरमपरमवान्तरदेशं निरस्या देवयजं वहेति दक्षिणमवस्थाप्य ध्रुवमसीति तस्मिन्मध्यमं पुरोडाशकपालमुपदधाति॥२॥

2. With *dhṛṣṭirasi brahma yaccha*[1] having taken the stirring stick (Upaveṣa), with *rakṣasaḥ pāṇiṁ dahāhirasi budhniya*[2] having addressed it, with *apāgne agnimāmādaṁ jahi*[1] having drawn towards the west two embers from the Gārhapatya (fire),[4] with *niṣkravyādaṁ sedha*[5] having thrown one (of the embers)towards the north-west, with *ā devayajaṁ vaha*[6] having established (the other embers) towards the south (on the place, in the fire-hearth where the sacrificial breads[7] are to be baked), with *dhruvamasi...*[8] he places the central one (out of the) potsherds on which sacrificial bread is to be baked.

1. TS I.1.7.a.
2. Only the latter part of the formula is found in TS I.3.3.q.
3. TS I.1.7.b.a.
4. within the Gārhapatya-hearth only.
5. TS I.1.7.b.b.
6. TS I.1.7.b.c.
7. There are two breads one for Agni and the other for Agni-soma or Indra-Agni.
8. TS I.1.7.d.

निर्दग्धं रक्षो निर्दग्धा अरातय इति कपाले ऽङ्गारमत्याधाय धर्त्रमसीति पूर्वं द्वितीयं संस्पृष्टम्। धरुणमसीति पूर्वं तृतीयम्। चिदसि विश्वासु दिक्षु सीदेति मध्यमाद्दक्षिणम्। परिचिदसि विश्वासु दिक्षु सीदेति मध्यमादुत्तरम्॥३॥

3. With *nirdagdhaṁ rakṣaḥ...*[1] having placed an ember on the potsherd, with *dhartramasi...*[2] (he places) the second (potsherd) to the east (of the first one) close to it; with *dharuṇamasi*[3] (.....) the third to the east (.....); with *cidasi viśvāsu...*[4] (he places the fourth one) to the south of the middle (potsherd); with *paricidasi*[5] (he places) the fifth one to the north (of the middle potsherd).

1. TS I.1.7.c.
2. TS I.1.7.e.
3. TS I.1.7.f.
4-5. MS I.1.8.

यथायोगमितराणि॥४॥

4. He places the other potsherds in accordance with the suitability (and with the following formulae).

I.23

मरुतां शर्धो ऽसीति षष्ठम्। धर्मासीति सप्तमम्। चित स्थेत्यष्टमम्॥१॥

1. With *marutāṁ śardho'si* (the Adhvaryu) places the sixth (potsherd); with *dharmāsi* (.....) the seventh; with *cita stha*[2] (.....)the eighth.

1. TS I.1.7.g.
2. TS I.1.7.h.

एवमुत्तरं कपालयोगमुपदधाति॥२॥

2. In the same manner[1] he places (the potsherds) to the north of the set (of potsherds for the first sacrificial bread).[2]

1. See I.22.2.ff.
2. See n.7 of I.22.2.

अपि वा मध्यममुपधाय सव्यस्य पाणेरङ्गुल्याभिनिधाय निर्दग्धं रक्षो निर्दग्धा अरातय इति कपाले ऽङ्गारमत्याधाय धर्त्रमसीति तस्मादपरं धरुणमसीति तस्मात्पूर्वं यथायोगमितराणि॥३॥

3. Or, rather, having placed the central (potsherd), having put the forefinger of the left hand upon it, with *nirdagdhaṁ rakṣaḥ...* having kept an ember (by means of the fire-stirring stick in his right hand) upon that potsherd, with *dhartramasi* (he places) the second to the west (of the central potsherd), with *dharuṇamasi* (he places) the third to the east (of the central potsherd) and (he places) the other potsherds in accordance with the suitability.

तस्य तस्याङ्गुल्याभिनिधानमङ्गाराधिवर्तनं च वाजसनेयिनः समामनन्ति॥४॥

4. According to the opinion of the Vājasaneyins[1] the putting of the fore-finger and keeping of the ember (should be done) in connection with each (potsherd).

1. Cp. ŚB I.2.1.7. Only putting of the forefinger is mentioned there.

चित स्थोर्ध्वचित इत्यूर्ध्वमष्टाभ्य उपदधाति तूष्णीं वा॥५॥

5. With *cita sthordhvacitaḥ*[1] or silently (without any formula) he places (all the potsherds) in addition to eight.[2]

1. VS I.18.
2. Cf. ŚB I.2.1.12.

भृगूणामङ्गिरसां तपसा तप्यध्वमिति वेदेन कपालेष्वङ्गारानध्यूह्य मदन्तीरधि श्रयति॥६॥

6. With *bhṛgūṇāmaṅgirasāṁ tapasā tapyadhvam...*[1] having covered (the potsherds with embers)[2] he keeps *madantī*-water on the fire.[3]

1. Vs I.18.
2. On these potsherds the sacrificial bread is to be baked.
3. This water is to be used for the preparation of the sacrificial bread.

I.24

प्रक्षालितायां पात्र्यां निष्टप्तोपवातायां पवित्रवत्यां पिष्टानि संवपति देवस्य त्वेत्यनुद्रुत्याग्नये जुष्टं संत्रपामीति यथादेवतं त्रिर्यजुषा तूष्णीं चतुर्थम्॥१॥

1. Having recited *devasya tvā...*[1] with *agnaye juṣṭaṁ* etc. in accordance with the deity (the Adhvaryu) thrice pours[2] flour in the pan[3] which has been washed, heated and then has become cool, and which contains strainers; silently, (he pours the flour) for the fourth time.

1. TS I.1.8.a.
2. From the balck-antelope's skin. See I.21.7.
3. For Pātrī see I.15.7.

संवपन्वाचं यच्छति तामभिवासयन्विसृजते॥२॥

2. While pouring, he restrains his speech; while covering (the sacrificial bread by means of ashes)[1] he releases it.

1. See I.25.12-13; I.25.10.

प्रोक्षणीवत्पिष्टान्युत्पूय प्रणीताभिः संयौति॥३॥

3. Having purified the flour in the same manner as that of the (purification of the sprinkling water)[1] he mixes (the flour with the water) which has been carried forth.[2]

1. See I.11.9.
2. Praṇītā-water. See I.16.5ff.

अन्या वा यजुषोत्पूय यदि प्रणीता नाधिगच्छेत्॥४॥

4. Or rather any other water after having purified it, in case, when he does not get the Praṇītā (carried forth water).[1]

1. Thus at the time of preparing a sacrificial bread in connection with preparation of animal sacrificial bread in a Soma-sacrifice.

स्रुवेण प्रणीताभ्य आदाय वेदेनोपयम्य समापो अद्भिरग्मतेति पिष्टेष्वानीयाद्भिः परि प्रजाता इति तप्ताभिरनुपरिप्लाव्य जनयत्यै त्वा संयौमीति संयुत्य मखस्य शिरो ऽसीति पिण्डं कृत्वा यथाभागं व्यावर्तेथामिति विभज्य समौ पिण्डौ कृत्वा यथादेवतमभिमृशतीदमग्नेरित्याग्नेयम्। इदमग्नीषोमयोरित्यग्नीषोमीयम्॥५॥

5. Having taken (water) from the carried forth (water) by means of the spoon, having supported it (the spoon containing water) by means of the grass-brush, with *samāpo adbhiragmata*,[1] having poured (the water in the spoon) in the flour (in the pan), with *adbhiḥ pari prajātāḥ*[2] having poured the hot water[3] in a circumambulatory manner, with *janayatyai tvā saṁyaumi*[4] having kneaded (the water and flour), with *makhasya śiro'si*[5] having prepared a dough, with *yathābhāgaṁ vartethām*[6] having divided (the dough and) having prepared two equal doughs, he touches (each of them) in accordance with the deity: (thus he touches) the dough for Agni with *idam āgneyam*; the dough for Agni-soma with *idamagnīṣomayoḥ*.

1. TS I.1.8.b-c.
2. TS I.1.8.d.
3. See I.23.6.
4. TS I.1.8.e.
5. TS I.1.8.g.
6. This formula is not found in any Saṁhitā-text.

इदमहं सेनाया अभीत्वर्यै मुखमपोहामीति वेदेन कपालेभ्यो ऽङ्गारानपोह्य घर्मो ऽसि विश्वायुरित्याग्नेयं पुरोडाशमष्टासु कपालेष्वधिश्रयति॥६॥

6. With *idamahaṁ senāyā abhītvaryai mukhamapohāmi*[1] having taken away embers, from potsherds[2] by means of the

grass-brush, with *gharmo'si viśvāyuḥ*[3] he puts the sacrificial bread for Agni on the eight potsherds.

1. TS III.7.5.1.
2. See I.23.6
3. TS I.1.8.h.

एवमुत्तरमुत्तरेषु॥७॥

7. In the same manner, he puts the northern (sacrificial bread) on the northern potsherds.

एवमनुपूर्वाण्येवैष्वत ऊर्ध्वं कर्माणि क्रियन्ते॥८॥

8. Henceforth the actions are (to be) done in the same manner (order).

I.25

समानजातीयेन कर्मणैकैकमपवर्जयति॥१॥

1. By means of a rite of the same type (the Adhvaryu) completes (the similar rites) one by one.[1]

1. Thus the act of spreading of the bread (I.25.3) on the potsherds is to be done first in connection with southern bread; then in connection with the northern.

यानि विभवन्ति सकृत्तानि क्रियन्ते॥२॥

2. Those rites which can be performed once only[1] are to be performed once only.

1. e.g. carrying fire round the breads (see I.25.8).

उरु प्रथस्वोरु ते यज्ञपतिः प्रथतामिति पुरोडाशं प्रथयन्सर्वाणि कपालान्यभिप्रथयति॥३॥

3. With *uru prathasvoru te yajñapatiḥ prathatām*[1] spreading the sacrificial bread he spreads it over all the potsherds.[2]

1. TS I.1.8.i.
2. Cf. TS II.6.3.4.

अतुङ्गमनपूपाकृतिं कूर्मस्येव प्रतिकृतिमश्वशफमात्रं करोति॥४॥

4. He makes the sacrificial bread which is not very high, not of the form of an *apūpa* (a kind of pan-cake) but which is

of the shape of a tortoise as it were, and of the size of a horse's hoof.[2]

1. Cf. TS II.6.3.2.-3.
2. Cf. ŚB I.2.2.10.

यावन्तं वा मन्यते॥५॥

5. Or (he makes it) as big as he considers (to be adequate for the use in the ritual).[1]

1. Cf. ŚB I.2.2.10.

तं न सत्रा पृथुं करोतीत्येके॥६॥

6. According to some ritualists,[1] he does not make it very broad.

1. Cf. ŚB I.2.2.9.

त्वचं गृह्णीष्वेत्यद्भिः श्लक्ष्णीकरोत्यनतिक्षारयन्॥७॥

7. With *tvacaṁ gṛhṇīṣva*[1] he makes (them) smooth without letting (water) flow.

1. TS I.1.8.k.

अन्तरितं रक्षो ऽन्तरिता अरातय इति सर्वाणि हवींषि त्रिः पर्यग्नि कृत्वा देवस्त्वा सविता श्रपयत्वित्युल्मुकैः परितपति॥८॥

8. With *antaritaṁ rakṣaḥ...*[1] having thrice moved fire (burning darbha-blades) around all the oblation substances with *devastvā savitā śrapayatu*[2] he heats (bakes) (the sacrificial breads).

1. TS I.1.8.l.
2. TS I.1.8.m.

अग्निस्ते तनुवं मातिधागिति दर्भैरभिज्वलयति ज्वालैर्वा॥९॥

9. With *ágniṣṭe tanuvaṁ mātidhāk*[1] he enlightens (the breads) by means of (burning) darbha-blades or (any other) burning (objects).

1. TS I.1.8.n-o.

अविदहन्तः श्रपयतेति वाचं विसृजते॥१०॥

10. With (the words) "Do you bake (the breads) without burning (them)"[1] he releases his speech.[2]

1. TB III.2.8.7.
2. See I.24.2; TB III.2.8.7.

आग्नीध्रो हवींषि सुश्रृतानि करोति॥११॥

11. The Āgnīdhra bakes the oblations (the breads) properly.[1]

1. Cp. TS II.6.3.4 where the importance of proper baking is emphasized.

सं ब्रह्मणा पृच्यस्वेति वेदेन पुरोडाशे साङ्गारं भस्माध्यूहति॥१२॥

12. With *saṁ brahmaṇā pṛcyasva*[1] the Adhvaryu spreads ashes mixed with embers over (the breads) by means of the grassbrush (Veda)[2]

1. TS I.1.8.p.
2. Cf. TS II.6.3.4.

अत्र वा वाचं विसृजेत्॥१३॥

13. Or rather, he may release his speech at this stage.

1. See for the other alternative I.25.10.

अङ्गुलिप्रक्षालनं पात्रीनिर्णेजनं चोल्मुकेनाभितप्य स्फ्येनान्तर्वेदि तिस्रो लेखा लिखति प्राचीरुदीचीर्वा॥१४॥

14. Having heated the water with which he has washed his fingers and water with which he has washed the pan, by means of a burning fire-brand, he draws three lines within the altar from west to the east or from south to the north by means of the Sphya (wooden sword).

तास्वसंस्यन्दयंस्त्रिर्निनयति प्रत्यगपवर्गमेकताय स्वाहेत्येतैः प्रतिमन्त्रम्॥१५॥

15. In these lines, he pours (that wash-water mixed together) in each line with one of the formulae (in sequence) beginning with *ekatāya svāhā*[1] without letting the water flow.

1. TS I.1.8.q.

निनीय वाभितपेदभितपेत्॥१६॥

16. Or rather he may heat (the water) after having poured it.[1]

1. Alternative to what is mentioned in Sūtra 14 above.

II.1

देवस्य त्वा सवितुः प्रसव इति स्फ्यमादायेन्द्रस्य बाहुरसि दक्षिण इत्यभिमन्त्र्य हरस्ते मा प्रतिगामिति दर्भेण संमृज्यापरेणाहवनीयं यजमानमात्रीमपरिमितां वा प्राचीं वेदिं करोति॥१॥

1. With *devasya tvā savituḥ prasave...*[1] having taken the wooden sword (Sphya), with *indrasya bāhurasi dakṣiṇaḥ*[2] having addressed it, with *haraste mā prati gām*[3] having rubbed it by means of a Darbha blade, (the Adhvaryu) prepares altar of the length equal to the height of the sacrificer or of unfixed measurement, beginning in the west and ending in the east.

1. TS I.1.9.q.
2. TS I.1.9.6.
3. This formula is found only here.

यथासन्नानि हवींषि संभवेदेवं तिरश्चीम्॥२॥

2. (He prepares the altar) so much broad that it could accommodate all the utensils which are placed there.

वेदेन वेदिं विविदुः पृथिवीं सा पप्रथे पृथिवी पार्थिवानि गर्भं बिभर्ति भुवनेष्वन्तस्ततो यज्ञो जायते विश्वदानिरिति पुरस्तात्स्तम्बयजुषो वेदेन वेदिं त्रिः संमार्ष्ट्युपरिष्टाद्वा॥३॥

3. Before[1] carrying away the Stambayajus[2] he sweeps the altar thrice by means of the grass-brush (Veda) with *vedena vedim...*[3] Or he does this after carrying away the Stambayajus.

1. Cf. TB III.3.9.10.
2. i.e. throwing of grass and dust from the place of Vedi by means of the Sphya.
3. TB III.3.9.10.

पूर्वार्धाद्वेदेर्वितृतीयदेशात्स्तम्बयजुर्हरति॥४॥

4. From the eastern part of the place of vedi (altar) leaving away one third (front) portion, he carries away the Stambayajus (grass).

पृथिव्यै वर्मासीति तत्रोदगग्रं प्रागग्रं वा दर्भं निधाय पृथिवि देवयजनीति तस्मिन्स्फ्येन प्रहृतयापहतो ऽररुः पृथिव्या इति स्फ्येन सतृणान्पांसूनपादाय

व्रजं गच्छ गोस्थानमिति हरति। वर्षतु ते द्यौरिति वेदिं प्रत्यवेक्षते यजमानं वा॥५॥

5. With *pṛthivyai varmāsi*[1] having placed a darbha-blade[2] there with its point to the north or to the east, with *pṛthivi devayajani*[3] having struck upon it (the darbha-blade) by means of the Sphya (wooden sword), with *apahato'raruḥ pṛthivyāḥ*[4] having taken earth together with the darbha-blades by means of the Sphya, with *vrajaṁ gaccha gosthānaṁ*[5] he carries it. With *varṣatu te dyauḥ*[6] he looks at the sacrificial altar (vedi) or at the sacrificer.

1. VSK I.9.2.
2. viz. on the place mentioned in Sūtra 4.
3. TS I.1.9.d.
4. TS I.1.9.e.
5. TS I.1.9.f.
6. TS I.1.9.g.

बधान देव सवितरित्युत्तरतः पुरस्ताद्वितृतीयदेश उदग्द्विपदे ऽपरिमिते वा वेदेर्निवपति॥६॥

6. With *badhāna deva savitaḥ*...[1] he,facing the north throws (the earth together with the darbha-blade) at (a distance of) two steps or at an unmeasured (distance) towards the north of the eastern part of the altar leaving out the front one third portion.

1. TS I.1.9.h.

स उत्करः॥७॥

7. That is the (place of Utkara) rubbish-heap.

अररुस्ते दिवं मा स्कानिति न्युप्तमाग्नीध्रो ऽञ्जलिनाभिगृह्णाति॥८॥

8. With *araruste divaṁ mā skān*...[1] the Āgnīdhra takes (the earth together with the darbha-blade) within his folded hands.

1. TS I.1.9.r.

एवं द्वितीयं तृतीयं च हरति॥९॥

9. In the same manner[1] he carries earth for the second and the third time.

1. See, however, I.2.1. There is a different formula for the second and third time.

तूष्णीं चतुर्थं हरन्सर्वं दर्भशेषं हरति॥१०॥

10. Carrying (the earth) silently for the fourth time, he carries the entire remaining part of the darbha-blade.

II.2

अपाररुमदेवयजनं पृथिव्या इति द्वितीये प्रहरणो ऽररुघाद्यां मा पप्तदिति तृतीये। अपहतो ऽररुः पृथिव्यै देवयजन्या इति द्वितीये ऽपादानो ऽपहतो ऽररुः पृथिव्या अदेवयजन इति तृतीये॥१॥

1a. (The formula to be recited) at the (time of the) second (striking) (should be) *apārarumadevayajanaṁ pṛthivyai devayajanyai*[1] and at the time of the third (striking) should be *ararur dyāṁ mā paptat*[2].

1. KS I.9.
2. KS I.9.

1b. (The formula to be recited) at the time of the second carrying away (should be) *apahatorarvḥ pṛthivyai devayajanyai*[1] and at the (time of the) third (carrying should be) *apahato'raruḥ pṛthivyā adevayajane.*[2]

1. TS I.1.9.1.
2. TS I.1.9.n.

अपबाढं रक्ष इति द्वितीये निवपन आग्नीध्रो ऽभिगृह्णात्यवबाढो ऽघशंस इति तृतीये ऽवबाढा यातुधाना इति चतुर्थे॥२॥

2. (The formula to be recited) at the (time of) the second throwing (should be) *avabāḍhaṁ rakṣaḥ*[1] and at the time of the third (throwing should be) *avabāḍhā yātudhānāḥ*[2]

1. These formulae are not found in any Saṁhitā-text.

द्रप्सस्ते द्यां मा स्कानिति खनिं प्रत्यवेक्ष्य स्फ्येन वेदिं परिगृह्णाति वसवस्त्वा परिगृह्णन्तु गायत्रेण छन्दसेति दक्षिणतो रुद्रा इति पश्चादादित्या इत्युत्तरतः॥३॥

3. With *drapsaste dyāṁ mā skān*[1] having looked at the pit (i.e. place from where the earth was taken) the Adhvaryu traces out the altar with *vasavastvā parigṛhṇantu gāyatreṇa cchandasā*[2] on the south, with *rudrāḥ...*[3] on the west, and with *ādityāḥ...*[4] on the north.[5]

1. MS I.1.10.
2-4. TS I.1.9.s.

5. This is the first tracing (pūrva parigrāha). For the second tracing (uttara parigrāha) see II.3.7.

अपाररुमदेवयजनं पृथिव्या अदेवयजनो जहीति स्फ्येनोत्तमां त्वचमुद्-धन्ति॥४॥

4. With *apārarumadvayajanaṁ...*[1] he digs out the upper layer (of the ground of the altar) by means of the Sphya (wooden sword).

1. Cp. KS I.9.

समुद्धतस्याग्नीध्र उत्करे त्रिर्निवपति॥५॥

5. Out of the dug out (earth), the Āgnīdhra throws away some (earth) upon the rubbish-heap three times.

इमां नराः कृणुत वेदिमेत देवेभ्यो जुष्टामदित्या उपस्थे। इमां देवा अजुषन्त विश्वे रायस्पोषा यजमानं विशन्त्विति संप्रेष्यति॥६॥

6. The Adhvaryu orders with *imāṁ narāḥ...*[1]

1. Cp. KS I.9.

देवस्य सवितुः सव इति खनति द्व्यङ्गुलां त्र्यङ्गुलां चतुरङ्गुलां यावत्पार्ष्ण्याः शुक्लं तावतीं पृथमात्रीं रथवर्त्ममात्रीं प्रादेशमात्रीं वा पुरीषवतीम्॥७॥

7. With *devasya savituḥ save...*[1] he digs out the altar two *aṅgulas* or three *aṅgulas* or four *aṅgulas* deep or as deep as the white portion of the heal, a *pṛtha* (flat palm i.e. thirteen *aṅgulas)* deep, or as deep as the rut of a chariot, or as deep as a furrow, or as deep as a span and it should be containing loose soil.

1. TS I.1.9.t.

नैता मात्रा अतिखनति॥८॥

8. He does not dig beyond these measures.

दक्षिणतो वर्षीयसीं प्राक्प्रवणां प्रागुक्प्रवणां वा॥९॥

9. Or rather he digs the altar in such a way that it will be elevated towards the south,[1] sloping towards the east or sloping towards the north-east.[2]

1. Cf. TS II.6.4.3.
2. Cf. TB III.2.9.8.

II.3

प्राञ्चौ वेद्यंसावुन्नयति प्रतीची श्रोणी॥१॥

1. The Adhvaryu elevates the shoulders[1] of the altar towards the east and the buttocks[2] towards the west.[3]

1. For this Sūtra cf. TB III.2.9.9.
2. The north-eastern and south-eastern corners.
3. The north-western and south-western corners.

पुरस्तादंहीयसी पश्चात्प्रथीयसी मध्ये संनततरा भवति॥२॥

2. The altar is narrower in the east, broader on the west and rather contracted in the middle.[1]

1. Cp. ŚB I.2.5.16.

यन्मूलमतिशेते स्फ्येन तच्छिनत्ति न नखेन॥३॥

3. Whatever root remains (on the altar) he cuts it by means of the wooden sword (Sphya) (and) not by means of his nail.[1]

1. Cf. TB III.2.9.10; cp. MS IV.1.10; KS XXI.8.

यत्पुरीषमतिशेत उत्करे तन्निवपति॥४॥

4. Whatever loose soil remains, he throws it on the rubbish-heap.

आहार्यपुरीषां पशुकामस्य कुर्यात्॥५॥

5. In the case of (a sacrificer) desirous of cattle, he should prepare (the altar) by means of the loose soil which is to be brought from another place).

यत्प्राक् खननात्तत्कृत्वा यदाहरेत्तन्मन्त्रेण खनेत्॥६॥

6. Having done whatever is before the act of digging,[1] he should dig with a formula[2] that (i.e. the loose soil) which he brings (from another place).

1. Thus from II.1.1 to II.2.6.
2. viz. TS I.1.9.t.

ब्रह्मन्नुत्तरं परिग्राहं परिग्रहीष्यामीति ब्रह्माणमामन्त्र्य स्फ्येन वेदिं परिगृह्णात्यृतमसीति दक्षिणतः। ऋतसदनमसीति पश्चात्। ऋतश्रीरसीत्युत्तरतः॥७॥

7. Having called the Brahman, with "O Brahman I shall now do the second tracing out (of the altar)" he traces out the

altar by means of the Sphya (wooden sword)[2] with *amṛtamasi* at the south; with *ṛtasadanamasi*[4] at the west; with *ṛtaśrīrasi*[5] at the north.

1. For the first tracing cp. II.2.3. For Brahman's role here see III.19.3.
2. Cp. II.2.3.
3-5. TS I.1.9.u.

विपरीतौ परिग्राहावेके समामनन्ति॥८॥

8. According to the opinion of some ritualists (the order of these two) tracing-outs should be reverse.[1]

1. i.e. the formulae of the first tracing out should be used for the second tracing out and the formulae of the second tracing out should be used for the first tracing out (see II.2.3 and II.3.7). ŚB I.2.5.5. and 11 we find that the formulae of the second tracing out according to the Black YV are given for the first tracing out. For the second the ŚB gives different formulae altogether.

धा असि स्वधा असीति प्रतीचीं वेदिं स्फ्येन योयुप्यते॥९॥

9. With *dhāasi svadhāasi*[1] he levels up the altar by means of the Sphya from the east to the west.[2]

1. TS I.1.9.v-w; x.a.
2. Cf. TS II.6.4. 3-4.

उदादाय पृथिवीं जीरदानुरिति वेदिमनुवीक्षते॥१०॥

10. With *udādāya pṛthivīṁ jīradānuḥ*...[1] he looks along the altar.

1. TS I.1.9.x.c-d.

पश्चार्धे वेदेर्वितृतीयदेशे स्फ्यं तिर्यञ्चं स्तब्ध्वा संप्रेष्यति प्रोक्षणीरासादयेध्माबर्हिरुपसादय स्रुवं च स्रुचश्च संमृड्ढि पत्नीं संनह्याज्येनोदेहीति॥११॥

11. In the western half, at the distance of one third of the altar, having kept the Sphya erect crosswise[1], he orders[2] the Āgnīdhra: "Do you put down the ladle of the Prokṣaṇī (sprinkling-waters)[3]; bring forth the sacrificial fuel and the barhis (grass).[4] cleanse the spoon and the ladles;[5] string round the waist of the wife of the sacrificer;[6] come up with ghee".[7]

1. In such a manner that its upper part will be pointed towards the north.
2. See TB III.2.9.14.

3. See II.3.13.
4. See II.3.17.
5. See II.4.2ff.
6. See II.5.2ff.
7. See II.6.5.

अपि वा न संप्रैषं ब्रूयात्॥१२॥

12. Or, rather, he should not utter the order.[1]

1. In the first alternative (see Sūtra 11) the Āgnīdhra does as per the orders. In the second alternative, the Adhvaryu, himself, should do all he activities. The optionality of the order is based upon ŚB I.2.5.21.

प्रोक्षणीरभिपूर्योदञ्चं स्फ्यमपोह्य दक्षिणेन स्फ्यमसंस्पृष्टा उपनिनीय स्फ्यस्य वर्त्मन्सादयत्यृतसधस्थेति द्वेष्यं मनसा ध्यायन्॥१३॥

13. Having filled the sprinkling waters, having removed the Sphya towards the north, having poured water to the south (on the place where the Sphya was fixed), in such a manner that the water does not touch the Sphya, while thinking about the enemy in the mind[1] he places the waters on the trace made by means of the Sphya with *ṛtasadha stha*.[2]

1. Cf. TS II.6.4.4.
2. Not found in any Saṁhitā-text.

शतभृष्टिरसि वानस्पत्यो द्विषतो वध इति पुरस्तात्प्रत्यञ्चमुत्करे स्फ्यमुदस्यति द्वेष्यं मनसा ध्यायन्॥१४॥

14. With *śatabhṛṣṭirasi vānaspatyaḥ*...[1] he throws the Sphya from the east[2] to the west on the rubbish-heap, while thinking about the enemy in the mind.[3]

1. TS II.6.4.1. Here however the formula is prescribed for being used in another rite.
2. That is, standing to the east of the rubbish-heap, he throws the Sphya.
3. Cf. TB III.2.9.15; III.2.10.1.

नानवनिज्य हस्तौ पात्राणि पराहन्ति॥१५॥

15. Without washing his hands he should not touch the utensils.[1]

1. Cf. TB III.2.10.2.

हस्तावनिज्य स्फ्यं प्रक्षालयत्यग्रमप्रतिमृशन्॥१६॥

16. Having washed his hands he washes the Sphya without touching its end.[1]

1. Cf. TB III.2.10.2.

उत्तरेणाहवनीयं प्रागग्रमिध्माबर्हिरुपसादयति दक्षिणमिध्ममुत्तरं बर्हिः॥१७॥

17. To the north of the Āhavanīya-fire he places the fuel and sacrificial grass—fuel to the south, sacrificial grass to the north.

II.4

पत्नीसंनहनमेके पूर्वं समामनन्ति स्रुक्संमार्जनमेके॥१॥

1. According to the opinion of some ritualists the girding of the wife of the sacrificer should be done first[1]; according to some others cleansing of the ladles.

1. It is not known who are these ritualists who hold this view.

घृताचीरेताग्निर्वो ह्वयति देवयज्याया इति स्रुच आदाय प्रत्युष्टं रक्षः प्रत्युष्टा अरातय इत्याहवनीये गार्हपत्ये वा प्रतितप्यानिशिता स्थ सपत्नक्षयणीरित्यभिमन्त्र्य वेदाग्राणि प्रतिविभज्याप्रतिविभज्य वा तैः स्रुचः संमार्ष्टि प्राचीरुदीचीर्वोत्ताना धारयमाणः॥२॥

2. With *ghṛtācīreta...*[1] having taken up the ladles, with *pratyuṣṭaṁ rakṣaḥ pratyuṣṭā arātayaḥ*[2] having heated them either on the Āhavanīya or gārhapatya with *aniśitā stha sapatnakayiṇīḥ*[3] having addressed them, having either divided the tips of the Veda in parts according to the number of ladles or not, he cleanses the ladles by means of them (tips)[4] holding them (the ladles) with their openings turned upwards, with their points either to the east or to the north.

1. Formula not found in any Saṁhitā-text.
2. TS I.1.10.a-b.
3. MS IV.1.12; KS I.10.
4. See I.6.6.

उपभृतमेवोदीचीमित्येके॥३॥

3. According to some[1] (ritualists) he should hold only the Upabhṛt pointing to the north.

1. Not identified.

गोष्ठं मा निर्मृक्षमिति स्रुवमग्रैरन्तरतो ऽभ्याकारं सर्वतो बिलमभिसमाहारम्।
मूलैर्दण्डम्॥४॥

4. With *goṣṭhaṁ mā nirmṛkṣam...*[1] (he cleanses) the spoon by means of the tips (of the Veda-cuttings), internally, again and again, on all sides of the bowl, and always bringing back[2]; (he cleanses) the handle by means of the root-parts (of the Veda-cuttings).

1. TS I.1.10.c.
2. Thus every time he cleanses from west to the east and never from the east to the west.

वाचं प्राणमिति जुहूमग्रैरन्तरतो ऽभ्याकारं प्राचीं मध्यैर्बाह्यतः प्रतीचीम्।
मूलैर्दण्डम्॥५॥

5. With *vācaṁ prāṇam...*[1] (he cleanses) the Juhū (-ladle)by means of the tips (of the Veda-cuttings) internally, again and again from the west to the east (and he cleanses it) by means of the middle parts (of the Veda-cuttings) externally, from the east to the west; (he cleanses) the handle by means (of the root-parts of the Veda-cuttings).

1. TS I.1.10.d.

चक्षुः श्रोत्रमित्युपभृतमुदीचीमग्रैरन्तरतो ऽभ्याकारं प्रतीचीं मध्यैर्बाह्यतः
प्राचीम्। मूलैर्दण्डम्॥६॥

6. With *cakṣuḥ śrotram...*[1] (he cleanses) the Upabhṛt (-ladle) pointing to the north by means of the tips (of the Veda-cutting) internally again and again from east to the west, (he-cleanses) it externally by means the middle parts (of the Veda-cuttings), from the east to west; (he cleanses) the handle by means of the root-parts (of the Veda-cuttings).

1. TS I.1.10.d.
2. See II.4.3.

प्रजां योनिमिति यथा स्रुवमेवं ध्रुवाम्॥७॥

7. With *prajāṁ yonim....*[1] (he cleanses) the Dhruvā (-ladle) in the same manner as that of the spoon.[2]

1. TS I.1.10.d.
2. See II.4.4.

रूपं वर्णं पशूनां मा निर्मृक्षं वाजि त्वा सपत्नसाहं संमार्ज्मीति प्राशित्रहरणं तूष्णीं वा॥८॥

8. He cleanses the Prāśitraharaṇa either with *rūpaṁ varṇam...*[1] or silently (without any formula).

1. Cp. TS I.1.10.c-d.

न संमृष्टान्यसंमृष्टैः संस्पर्शयति॥९॥

9. He does not allow the cleansed (utensils) be touched by the uncleansed.

अग्नेर्वस्तेजिष्ठेन तेजसा निष्टपामीति पुनः प्रतितप्य प्रोच्याग्रेणोत्करं दर्भेषु सादयति जघनेन वा॥१०॥

10. With agner *vastejiṣṭhena tejasā..*[1] having heated (the cleansed utensils on the fire), having sprinkled (water upon them), he places them on the darbha-blades either to the east or the west of the rubbish-heap.

1. TS I.1.10.b.

स्रुक्संमार्जनान्यद्भिः संस्पर्श्य॥११॥

11. Having sprinkled water on the (Veda-cuttings used) for cleansing of the ladles,[1]

1. The sentence is incomplete. See the next Sūtra.

II.5

दिवः शिल्पमवततं पृथिव्याः ककुभिः श्रितं तेन वयं सहस्रवल्शेन सपत्नं नाशयामसि स्वाहेत्यग्नौ प्रहरति यस्मिन्प्रतितपत्युत्करे वा न्यस्यति॥१॥

1. with *divaḥ śilpam...*[1] (the Adhvaryu) throws them on the fire on which he has heated (the ladles)[2] or throws them on the rubbish-heap.[3]

1. TB III. 3.2.1.

2. See II.4.2.

3. TB III.3.2.3 allows both the alternatives.

आशासाना सौमनसमित्यपरेण गार्हपत्यमूर्ध्वज्ञुमासीनां पत्नीं संनह्यति तिष्ठन्तीं वा॥२॥

2. With *āśāsānā*...[1] he girds the wife of the sacrificer who is sitting with knees raised or is standing (with a yoke-halter).

1. TS I.1.10.e.
2. According to TB III.3.3.1 she should be sitting.

वाचयतीत्येके॥३॥

3. According to some (ritualists) he makes her recite (the verse).

मौञ्जेन दाम्नान्यतरतः पाशेन योक्त्रेण वाभ्यन्तरं वाससः॥४॥

4. (He girds her) by means of (girdle) made out of a string of Muñja-grass having a noose at one end or with a yoke-halter,[1] under the lower garment.

1. See ŚB I.3.1.13.

न वासो ऽभिसंनह्यति। अभिसंनह्यतीत्येके॥५॥

5. He should not tie it over the garment. According to some (ritualists)[1] he should tie it over the garment.

1. Cf. ŚB I.3.1.14; TB III.3.3.3.

उत्तरेण नाभिं निष्टर्क्यं ग्रन्थिं कृत्वा प्रदक्षिणं पर्यूह्य दक्षिणेन नाभिमवस्थाप्योपोत्थायाग्ने गृहपत उप मा ह्वयस्वेति गार्हपत्यमुपतिष्ठते॥६॥

6. Towards the left of the navel (after the Adhvaryu) has made a knot that can be easily loosened, has shifted (the end of the girdle) to the south, and has placed (it) to the right of the navel, having stood up, (the wife of the sacrificer) stands near the Gārhapatya praising it with *agne gṛhapate*...[1]

1. KS I.10.

देवानां पत्नीरुप मा ह्वयध्वं पत्नि पत्न्येष ते लोको नमस्ते अस्तु मा मा हिंसीरिति देवपत्नीरुपतिष्ठते॥७॥

7. She stands praising the wives of the gods with *devānāṁ patnīḥ*....[1]

1. Cp. KS I.10; MS I.1.11; TS IV.7.13. d.a.

तस्माद्देशादपक्रम्य सुप्रजसस्त्वा वयमिति दक्षिणत उदीच्युपविशति॥८॥

8. Having gone away from that place, to the south, she sits with her face to the north, with *suprajasastvā vayam*....[1]

1. TS I.1.10f.

इन्द्राणीवाविधवा भूयासमदितिरिव सुपुत्रा। अस्थूरि त्वा गार्हपत्योपनिषदे सुप्रजास्त्वायेति जपति॥९॥

9. She mutters *indrāṇīvāvidhavā...*[1]

1. TB III.7.5.10.

युक्ता मे यज्ञमन्वासाता इति यजमानः संप्रेष्यति॥१०॥

10. The sacrificer orders "Girded one she should remain sitting through my sacrifice."[1]

1. Cf. ŚB I.3.1.12.

बह्वाज्याभ्यां दर्शपूर्णमासाभ्यां यजत इति विज्ञायते॥११॥

11. "He performs the New and Full-moon-sacrifices with ample ghee"—This is known (from a Brāhmaṇa-text).[1]

[1]The Brāhmaṇa-text is not known.

II. 6

पूषा ते बिलं विष्यत्विति सर्पिर्धानस्य बिलमपावर्त्य दक्षिणाग्नावाज्यं विलाप्यादितिरस्यच्छिद्रपत्रेत्याज्यस्थालीमादाय महीनां पयोऽस्योषधीनां रसस्तस्य तेऽक्षीयमाणस्य निर्वपामि देवयज्याया इति तस्यां पवित्रान्तर्हिता- यामाज्यं निरुप्येदं विष्णुर्विचक्रम इति दक्षिणाग्नावधिश्रित्येषे त्वेति दक्षिणार्धे गार्हपत्यस्याधिश्रित्योर्जे त्वेत्यपादाय वेदेनोपयम्य पत्न्या उपहरति॥१॥

1. With *pūṣā te bilam*[1]...having opened the mouth of the pitcher of ghee, having melted the ghee on the Dakṣiṇa-fire, with "*aditirasyachhidrapatrā*[2]" having taken the pot of ghee with *mahīnāṁ payo'si*[3]...having poured ghee in it (ghee-pot) on which two strainers have been kept, with "*idaṁ viṣṇur vicakrame*[4]..., having kept the ghee-pot on the Dakṣiṇa-fire, then with *iṣe tvā*[5] having kept (the ghee-pot) on the southern part of the Gārhapatya (-fire), with *ūrje tvā*[6] having removed (the ghee-pot from the fire), having supported (the ghee-pot) with grass-brush (Veda), (the Adhvaryu) brings (the ghee-pot) to the wife of the sacrificer.

1-2. These formulae are not found in any Saṁhitā-text.

3. TS I.1.10.i

4. TS I.2.13.e
5-6. TS I.1.1.a

तत्सा निमील्य वीक्ष्यानुच्छ्वसन्त्यवेक्षते महीनां पयो ऽसीति॥२॥

2. Having closed her eyes, then (having opened them) ,then having looked at it (the ghee), she gazes it without breathing out, with *mahīnāṁ payo'si.*[1]

1. TS I.1.10.k. For Sūtras 1 and 2 cf. MS IV.1.12.

तेजो ऽसीत्युत्तरार्धे गार्हपत्यस्याधिश्रयति॥३॥

3. With *tejo'si*[1] (the Adhvaryu) keeps (the pot of ghee) on the northern part of the Gārhapatya (-fire).

1. TS I.1.10.1.a.

पत्न्यभावे तेजआदि लुप्यते गार्हपत्येऽधिश्रयणम्॥४॥

4. In the absence of the wife (the rite of) keeping (the ghee-pot) over the gārhapatya-fire beginning with *tejo'si* is dropped.

तेजसे त्वेत्यपादाय तेजो ऽसि तेजो ऽनुप्रेहीति हरति। अग्निस्ते तेजो मा विनैदित्याहवनीये ऽधिश्रित्याग्नेर्जिह्वासीति स्फ्यस्य वर्त्मन्सादयति॥५॥

5. With *tejase tvā* having taken away (the ghee-pot from over the fire), with *tejo'si tejo'nuprehi*[1] he carries it away. With *agniste tejo mā vinait*[2] having kept (the ghee-pot) on the Āhavanīya (fire), with *agner jihvāsi*[3] he keeps (the ghee-pot) on the line drawn by means of the Sphya.[4]

1. TS I.1.10.1.a.
2. TS I.1.10.c.1.
3. TS I.1.10.c.m-n.
4. See II.3.13.

आज्यमसि सत्यमसीत्यध्वर्युर्यजमानश्च निमील्य वीक्ष्यानुच्छ्वसन्तावाज्यमवेक्षेते॥६॥

6. With *ājyamasi...*[1] having closed (and then opened the eyes), then having looked at (the ghee), the Adhvaryu and the sacrificer gaze at the ghee without breathing out.[2]

1. TS I.6.1.6.
2. Cf. TB III.3.6.1.

अथैनदुदगग्राभ्यां पवित्राभ्यां पुनराहारमुत्पुनाति॥७॥

7. Then (the Adhvaryu) purifies it (the ghee) by means two strainers with their points to the north (thrice) every time having moved forward and backward.[1]

1. Cf. TB III.3.4.4

II.7.

शुक्रमसीति प्रथमं ज्योतिरसीति द्वितीयं तेजो ऽसीति तृतीयम्॥१॥

1. (The Adhvaryu purifies the ghee) first with *śukramasi*[1] second with *jyotirasi*[2], third with *tejo'si.*[3]

1-3. TS I.1.10.0.

पूर्ववदाज्यलिप्ताभ्यां प्रोक्षणीरुत्पूयानिष्कासिना स्रुवेण वेदमुपभृतं कृत्वान्तर्वेद्याज्यानि गृह्णाति॥२॥

2. Having purified the sprinkling water by means of two (strainers) besmeared with ghee[1] in the same manner (described) earlier,[2] within the altar, he scoops ghee(portion)s (in the ladles) by means of spoon in which he does not allow any remain of the earlier scooping, after having suppported (the spoon) with the grass-brush.

1. Cf. TB III.3.4.5.
2. See I.11.9; see also TS I.1.10.p.

समंबिलं धारयमाणो जुह्वां मध्यदेश उपभृति भूमौ प्रतिष्ठितायां ध्रुवायाम्॥३॥

3. (He scoops the ghee) in the Juhū (-ladle) holding the bowl of the ladle at the level of the mouth of the ghee-pot, in the Upabhṛt (-ladle) (holding it at the level of) the middle-region (of the ghee-pot) (and) in the Dhruvā (-ladle) which is placed on the ground (upon the grass-brush).

चतुर्जुह्वामष्टावुपभृति चतुर्ध्रुवायाम्॥४॥

4. (He scoops ghee) four times in the Juhū, eight times in the Upabhṛt and four times in the Dhruvā.[1]

1. Cf. TB III.3.5.3.

पशुकामस्य वा पञ्चगृहीतं ध्रुवायां यथाप्रकृतीतरयोः॥५॥

5. Or, in the case of a (sacrificer) desirous of cattle (he

scoops ghee) five times in the Dhruvā and in the other two (ladles) in accordance with the basic paradigm.[1]

1. As described in Sūtra four.

दशगृहीतमुपभृति पञ्चगृहीतमितरयोरित्येके॥६॥

6. According to some (ritualists[1], he takes ghee) in the Upabhṛt scooping ten times; and in the other (two ladles) scooping five times (each).

1. Not known.

भूयो जुह्वामल्पीय उपभृति भूयिष्ठं ध्रुवायाम्॥७॥

7. (He scoops) more (quantity of ghee) in the Juhū (-ladle), less (quantity of ghee) in the Upabhṛt (-ladle) (and) the most (quantity of ghee) in the Dhruvā (-ladle).[1]

1. The quantity of the ghee should be taken more or less in the spoon while scooping. The total number of scooping is to be in accordance with the Sūtras 4-6.

शुक्रं त्वा शुक्रायामिति त्रिभिः पञ्चानां त्वा वातानामिति च द्वाभ्यां जुह्वां चतुः पञ्चकृत्वो वा प्रतिमन्त्रम्॥८॥

8. With the three (formulae beginning with) *śukraṁ tvā śukrāyām*[1] and with the two (formulae beginning with) *pañcānāṁ tvā vātānām*[2] (he scoops ghee) in the Juhū (-ladle) either four or five times[3] each time using one of the formulae.

1. TS I.1.10.q-r.
2. TS I.6.1.c-d.
3. Five times, if the sacrificer is a Pañcāvattin (See II. 18.1.

पञ्चानां त्वा दिशां पञ्चानां त्वा पञ्चजनानां पञ्चानां त्वा सलिलानां धर्त्राय गृह्णामि पञ्चानां त्वा पृष्ठानां धर्त्राय गृह्णामि धामासि प्रियं देवानामनाधृष्टं देवयजनं देववीतये त्वा गृह्णामीति चरोस्त्वा पञ्चबिलस्येति च पञ्चभिरुपभृत्यष्टकृत्वो दशकृत्वो वा प्रतिमन्त्रम्॥९॥

9. (He scoops ghee) in the Upabhṛt with *pañcānāṁ tvā...*[1] and with five (formulae beginning with) *carostvā pañcabilasya ca*[2], for eight times or ten times[3] each time using one (of these) formula(e).

1-2. Cp. TS I.6.1.e-l.
3. Ten times if the sacrificer is a Pañcāvattin.

शेषेण ध्रुवायां चतुः पञ्चकृत्वो वा प्रतिमन्त्रम्॥१०॥

10. With the remaining (part of the section[1] of the formulae) (he scoops ghee) in the Dhruvā either for four or five times each time using one (of these) formula(e).

1. viz. TS I.6.1. Thus TS I.6.1.m-n are to be used.

नोत्कर आज्यानि सादयति॥११॥

11. He does not deposit the ghees (i.e. the ladles containing ghee) on the Utkara.

नान्तर्वेदि गृहीतस्य प्रतीचीनं हरन्ति॥१२॥

12. They do not carry anything out of that which has been scooped within the altar,[1] towards the west.

1. Thus the ghee scooped in the ladles is to be used for the libations to be performed in the Āhavanīya-fire and not for the Patnīsaṁyāja-libations, which are to be made in the Gārhapatya- fire (see III.8.1ff).

II.8

पूर्ववत्प्रोक्षणीरभिमन्त्र्य ब्रह्माणमामन्त्र्य विस्रस्येध्मं कृष्णो ऽस्याखरेष्ठ इति त्रिः प्रोक्षति। वेदिरसीति त्रिर्वेदिं बर्हिरसीति त्रिर्बर्हिः। अन्तर्वेदि पुरोग्रन्थि बर्हिरासाद्य दिवे त्वेत्यग्रं प्रोक्षत्यन्तरिक्षाय त्वेति मध्यं पृथिव्यै त्वेति मूलम्॥१॥

1. Having addressed the sprinkling waters[1] in the same manner as mentioned earlier[2], having called the Brahman[3], having untied (the bundle of) fuel,[5] (the Adhvaryu) thrice sprinkles water on it with *kṛṣno'syākhareṣṭhaḥ...*[6]. With *vedirasi...*[7] (he sprinkles water on) the altar thrice; with *barhirasi...*[8] (he sprinkles water) on the grass thrice; having placed the grass with the knot towards the east within the altar he sprinkles water on the top part with *dive tvā*[9], on the middle part with *antarikṣāya tvā*[10] and on the root part with *pṛthivyai tvā.*[11]

1. Which is lying within the Vedi on the line of Sphya (See II.3.13).
2. See I.10.11.
3. In the manner described in I.19.1.
4. See I.6.1.
5. See II.3.17.

6. TS I.1.11.a.
7. TS I.1.11.b.
8. TS I.1.11.c.
9-11. TS I.1.11.d.

स्रुच्यग्राण्युपपाय्य मूलान्युपपाययति॥२॥

2. Having moistened the points (of the grass) in the ladle[1] he moistens the roots (of the grass in it)[2].

1. In the water in the Agnihotrahavaṇī i.e. the ladle with which the Agnihotra-libation is offered.
2. Cf. ŚB I.3.3.4.

पोषाय त्वेति सहस्रुचा पुरस्तात्प्रत्यञ्चं ग्रन्थिं प्रत्युक्ष्य प्रोक्षणीशेषं स्वधा पितृभ्य इति दक्षिणायै श्रोणेरोत्तरस्याः संततं निनीय पूषा ते ग्रन्थिं विष्यत्विति ग्रन्थिं विस्रंसयति॥३॥

3. With *poṣāya tvā*...[1] having sprinkled water on the knot of the cord from the east to the west, with *svadhā pitṛbhyaḥ*... having poured the remaining sprinkling-water in a continuous line from the south-western corner upto the north-western corner of the altar, with *pūṣā te granthiṁ viṣyatu*[3] he unties the knot.

1. The formula is not found in any Saṁhitā-text.
2. TS I.1.11.e-f.
3. MS I.18.12

प्राञ्चमुद्गूढं प्रत्यञ्चमायच्छति॥४॥

4. He pulls out towards the west the portion of the knot which was set from the east.[1]

[1] See I.6.2, see also TB III.3.6.5

विष्णो स्तूपो ऽसीति कर्षन्निवाहवनीयं प्रति प्रस्तरमपादत्ते नोद्यौति न प्रयौति न प्रतियौति न विक्षिपति न प्रमार्ष्टि न प्रतिमार्ष्टि नानुमार्ष्टि॥५॥

5. With *viṣṇostūpo'si*[1] he draws out the Prastara,[2] dragging it as it were, towards the Āhavanīya (from the Barhis). He does not lift (it) up. He does not push it forward nor back-

wards, he does not throw it; he does not pass his hand (over the Prastara) either obliquely or backwards or forwards.[3]

1. TS I.1.11.g.
2. The first cut handful of grass. See I.3.16.
3. Cp. MS IV.1.13; KS XXXI.10; see also III.6.8.

अयं प्राणश्चापानश्च यजमानमपिगच्छताम्। यज्ञे ह्यभूतां पोतारौ पवित्रे हव्यशोधने। यजमाने प्राणापानौ दधामीति तस्मिन्पवित्रे अपिसृज्य प्राणापानाभ्यां त्वा सततुं करोमीति यजमानाय प्रयच्छति। यजमानो ब्रह्मणे॥६॥

6. With *ayaṁ prāṇaścāpānaśca...*[1] having mixed the two strainers into the Prastara, with *prāṇāpānābhyāṁ...*[2] he gives the Prastara to the sacrificer; the sacrificer (gives) it to the Brahman.

1. TB III.7.4.12.
2. The formula is not found in any Saṁhitā-text.

ब्रह्मा प्रस्तरं धारयति यजमानो वा॥७॥

7. Either the Brahman or the sacrificer holds the Prastara.[1]

1. Upto II.9.5.

II.9

दर्भैर्वेदिमन्तर्धाय दक्षिणतः संनहनं स्तृणात्यक्ष्णया वा॥१॥

1. Having covered the altar with Darbha-blades, (the Adhvaryu) spreads out the cord tied round the Barhis[1] on the southern (border of the altar)[1] or obliquely (from the south-western corner to the north-eastern corner.)

1. See I.4.12.
2. Cf. KS XXXI.10.

ऊर्णाम्रदसं त्वा स्तृणामीति बर्हिषा वेदिं स्तृणाति बहुलमनतिदृश्यं प्रागपवर्गं वा त्रिधातु पञ्चधातु वा॥२॥

2. With *urṇāmradasaṁ tvā stṛṇāmi*[1] he spreads sacred grass on the altar. He spreads ample grass, three or five bundles of them ending either in the east or in the west, in such a manner that nothing beyond can be seen (i.e. thickly).

1. TS I.1.11.h.

अग्रैर्मूलान्यभिच्छादयति॥३॥

3. He covers the roots of the darbha-blades (of the earlier spread out grass) with the ends (of those in the bundel spread out later).

धातौधातौ मन्त्रमावर्तयति॥४॥

4. At each bundle he repeats the formula.

प्रस्तरपाणिः संस्पृष्टान्परिधीन्परिदधाति गन्धर्वोऽसि विश्वावसुरित्येतैः-प्रतिमन्त्रमुदगग्रं मध्यमं प्रागग्रावितरौ॥५॥

5. With the Prastara in his hand[1] he keeps the enclosing sticks in such a manner that they touch each other; (he keeps them) with one of these formulae beginning with *gandharvo'si viśvāvasuḥ*.[2] (He keeps) the middle one with its point to the north; the other ones with their points to the east.

1. Cf. TB III.3.6.8.
2. TS I.1.11.i-l.

आहवनीयमभ्यग्रं दक्षिणमवाग्रमुत्तरम्॥६॥

6. (He keeps) the southern enclosing stick in such a way that its end would protrude beyond the Āhavanīya (fire-place) and the northern (enclosing stick) in such a way that its end would be slightly behind (the Āhavanīya-fire-place).

सूर्यस्त्वा पुरस्तात्पात्वित्याहवनीयमभिमन्त्र्योपर्याहवनीये प्रस्तरं धारयन्नग्निं-कल्पयति॥७॥

7. With *sūryastvā purastāt pātu*[1] having addressed the Āhavanīya (-fire), holding the Prastara on the Āhavanīya (fire), he makes the fire flare up (by adding fuel to it).

1. TS I.1.11.m.

अनूयाजार्थे प्राची उल्मुके उद्हतीति वाजसनेयकम्॥८॥

8. The view of the Vājasaneyins[1] is that he draws out two burning fire-brands (from the Āhavanīya-fire) towards the east. (within the fire itself) for the sake of after-offerings.[2]

1. See ŚB I.8.2.1.
2. For these see III.5.1ff.

मध्यमं परिधिमुपस्पृश्योर्ध्वे आघारसमिधावादधाति॥९॥

9. Having touched the middle enclosing stick[1] he places (offers) two fuel-sticks connected with the āghāra-libations[2] with their points upwards.

1. Cf. ŚB I.3.4.5.
2. See I.5.11, II.12.7, II.14.1.

वीतिहोत्रं त्वा कव इति दक्षिणां समिदस्यायुषे त्वेत्युत्तराम्॥१०॥

10. With *vītihotraṁ tvā kave...*[1] he offers the southern fuel-stick and with *samidasyāyuṣe tvā...*[2] the northern.

1. TS I.1.11.n.
2. VS II.5.

तूष्णीं वा॥११॥

11. Or (he offers the northern fuel-stick) silently.[1]

1. Cf. TS. II.6.6.3.

समावनन्तर्गर्भौ दर्भौ विधृती कुरुते॥१२॥

12. Out of two equal-sized Darbha-blades which do not contain any shoots inside, he prepares two Vidhṛtis (separating blades).

विशो यन्त्रे स्थ इत्यन्तर्वेद्युदगग्रे निधाय वसूनां रुद्राणामादित्यानां सदसि सीदेति तयोः प्रस्तरमत्यादधाति॥१३॥

13. With *viśo yantre stha...*[1] having kept the two Vidhṛtis with their points to the north,[2] within the altar, with *vasūnāṁ rudrāṇām....*[3] he keeps the Prastara upon them.

1. TS I.1.11.o.
2. Cf.TS III.3.6.10.
3. TS I.1.11.p.

अभिहृततराणि प्रस्तरमूलानि बर्हिर्मूलेभ्यः॥१४॥

14. (The Prastara should be placed in such a manner that) its roots will be a little more brought forward (towards the Āhavanīya) than the roots of the Barhis.

जुहूरसि घृताचीत्येतैः प्रतिमन्त्रमनूचीरसंस्पृष्टाः स्रुचः प्रस्तरे सादयति॥१५॥

15. With one of the each of these formulae beginning with *juhūrasi ghṛtācī*[1] he places the ladles pointing to the east, without touching each other, on the Prastara.

1. TS I.1.11.q.

II.10

अपि वा जुहूमेव प्रस्तरे॥१॥

1. Or the Adhravyu places only Juhū on the Prastara.

समं मूलैर्जुह्वा दण्डं करोति। उत्तरेण जुहूमुपभृतं प्रतिकृष्टतरामिवाधस्ताद् विधृत्योः उत्तरेणोपभृतं ध्रुवां प्रतिकृष्टतरामिवोपरिष्टाद् विधृत्योः॥२॥

2. He makes the handle of Juhū reach the ends of the roots (of the Prastara). (He places) Upabhṛt to the north of Juhū somewhat towards the west, and below the Vidhṛtis and Dhruvā to the north of Upabhṛt somewhat towards the west, and upon the Vidhṛtis.

ऋषभोऽसि शाक्वरो घृताचीनां सूनुः प्रियेण नाम्ना प्रिये सदसि सीदेति दक्षिणेन जुहूं स्रुवं सादयत्युत्तरेणोत्तरेण वा ध्रुवाम्॥३॥

3. With *ṛṣabhosi śākvaraḥ*...[1] he places the spoon to the south of Juhū or to the north of the Dhruvā.

1. TB III.1.6.10.

एता असदन्निति स्रुचोऽभिमन्त्र्य विष्णूनि स्थ वैष्णवानि धामानि स्थ प्राजापत्यानीत्याज्यानि कपालवत्पुरोडाशादङ्गारानपोह्य सूर्य ज्योतिर्विभाहि महत इन्द्रियायेत्यभिमन्त्र्याप्यायतां घृतयोनिरग्निर्हव्यानुमन्यताम्। खमङ्क्ष्व सुरूपं त्वा वसुविदं पशूनां तेजसाग्नये जुष्टमभिघारयामीत्याग्नेयं पुरोडाशमभिघारयति तूष्णीमुत्तरम्॥४॥

4. With *etā asadan*...[1] having addressed the ladles, with *viṣṇūni stha*...[2] having removed burning coals,[3] from the sacrificial bread upon the ghee (in the ladles) in the same manner as he has done in connection with the potsherds,[4] with *sūrya jyotir vibhāhi*...[5] having addressed (the sacrificial bread), with *āpyāyatāṁ ghṛtayoniḥ*...[6] he pours ghee on the sacrificial bread

for Agni,[7] he pours ghee on the next bread[8] silently (without reciting any formula).

1. TB I.1.11.r-t.
2. MS I.1.12.
3. See I.25.12.
4. See I.24.6.
5. TB III.7.5.2.
6. TB III.7.5.2.
7. See TS II.6.3.5.
8. See I.23.2; I.24.5.

यस्त आत्मा पशुषु प्रविष्टो देवानां निष्ठामनु यो वितस्थे। आत्मन्वान्सोम घृतवान्हि भूत्वा देवान्गच्छ सुवर्विन्द यजमानाय मह्यमिति प्रातर्दोहम्॥५॥

5. With *yasta ātmā paśuṣu praviṣṭaḥ...*[1] (he pours ghee) on the morning-milk (boiled for being used in the Sāṁnāyya).[2]

1. TB III.7.5.3.
2. In case Sāṁnāyya is being prepared.

स्योनं ते सदनं करोमि घृतस्य धारया सुशेवं कल्पयामि त इति पात्र्यामुपस्तीर्यार्द्रः प्रथस्नुर्भुवनस्य गोपाः शृत उत्स्नाति जनिता मतीनामित्यपर्यावर्तयन्पुरोडाशमुद्वास्य॥६॥

6. With *syonaṁ te sadanaṁ karomi...*[1] having spread ghee in the pan, with *ārdraḥ prathasnuḥ...*[2] having taken down the sacrificial bread (from the potsherds), without allowing it be turned up and down,[3]

1. TB III.7.5.2-3.
2. TB III.7.5.3.
3. The sentence is incomplete. See the next Sūtra.

II.11

वेदेन भस्म प्रमृज्य तस्मिन्सीदामृते प्रतितिष्ठ व्रीहीणां मेध सुमनस्यमान इति पात्र्यां प्रतिष्ठापयति॥१॥

1. having removed the ashes sticking to it by means of the Veda (grass-brush), with *tasmin sīdāmṛte patitiṣṭha...*[1] (the Adhvaryu) places it in the pan.

1. TB III.7.5.3.

तूष्णीं यवमयम्॥२॥

2. He places the (sacrificial bread) made of barley[1] silently (without reciting any formula).

1. See I.17.5.

इरा भूतिः पृथिव्यै रसो मोत्क्रमीदिति स्रुवेण कपालानि प्रत्यज्य देवस्त्वा सविता मध्वानक्त्विति स्रुवेण पुरोडाशमनक्ति स्वक्तमकूर्मपृषन्तमपरिवर्गममणिकाषम्॥३॥

3. With *irā bhūtiḥ...*[1] having besmeard the potsherds (with ghee), with *devastvā savitā madhvānaktu*[2] he besmears the sacrificial bread by means of the spoon in such a manner that it would be well-besmeared, it will not have spots like a tortoise, no part will be excluded, and there will not be any scratch on it.

1. TB III.7.5.3.
2. TS I.3.5.d.

उपरिष्टादभ्यज्याधस्तादुपानक्ति॥४॥

4. Having besmeard (ghee to the sacrificial bread) on the upper side he besmears it on the lower side[1] (without turning it upside down).

1. Cf. TS II.6.3.4.

चतुर्होत्रा पौर्णमास्यां हवींष्यासादयेत्पञ्चहोत्रामावास्यायाम्॥५॥

5. He places the oblations with the Caturhotṛ-formula[1] on the full-moon-day and with the Pañcahotṛ-formula[2] on the new-moon-day.[3]

1. TĀ III.2.
2. TĀ III.3.
3. Cf. KS IX.14.

प्रियेण नाम्ना प्रियं सद आसीदेति यदन्यद्धविर्दार्शपूर्णमासिकेभ्यस्तदेतेनासादयेदिति विज्ञायते॥६॥

6. It is known (from a Brāhmaṇa-text) that he should place whatever oblation other than that of the New and Full-moon-sacrifices with this formula namely *priyeṇa nāmnā priyaṁ sada āsīda.*[1]

1. TS I.1.11.q.b. For this Sūtra cf. ŚB I.3.4.14.

अपरेण स्रुचः पुरोडाशावासादयति॥७॥

7. He places the two sacrificial breads to the west of the ladles.[1]

1. Which are situated on the Vedi upon the Prastara.

उत्तरौ दौहौ॥८॥

8. (He places) the two milks[1] to the north (of the ladles).

1. Vessels containing boiled milk and curds (sour milk) respectively.

अपि वा मध्ये वेद्याः सांनाय्यकुम्भ्यौ संदधाति पूर्वं शृतमपरं दधि। अथैने व्युदूहति दक्षिणस्यां श्रोण्यां शृतमासादयत्युत्तरस्यां दधि॥९॥

9. Or he places together the Sāṁnāyya-jars in the centreal part of the altar—(the vessel of) boiled milk towards the east and (that of) the curds towards the west. Then he separates them (and) places (the vessels of) boiled milk on the south-western corner and the (vessel of) curds on the north-western corner.

अयं वेदः पृथिवीमन्वविन्ददुगुहा सतीं गहने गह्वरेषु। स विन्दतु यजमानाय लोकमच्छिद्रं यज्ञं भूरिकर्मा करोत्वित्यग्रेणोत्तरेण वा ध्रुवां वेदं निधाय वेद्यन्तान्परिस्तीर्य होतृषदनं कल्पयित्वा सामिधेनीभ्यः प्रतिपद्यते॥१०॥

10. With *ayaṁ vedaḥ pṛthivīmanvavindat...*[1] having placed the Veda (grass-brush) either to the east or to the north of the altar, having strewn sacrificial grass at the ends of the altar, having prepared the Hotṛ's seat, he starts ritual of the Sāmidhenīs.

1. TB III.7.6.13.

II.12

अग्नये समिध्यमानायानुब्रूहीति संप्रेष्यति समिध्यमानायानुब्रूहीति वा॥१॥

1. The Adhvaryu orders the Hotṛ *agnaye samidhyamānā-yānubrūhi* ("do you recite verses for Agni being enkindled") or *samidhyamānāyānubrūhi* ("do you recite verses for being enkindled").[1]

1. For the work of the Hotṛ at this stage see XXIV.11.16.

पञ्चदश सामिधेनीरन्वाह॥२॥

2. (The Hotṛ) recites fifteen Sāmidhenī verses.[1]

1. See TS II.5.8.2-3.

त्रींस्तृचानित्युक्तम्॥३॥

3. It is said in a Brahmaṇa-text,[1] "(he recites) three tristisches".[2]

1. TS II.5.10.
2. viz. ṚV III.27.1 (thrice), VI.16.10-12; VII.12.3 (thrice).

प्रणवेप्रणवे समिधमादधाति॥४॥

4. The Adhvaryu puts one fuel-stick at each *om* (-sound).[1]

1. The last syllable of every verse is to be changed into *om*-sound of three moras.

सामिधेनीविवृद्धौ काष्ठानि विवर्धन्ते। प्रतिह्रसमानासु प्रकृतिवत्॥५॥

5. If the Sāmidhenī-verses are increased, the fuel-sticks also increase; when they are reduced the fuel-sticks remain so many as in the normal paradigm.[1]

1. The normal paradigm is that of the new and full-moon sacrifices in which fifteen Sāmidhenīs are used. In the Pitryā-iṣṭi only three Sāmidhenī-verses are to be used. In it five sticks are thrown in fire after every verse or one stick is thrown at every verse and at the last verses all the remaining sticks are thrown in the fire (see Sūtra 6).

समिद्धो अग्न आहुतेत्यभिज्ञायैकामनूयाजसमिधमवशिष्य सर्वमिध्मशेषमभ्यादधाति परिधानीयायां वा॥६॥

6. Having come to know that the Hotṛ is reciting *samiddho agna āhutaḥ...*[1] having reserved one fuel stick for the Anūyāja (after-offering),[2] (the Adhvaryu) puts all the remaining fuel-sticks (on the fire) or (he does so) when (the Hotṛ is reciting)the concluding verse (viz. *ā juhotā duvasyata)*.

1. i.e. the 12th Sāmidhenī-verse.
2. See III.4.5;1.5.11.

वेदेनाग्निं त्रिरुपवाज्य स्रुवेण ध्रुवाया आज्यमादाय वेदेनोपयम्यासीन

उत्तरं परिधिसंधिमन्ववहृत्य प्रजापतिं मनसा ध्यायन्दक्षिणाप्राञ्चमृजुं संततं ज्योतिष्मत्याघारमाघारयन्सर्वाणीध्मकाष्ठानि संस्पर्शयति॥७॥

7. Having fanned the fire thrice by means of the Veda (grass-brush), having taken ghee by means of the spoon from the Dhruvā (-ladle) having supported (the spoon) by means of the Veda, remaining seated,[1] having brought (the spoon) towards the northern joining place of the enclosing sticks, thinking about Prajāpati in the mind, pouring Āghāra-libation (of ghee)[2] in a straight and continous line (from the north-west) to the south east, on the bright (part of the fire) he causes (the Āghāra-libation) touch all the fuel sticks.

1. Contrast II.13.11. Cf. TB III.3.7.4-5.

2. This is the first Āghāra called *srauva* and Prājāpatya. For the second see II.14.1.

आघारयोर्वदत्यृजू प्राञ्चौ होतव्यौ तिर्यञ्चौ वा व्यषिक्तावव्यतिषक्तौ वा॥८॥

8. In connection with the Āghāra libations (a Brāhmaṇa-text)[1] says: "They should be poured in straight lines either towards the east or cross-wise and either inter-linked or non-interlinkd."[2]

1. Cp. TS II.5.11.7.

2. Thus the Āghāras may be offered in the following three alternative ways: (1) From the south-west to the south-east and from the north-west upto the north-east. (2) From the middle of the western boundary of the fire place to the middle of the eastern boundary and from the middle of the southern boundary upto the middle of the northern boundary. (3) From the southwest upto the north-west, and from the south-east upto the north-east. The fourth alternative is mentioned in II.12.7 and II.14.1.

स्त्रुवेणाज्यस्थाल्या आज्यमादायाप्यायतां ध्रुवा घृतेनेत्यवदायावदाय ध्रुवामाप्याययतीति सार्वत्रिकम्॥९॥

9. Having taken ghee from the ghee-pot by means of the spoon, with *āpyāyatām dhruvā ghṛtena...*[1] he replenishes the Dhruvā after having each time taken ghee (from the Dhruvā). This is a general rule (applicable to all cases of taking ghee from the Dhruvā).

1. TS I.6.5.a.

अग्नीत्परिधींश्चाग्निं च त्रिस्त्रिः संमृड्ढीति संप्रेष्यति॥१०॥

10. "O Agnīdh, cleanse the enclosing sticks and the fire thrice each" --thus he orders.

II.13

इध्मसंनहनैः सहस्फ्यैत्र्ऋतेस्फ्यैर्वाग्नीध्रो ऽनुपरिक्रामं परिधीन्यथापरि-धितमन्वग्रं त्रिस्त्रिः संमृज्याग्ने वाजजिद्वाजं त्वा सरिष्यन्तं वाजं जेष्यन्तं वाजिनं वाजजितं वाजजित्यायै संमार्ज्म्यग्निमन्नादमन्नाद्यायेति त्रिरग्निं प्राञ्चम्॥१॥

1. By means of the strings used for binding the fuel along with the sword, or without it, having thrice cleansed the enclosing sticks (from the root-part) to the top-part, in the same order in which they have been placed,[1] each time having moved around, with *agne vājajid*...the Āgnidhra cleanses the fire (from the west) to the east.

1. Thus first the western then the southern and then the northern. See II.9.5.

भुवनमसीत्यग्रेण ध्रुवां जुहूं वाञ्जलिं कृत्वा जुह्वेहीति जुहूमादत्त उपभृदेहीत्युपभृतम्॥२॥

2. With *bhuvanamasi*...[1] having folded his hands in front of the Dhruvā or Juhū,[2] with *juhvehi*...[3] he takes the Juhū; with *upabhṛdehi*...[4] he takes the Upabhṛt.

1. TS I.1.12.a-b.
2. See TB III.3.7.6; cp. also ŚB I.4.5.1.
3. TS I.1.12.c.
4. TS I.1.12.d.

सुयमे मे अद्य घृताची भूयास्तं स्वावृतौ सूपावृतावित्युपभृति जुहूमत्याद-धाति॥३॥

3. With *suyame me adya*...[1] he places the Juhū upon the Upabhṛt.

1. MS I.1.13.

मुखतोऽभिहृत्य मुखत उपावहरति॥४॥

4. Having brought (the Juhū) along the bowl of the Upabhṛt he takes it away (also) along the bowl of the Upabhṛt.[1]

1. i.e. the bowl of the Juhū is placed on the top of the bowl of the

Upabhṛt lengthwise. Similarly while lifting it, it is done lengthwise. The taking away is done at the time of making the libations.

सर्वत्रैवमत्याधानोपावहरणे भवतः॥५॥

5. In this manner only do the act of placing upon and the act of taking away occur.

न च संशिञ्जयति नाभिदेशे च स्रुचौ धारयति॥६॥

6. He does not cause the two ladles produce any sound and holds them at the level of his naval.[1]

1. Cf. ŚB XI.4.2.2; 4.

अग्नाविष्णू मा वामवक्रमिषमित्यग्रेण स्रुचोऽपरेण मध्यमं परिधिमनवक्रामं प्रदक्षिणेन पदा दक्षिणातिक्रामत्युदक् सव्येन॥७॥

7. With *agnāviṣṇū mā vām...*[1] he steps to the front of the ladles and behind the middle enclosing stick without stepping (upon the Prastara), to the right side with the right foot and to the left side with the left foot.

1. TS T.1.12.e,f,g.

एतद्वा विपरीतम्॥८॥

8. Or, he does so in a reverse manner.

1. See ŚB XI.4.2.3.

विष्णो स्थानमसीत्यवतिष्ठते॥९॥

9. With *viṣno sthānamasi...*[1] he remains there.[2]

1. TS I.1.12.h-i.
2. At the south-western corner of the Āhavanīya, with his face to the north-east.

अन्तर्वेदि दक्षिणः पादो भवत्यवघ्रः सव्यः॥१०॥

10. His right foot should be within the altar, his left foot should be with its fingers touching the heel of the right foot.

अथोर्ध्वस्तिष्ठन्दक्षिणं परिधिसंधिमन्ववहृत्य॥११॥

11. Then standing erect (near the south-west-corner[1] of

the fire), having brought (the Juhū) towards the southern joint of the enclosing sticks,[2]

1. Contrast II.12.7.
2. The sentence is incomplete. See the next Sūtra.

II.14

समारभ्योर्ध्वो अध्वर इति प्राञ्चमुदञ्चमृजुं संततं ज्योतिष्मत्याघारमाघारयन्सर्वाणीध्मकाष्ठानि संस्पर्शयति॥१॥

1. with *samārabhyordhvo adhvaraḥ*...[1] pouring a straight, continous Aghāra-libation (of ghee) (from the south-west) to the north-east, on the inflamed fire, (the Adhvaryu) causes (the ghee) to touch all the fuel-woods.

1. TS I.1.12.k,l,m.

यं कामयेत प्रमायुकः स्यादिति जिह्मं तस्येत्युक्तम्॥२॥

2. It has been said (in a Brāhmaṇa-text) in the case of (a sacrificer) about whom he desires that (the sacrificer) should die, he (should offer the Āghāra-libation) in a crooked (line)[1].

1. TS II.5.11.7.

ऊर्ध्वमाघार्य विच्छिन्द्याद्द्वेष्यस्य॥३॥ व्यृषण्वा॥४॥

3-4. In the case of (a sacrificer who) is hated by the Adhvaryu, having offered (the Āghāra with the ladle raised)upwards (above the level of the navel), he (the Adhvaryu) should cut (the stream of ghee) or scattering (the line of ghee).[1]

1. Cf. MS. IV.1.14.

न्यञ्चं वृष्टिकामस्य॥५॥ द्वेष्यस्येत्येके॥६॥

5-6. In the case of (a sacrificer who is) desirous of rain (he should pour the ghee holding the ladle) below the level. According some (ritualishts this way of offering should be adopted in the case) of a hated (sacrificer).

ऊर्ध्वमाघारं स्वर्गकामस्य भूयिष्ठमाहुतीनां जुहुयात्॥७॥

7. In the case of (a sacrificer) desirous of heaven he should offer (the Āghāra-libation) with the ladle raised upwards (above the level of the navel) (and should offer it) as the biggest of the libations.

अपि वा नाघारयेत्पूर्वार्धे मध्ये पश्चार्धे वा जुहुयात्॥८॥

8. Or he should not offer it in the manner of prescribed Āghāra-libation but rather offer a libation (of ghee) in the eastern half or in the middle or in the western half.

हुत्वाभिप्राणिति॥९॥

9. After having offered he breaths over (the place where he has offered the ghee).

बृहद्भा इति स्रुचमुद्गृह्य पाहि माग्ने दुश्चरितादा मा सुचरिते भजेत्यसंस्पर्शयन् स्रुचौ प्रत्याक्रामति॥१०॥

10. With *bṛhad bhāḥ* having lifted up the ladle, with *pāhi māgne duścaritād...* he steps back without allowing the two ladles touch each other.

एते एवाक्रमणप्रत्याक्रमणे मन्त्रवती भवतः॥११॥

11. In the same way the stepping towards and stepping backwards accompanied by a formula take place (everywhere).

मखस्य शिरोऽसीति जुह्वा ध्रुवां द्विस्त्रिर्वा समनक्ति॥१२॥

12. With *makhasya śiro'si...*[1] twice[2] or thrice[3] he anoints the Dhruvā by means (of the ghee in the) Juhū.

1. TS I.1.12.p.

2-3. Cf. TB III.3.7.11.

उन्नीतं राय इति स्रुवेण ध्रुवाया आज्यमादाय सुवीराय स्वाहेति जुह्वमभिघार्य जुह्वोऽपादाय यज्ञेन यज्ञः संतत इति ध्रुवां प्रत्यभिघार्यायतने स्रुचौ सादयित्वा॥१३॥

13. With *unnītaṁ rāye...*[1] having taken ghee from the Dhruvā (ladle) by means of the spoon, with *suvīrāya svāha*[2] having poured ghee in the Juhū, having taken some quantity of ghee from the Juhū and with *yajñena yajñaḥ santataḥ*[3], having poured it again into the Dhruvā, having (then) placed the ladles on their place,[4]

1-3. These mantras are not found in any Saṁhitā or Brāhmaṇa-text.

4. See II.10.2. The sentence is not complete. See the next Sūtra.

II.15

क इदमध्वर्युर्भविष्यति स इदमध्वर्युर्भविष्यति यज्ञो यज्ञस्य वागार्त्विज्यं करोतु मन आर्त्विज्यं करोतु वाचं प्रपद्ये भूर्भुवः सुवर्विष्णोः स्थाने तिष्ठामीतीध्मसंनहनानि स्फ्य उपसंगृह्य वेद्याश्च तृणमव्यन्तमादायोत्तरतः प्रवरायावतिष्ठेते पूर्वोऽध्वर्युरपर आग्नीध्रः॥१॥

1. With *ka idamadhvaryur bhaviṣyati...*[1] (after the Adhvaryu) has taken the strings used for tying the fuel-sticks),[1] together with the Sphya (wooden sword), and has taken a blade of grass which does not belong to the end of the Vedi (i.e. the blade situated in the middle part of the Vedi),[2] the Adhvaryu and the Āgnīdhra stand to the north of the Vedi (to the west of the rubbish-heap) for the Pravara—the Adhvaryu to the east and the Āgnīdhra to the west.

1. See II.13.1.
2. Cf. ŚB I.5.1.3.

इध्मसंनहनान्याग्नीध्रोऽन्वारभ्य क इदमग्नीद्भविष्यति स इदमग्नीद्भविष्यतीति मन्त्रं संनमति॥२॥

2. Having held the strings used for tying the fuel-sticks, the Āgnīdhra modifies the formula (mentioned in the Sūtra[1]) (with the words) *ka idamagnīdbhaviṣyati sa idamagnīd bhaviṣ yati*.

ब्रह्मन्प्रवरायाश्रावयिष्यामीति ब्रह्माणमामन्त्र्याश्रावयो श्रावय श्रावयोमाश्रावयेति वाश्रावयति॥३॥

3. Having called the Brahman, with *brahman pravarāyāśrāvayiṣyāmi* he makes the Āgnīdhra to say *astu śrauṣaṭ* with the words *āśrāvaya*,[1] or *ośrāvaya* or with *śrāvaya* or with *oṁ śrāvaya*.

1. Cf. TS I.6.11.1.

अस्तु श्रौषडित्याग्नीध्रोऽपरेणोत्करं दक्षिणामुखस्तिष्ठन्स्फ्यं संमार्गांश्च धारयन्प्रत्याश्रावयति॥४॥

4. The Āgnidhra standing to the west of the rubbish-heap with his face to the south and holding the wooden sword and the strings used for tying the fuel[1] responds (with the utterance *astu śrauṣaṭ*).

1. After having taken them from the Adhvaryu.

आग्नीध्रे सोमे॥५॥

5. At the time of a Soma(-sacrifice) the Āgnīdhra (does as above) (standing) in the Āgnīdhra (-hut).

सर्वत्रैवमाश्रुतप्रत्याश्रुते भवतः॥६॥

6. In all the cases the call for *astu śrauṣaṭ* (by the Adhvaryu) and the response *astu śrauṣaṭ* (by the Āgnidhra) happen in this way.

II.16

अनपव्याहरन्तः प्रचरन्ति॥१॥

1. They perform the ritual without uttering any (profane) word.

आश्रावयिषयन्नान्यदाश्रावणाद्ब्रूयादाश्राविते नान्यदाग्नीध्रः प्रत्याश्रावणात्। प्रत्याश्राविते नान्यदध्वर्युर्यजेति वचनाद्यजेत्युक्ते होतानान्यद्वषट्कारात्॥२॥

2. When the Adhvaryu is about to say *āśrāvaya*, he should not say anything else than *āśrāvaya*. After the Adhvaryu has said *āśrāvaya*, the Āgnīdhra should not utter anything other than his response viz. *astu śrauṣaṭ*. After the Āgnīdhra has uttered his response the Ādhvaryu should not say anything except the utterance *yaja*; after the Adhvaryu has uttered *yaja*, the Hotṛ should not utter anything except the Vaṣaṭ-call.[1]

1. Cf. ŚB I.5.2.8-11.

यद्यन्यद्ब्रूयात्पुनरेवाश्रावयेत्॥३॥ व्याहृतीर्वा जपेत्॥४॥

3-4. If one utters anything else, one should again cause the Āgnīdhra say *astu śrauṣaṭ*; or should mutter the Vyāhṛtis (sacred uterances viz. *bhūḥ bhuvaḥ svaḥ*).

ऊर्ध्वज्ञुमासीनं होतारं वृणीतेऽग्निर्देवो होता देवान्यक्षद्विद्वांश्चिकित्वान्मनुष्वद्भरतवदमुवदमुवदिति यथार्षेयो यजमानः॥५॥

5. With *agnir devo hotā devān yakṣat...*[1] like N.N. like

N.N.[2] as there may be the Ṛṣis of the family of the sacrificer, (the Adhvaryu) selects the Hotṛ sitting with his knees up.[3]

1. TS II.5.11.8.
2. Thus e.g. if the sacrificer belongs to Jamadagni's family one should utter "in the manner of Jamadagni, of Urva, of Bhṛgu".
3. See II.11.10; XXIV. 12.6.

त्रीन्यथर्षि मन्त्रकृतो वृणीते॥६॥

6. He mentions three Mantra-authors in accordance with the Ṛṣis of the family (of the sacrificer).

अपि वैकं द्वौ त्रीन्पञ्च॥७॥

7. Or he mentions one[1] or two[2] or three or five[3] Mantra-authors.

1. In case the sacrificer is of Gṛtsamada-family (see XXIV.6.4).
2. In case he is of Aṣṭaka-family (see XXIV.9.8).
3. In case he is of Ṛkṣa-family (see XXIV.7.6).

न चतुरो वृणीते न पञ्चातिप्रवृणीते॥८॥

8. He does not mention four (Mantra-authors); he also does not mention more than five (Mantra-authors).

इत ऊर्ध्वानध्वर्युर्वृणीतेऽमुतोऽर्वाचो होता॥९॥

9. The Adhvaryu mentions (the names of the Mantra-authors) beginning with the young one and ending with the old[1]; the Hotṛ (mentions the names of the Mantra-authors) beginning with the old and ending with the young.[2]

1. Thus e.g. Jamadagni (farther), Urva (grand-father) and Bhṛgu (great-grand-father).
2. Cf. ŚB I.5.1.10; see also TS II.5.8.7.

पुरोहितस्य प्रवेरण राजा प्रवृणीते॥१०॥

10. In the case of a Kṣatriya the (Mantra-authors) of the chaplain are to be mentioned.[1]

1. If a Kṣatriya is a sacrificer and does not know his ancestors, this rule is applicable. See XXIV.10.13;4. For this Sūtra cf. AB VIII.25.

ब्रह्मण्वदा च वक्षद्ब्रह्मणा अस्य यज्ञस्य प्राविता इति प्रवरशेषमाह॥११॥

11. He recites the remaining part of the Pravara formula as follows: *brahmaṇvadā ca vakṣat....*

अपि वा नार्षेयं वृणीते। मनुवदित्येव ब्रूयात्॥१२॥

12. Or rather he does not mention the sages but only says: "in the manner of Manu".

सीदति होता॥१३॥

13. The Hotṛ sits down (at this stage).

होतुरुपांशु नाम गृह्णाति मानुष इत्युच्चैः॥१४॥

14. (The Adhvaryu) inaudibly utters the name of the Hotṛ (and then utters the word) *"mānuṣaḥ* (the human)" loudly.

वेद्यां तृणमपिसृजति॥१५॥

15. He throws back the blade of grass[1] on the altar.

1. See II.15.1.

II.17

घृतवति शब्दे जुहूपभृतावादाय दक्षिणा सकृदतिक्रान्तोऽपरेणाघारसंभेदं पञ्च प्रयाजान्प्राचो यजति॥१॥

1. At the time of the word *ghṛtavat* (being uttered by the Hotṛ), having taken the Juhū and the Upabhṛt, moved one step towards the South,[1] (the Adhvaryu) offers five Prayājas (fore-offerings) from west to east, in the west of the place where the Āghāra-libations have conjoined.[2]

1. Cp. I.13.7.
2. The Āghāra-libations are offered cross-wise. The Prayājas are to be offered to the west of the point where the Āghāra-libation-lines cross each other.

प्रतिदिशं वा समिधः पुरस्तात्तनूनपातं दक्षिणत इडः पश्चाद्बर्हिरुत्तरतः स्वाहाकारं मध्ये॥२॥ सर्वान्वैकध्यम्॥३॥

2-3. Or (he offers them) in each direction: thus (he offers) to Samidhs in the east; to Tanūnapāt in the South, to Iḍs in the west; to Barhis in the north, to Svāhākāra in the centre—or (he offers) all in one place (i.e. in the west).

आश्रावमाश्रावं प्रत्याश्राविते समिधो यजेति समिधो यजेति प्रथमं संप्रेष्यति। यज यजेतीतरान्॥४॥

4. After every call (given by the Adhvaryu) for *astu śrauṣaṭ*, the Āgnīdhra has responded by saying *aśtu śrauṣaṭ*,[1] the Adhvaryu first orders "Do you recite offering verse (o Hotṛ) in connection with Samidhs".[1] In connection with the other fore-offerings he utters "Do you recite offering verse (o Hotṛ)."

1. See II.15.3-4; ŚB I.5.3.8.

यं कामयेताभितरं वसीयान्स्यादित्यभिक्रामं तस्य जुहुयादवतरं पापीयानिति प्रतिक्रामं न वसीयान्न पापीयानिति समानत्र तिष्ठन्॥५॥

5. In the case (of a sacrificer) about whom (the Adhvaryu) desires, "May (the sacrificer) be wealthier, he should offer (each fore-offering) while stepping forward[1]." (In the case of a sacrificer) about whom (the Adhvaryu) desires, "May (the sacrificer) be more poor" (he should offer each fore-offering) while stepping backwards.In the case (of a sacrificer) about whom (the Adhvaryu) desires, "May (the sacrificer) be neither wealthier nor poorer, (he should offer each fore-offering), standing at the same place."

1. Only this much is found in TS II.6.1.4. Cp. also ŚB I.5.3.6.

त्रीनिष्ट्वार्धमौपभृतस्य जुह्वामानीयोत्तराविष्ट्वा प्रत्याक्रम्य शेषेण ध्रुवामभिघार्यानुपूर्वं हवींष्यभिघारयत्युपभृतमन्ततः॥६॥

6. Having offered three (fore-offerings), having poured half of the ghee form the Upabhṛt(-ladle) into the Juhū(-ladle) having offered the next two (fore-offerings),[1] having stepped back,[2] having poured the remaining (ghee) into the Dhruvā(-ladle) he pours ghee on the oblation-materials in accordance with their sequence[3] and lastly on the Upabhṛt.

1. By means of the ghee poured into the Juhū.
2. See II.13.7.
3. Cf. TS II.6.1.6.

न हवींष्यभिघारयेद्द्वेष्यस्य। आयतने स्रुचौ सादयति॥७॥

7. In the case of a (sacrificer) whom he hates, he should

not pour ghee on the oblation(-materials). He then keeps the two ladles (viz. Juhū and Upabhṛt) on their place[1].

1. On the Prastara on the altar. See II.10.2.

II.18

आग्नेयः सौम्यश्चाज्यविषावाज्यभागौ चतुर्गृहीताभ्याम्॥१॥

1. The Ājyabhāga (ghee-portion) for Agni and the Ājyabhāga for Soma should be offered with ghee as the oblation-material. (Each one should be offered) with ghee scooped for four times.

जमदग्नीनां तु पञ्चावत्तमप्यजामदग्न्यो जामदग्न्यमामन्त्र्य पञ्चावत्तं कुर्वीत सर्वत्र॥२॥

2. In the case of (sacrificers belonging to) Jamadgni family five-times cut (portions[1] should be offered). Even in the case of sacrificers not belonging to (the family of) Jamadagni (the Adhvaryu) should make five-times cut portions (for offering), after having invoked one (who) belongs to Jamadagni's family.

1. The expression *avatta* is generally applicable to the sacrificial bread. Here it is used in the sense of scooping of the ghee.

अवद्यन्नमुष्मा अनुब्रूहीति पुरोऽनुवाक्यां संप्रेष्यति। अवदायावदाय स्रुवेण प्रस्तरबर्हिः समज्य जुहूपभृतावादाय दक्षिणातिक्रम्याश्राव्य प्रत्याश्राविते‍ऽमुं यजेति याज्यामिति सार्वत्रिकम्॥३॥

3. Everytime, while taking portion (from the offering material), (the Adhvaryu) orders (the Hotṛ to recite) the invitatory verse (with the word) "*anubrūhi* (do you recite)". Every time having taken (portion), having anointed the Prastara and the barhis– grass (with ghee) by means of the spoon, having taken the Juhū and Upabhṛt, having stepped towards the right, having caused (the Āgnīdhra to say) *astu śrauṣaṭ* (with the expression *āśrāvaya*), after the response has been made by the Āgnīdhra, he orders the Hotṛ to recite the offering verse with the word "*yaja* (do you recite the offering-verse) for n.n".

उत्तरार्धपूर्वार्धेऽग्नये जुहोति॥४॥

दक्षिणार्धपूर्वार्धे सोमाय समं पूर्वेण॥५॥

4-5. He offers (the ghee–portion) to Agni in the north-eastern part; horizontally in the same line in the south-eastern part he offers (the ghee-portion) to Soma.

उभे ज्योतिष्मति॥६॥

6. He offers both the ghee-portions on the inflamed (part).

पूर्वमाज्यभागं प्रति स्रुचावात्ते न निदधात्या स्विष्टकृतः॥७॥

7. He does not keep down the two ladles taken for the first ghee-portion until the Sviṣṭakṛt (-offering).[1]

1. See II.21.6.

आज्यभागावन्तरेणेतरा आहुतीर्जुहोति॥८॥

8. He offers the other libations in between the two ghee-portions.[1]

1. Cf. TS II.6.2.1-2.

प्रत्याक्रम्य जुह्वामुपस्तीर्य मा भेर्मा संविक्था मा त्वा हिंसिषं मा ते तेजोऽपक्रमीत्। भरतमुद्धरेमनुषिञ्चावदानानि ते प्रत्यवदास्यामि। नमस्ते अस्तु मा मा हिंसीरित्याग्नेयस्य पुरोडाशस्य मध्यादङ्गुष्ठपर्वमात्रमवदानं तिरीचीनमवद्यति। पूर्वार्धाद्द्वितीयमनूचीनं चतुरवत्तिनः। पश्चार्धात्तृतीयं पञ्चावत्तिनः॥९॥

9. Having stepped back, having spread an undrlayer of ghee, with *mā bher mā saṁviktāḥ*...[1] he breadthwise cuts a portion of the size of the phalanx of the thumb from the middle part of the sacrificial bread for Agni. (He cuts), lengthwise the second portion from the eastern part (of the bread) for the sacrificer in the case of whom offerings are made in four portions;[2] (he cuts) the third portion from the western part (of the bread) for the sacrificer in the case of whom offerings are offered in five portions.

1. TS III.7.5.5.
2. The underlayer of ghee III.18.9 and the portion of ghee poured upon the portion of the bread (II.19.6) are also to be counted as "portions". The cut-portions are to be kept in the Juhū.

असंभिन्दन्मांससंहिताभ्यामङ्गुष्ठेन च पुरोडाशस्यावद्यति॥१०॥

10. Without bringing (the cut-portions) into contact with each other, he cuts the portions (of the bread) by means of the two fingers (viz. the ring-finger and the middle finger), joined by the flesh and the thumb.

II.19

स्रुवेणाज्यसान्नाय्ययोः॥१॥

1. The Adhvaryu takes the portions of ghee and Sāṁnāyya[1] by means of the spoon.

1. Mixture of sweet and sour milk.

आनुजावरस्य पूर्वार्धात्प्रथममवदानमवदाय पूर्वार्धे स्रुचो निदध्यात्। मध्यादपरमवदाय पश्चार्धे स्रुचः॥२॥

2. In the case of a (sacrificer who is a) post-humous child, having taken the first portion from the eastern part (of the oblation-material), he should keep it in the front part (of the ladle); having taken another portion from the middle (part of the oblation-material) he should keep it in the rear part of the ladle.

1. Instead of "from the middle part" see II.18.9.

पूर्वप्रथमान्यवद्येज्ज्येष्ठस्य ज्यैष्ठिनेयस्य यो वा गतश्रीः स्यात्॥३॥

3. In the case of a (sacrificer who is the) eldest brother or is a son of the eldest wife of the father, or is "rich",[1] he should take the first portion from the eastern part (of the oblation-material).

1. *Gataśrī*—a learned, or leader of a village, or one who is going to be a king. See I.14.9.

अपरप्रथमानि कनिष्ठस्य कानिष्ठिनेयस्य यो वानुजावरो यो वा बुभूषेत्॥४॥

4. In the case of (a sacrificer who is the) youngest brother or is a son of the youngest wife of the father, or is a post-humous child or one who desires to prosper, he should take the first portion from the rear (part of the oblation-material).

अथ यदि पुरोहितः पुरोधाकामो वा यजेत पूर्वार्धात्प्रथममवदानमवदाय पूर्वार्धे स्रुचो निधाय पूर्वार्धेऽग्नेर्जुहुयात्॥५॥

5. Now if a chaplain or one who desires chaplainship performs a sacrifice, having taken the first portion from the eastern part, having kept it in the eastern part of the ladle, he should offer in the eastern half of the fire.

अवदानान्यभिघार्य यदवदानानि तेऽवद्यन्विलोमाकार्षमात्मनः। आज्येन प्रत्यनज्म्येनत्तत्त आप्यायतां पुनरिति हविः प्रत्यभिघार्याग्नये ऽनुब्रूह्यग्निं यजेति संप्रेषौ॥६॥

6. Having poured ghee upon the cut portions, with *yadavadānāni te' vadyan...*[1] having poured ghee on the oblation material (from which portions were taken), he should utter the orders, "Do you recite the invitatory vese for Agni", "Do you recite the offering verse for Agni".

1. TB III.1.5.5-6.

आज्यं प्रश्चोत्यापिदधदिवाप्रक्षिणन्हुत्वाज्येनान्ववश्चोतयति॥७॥

7. Having poured the ghee (in the ladle), having offered (the portion of the sacrificial bread) covering it as it were (by means of the bowl of the ladle), and without breaking (the portion of the bread), he pours (the remaining) ghee over it.

आघारसंभेदेनाहुतीः प्रतिपादयति॥८॥

8. He causes the oblation-portions to fall upon the meeting point of the Āghāra-libation.[1]

1. i.e. exactly at the centre of the fire-place. contrast II.17.1; see also II.18.8.

स्रुच्यमाघारमभिजुहोति पूर्वांपूर्वां संहिताम्॥९॥

9. He offers it on the place where the Āghāra-libation[1] with the ladle was offered, closely to the east of the earlier offering.

1. See II.14.1.

यं द्विष्याद्यजमानस्तं व्यृषन्मनसाहुतीर्जुहुयात्॥१०॥

10. Scattering by means of his mind, the person whom he

or the sacrificer hates, the Adhvaryu should offer the oblations.

यदा वीतार्चिर्लेलायतीवाग्निरथाहुतीर्जुहोति॥११॥

11. When the fire flickers as it were, with its flames almost extinguished, he offers the oblations.

आज्यहविरुपांशुयाजः पौर्णमास्यामेव भवति वैष्णवोऽग्नीषोमीयः प्राजापत्यो वा॥१२॥

12. An Upāṁśu-yāga consisting of ghee as the oblation material takes place only on the full-moon-day and it is offered either to Viṣṇu or Agni-and-Viṣṇu or Prajāpati.

प्रधानमेवोपांशु॥१३॥

13. (In it) only the main (oblation is offered) with inaudible formula.

विष्णुं बुभूषन्यजेत॥१४॥

14. One who desires to obtain glory should offer (the Upāṁśu-offering) to Viṣṇu.

II.20

अग्नीषोमौ भ्रातृव्यवान्॥१॥

1. One who has enemies (should offer the Upāṁśu-offering) to Agni and Soma.

आग्नेयवदुत्तरैर्हविर्भिर्यथादेवतं प्रचरति॥२॥

2. (The Adhvaryu) performs the ritual of the further oblations in accordance with the deities (for whom they are intended) in the same manner as in the case of (the bread intended for) Agni.

समवदाय दोहाभ्याम्॥३॥

3. Having (first) taken out the portions from the two milks (sour and boiled, he performs the offerings of them).

दध्नोऽवदाय शृतस्यावद्यत्येतद्वा विपरीतम्। सर्वाणि द्रवाणि स्रुङ्मुखेन जुहोति॥४॥

4. Having (first) taken out a portion from the curds, he takes out a portion from the boiled milk; or it is done in the reverse order. He offers all the liquid substances with the mouth of the ladle (viz. Juhū).

स्रुवेण पार्वणौ होमौ। ऋषभं वाजिनं वयं पूर्णमासं यजामहे। स नो दोहतां सुवीर्यं रायस्पोषं सहस्रिणम्। प्राणाय सुराधसे पूर्णमासाय स्वाहेति पौर्णमास्याम्॥ अमावास्या सुभगा सुशेवा धेनुरिव भूय आप्यायमाना। सा नो दोहतां सुवीर्यं रायस्पोषं सहस्रिणम्। अपानाय सुराधसेऽमावास्यायै स्वाहेत्यमावास्यायाम्॥५॥

5. (He offers) the Pārvaṇa-homas by means of the Sruva (spoon): with *ṛṣabhaṁ vājinaṁ vayam*...[1] on the full-moon-day; with *amāvāsyā subhagā*...[2] on the new-moon-day.

1-2. TB III.7.5.13.

नारिष्ठान्होमाञ्जुहोति दश ते तनुवो यज्ञ यज्ञियास्ताः प्रीणातु यजमानो घृतेन। नारिष्ठयोः प्राशिषमीडमानो देवानां दैव्येऽपि यजमानोऽमृतोऽभूत्॥ यं वां देवा अकल्पयन्नूर्जो भागं शतक्रतू। एतद्वां तेन प्रीणाति तेन तृप्यतमंहहौ। अहं देवानां सुकृतामस्मिलोके ममेदमिष्टं न मिथुर्भवाति। अहं नारिष्ठावनुयजामि विद्वान्यदाभ्यामिन्द्रो अदधाद्भागधेयम्॥ अदारसृद्भवत देव सोमास्मिन्यज्ञे मरुतो मृडता नः। मा नो विददभिभामो अशस्तिर्मा नो विदद्जना द्वेष्या या॥६॥

6. (Then) he offers the Nāriṣṭha-homas. With *daśa te tanuvaḥ*...[1]

1. TB III.7.5.11-13. The Sūtra is incomplete. See the next Sūtra.

II.21

ब्रह्म प्रतिष्ठा मनसो ब्रह्म वाचो ब्रह्म यज्ञानां हविषामाज्यस्य। अतिरिक्तं कर्मणो यच्च हीनं यज्ञः पर्वाणि प्रतिरन्नेति कल्पयन्। स्वाहाकृताहुतिरेतु देवान्॥ सं शं मनसा मनः सं प्राणे प्राणं दधामि ते सं व्याने समपानं दधामि

ते। परिगृह्य यजमानोऽमृतोऽभूच्छं न एधि द्विपदे शं चतुष्पदे स्वाहेत्येतैः प्रतिमन्त्रम्॥१॥

1. ....[1] with one of these formulae (he i.e. the Adhrvayu) offers one of the Nāriṣṭha-homas.

1. TB III.7.11.1; TS I.3.10.a; II.3.14.u.

एष उपहोमानां कालोऽनन्तरं वा प्रधानात्प्राग्वा समिष्टयजुषः॥२॥

2. This is the time of Upahomas (by-offerings) viz. after the principal offerings or before the Saṁiṣṭayajus-offering.

जुह्वामुपस्तीर्य सर्वेषां हविषामुत्तरार्धात्सकृत्सकृत्स्विष्टकृतेऽवद्यति। द्विः पञ्चावत्तिनः॥३॥

3. Having spread an underlayer of ghee in the Juhū, he cuts once each from the northern part of all the oblation-materials[1] for the sake of Sviṣṭakṛt; in the case of a (sacrificer for whom offerings are to be offered with) five cuttings, he takes portions twice.

1. Cf. TS II.6.6.5.

दैवतसौविष्टकृतैडचातुर्धाकारणिकानामुत्तरमुत्तरं ज्यायः॥४॥

4. (The size of the portions cut) for the deity, for the Sviṣṭakṛt-offering, for Iḍā[1] and for making four divisions,[2] should be higher in the case of each successive item.

1. See III.1.6.
2. See III.3.2.

द्विरभिघार्य न हविः प्रत्यभिघारयति॥५॥

5. Having twice poured ghee (on the portions of oblation-material cut for Agni Sviṣṭakṛt) he does not pour ghee on the oblation-material (out of which portions were taken).[1]

1. As is done elsewhere see II.19.6.

अग्नये स्विष्टकृतेऽनुब्रूह्यग्निं स्विष्टकृतं यजेति संप्रैषौ। उत्तरार्धपूर्वार्धे जुहोत्यसंसक्तामितराभिराहुतीभिः॥६॥

6. The orders (to be given by the Adhvaryu to the Hotṛ in connection with the recitation of invitatory verse and of offering verse, respectively, should be as follows): *agnaye sviṣṭ-*

akṛtenubrūhi and *agniṁ sviṣṭakṛtaṁ yaja*. He offers (the oblation) in the north-eastern part (of the fire) not closely in touch with (the location of other) oblations.[1]

1. Cf. TS II.6.6.6.

प्रत्याक्रम्य जुह्वामप आनीय वैश्वानरे हविरिदं जुहोमि साहस्रमुत्सं शतधारमेतम्। स नः पितरं पितामहं प्रपितामहं स्वर्गे लोके पिन्वमानो बिभर्तु स्वाहेत्यन्तः परिधि निनयति निनयति॥७॥

7. Having stepped back, having poured water in the Juhū-(ladle), with *vaiśvānare haviridaṁ juhomi*...[1] he pours (it in a place) within the enclosing sticks.

1. Cp. TĀ VI.6.1.a.

III.1

इडामेके पूर्वं समामनन्ति प्राशित्रमेके॥१॥

1. According to the opinion of some (ritualists), the ritual of Iḍā (should be performed) first, accoding to some others (the ritual of) Prāśitra should be performed first.

आग्नेयं पुरोडाशं प्राञ्चं तिर्यञ्चं वा विरुज्याङ्गुष्ठेनोपमध्यमया चाङ्गुल्या व्यूह्य मध्यात्प्राशित्रमवद्यति यवमात्रं पिप्पलमात्रं वाज्यायो यवमात्रादाव्याधात्कृत्यतामिदम्॥ मा रूरुपाम यज्ञस्य शुद्धं स्विष्टमिदं हविरिति॥२॥

2. Having divided the sacrificial bread prepared for Agni either (lengthwise from the westwards) to the east or breadthwise (from south towards the north), having separated (the two parts) by means of the thumb and ring-finger, (the Adhvaryu) cuts out from the middle, the (Prāśitra-portion)[1] of the size of a barleygrain, or of Pippala(-fruit) with *ajyāyaḥ yavamātrāt*...[2]

1. The portion of the bread to be eaten (*pra-aś-*)by the Brahman.
2. TB III.7.5.6.

एवमुत्तरस्यावद्यति॥३॥

3. In the same manner he cuts out a portion from the second (oblation material viz. sacrificial bread or the Sāṁnāyya).

उपस्तीर्य नाभिघारयत्येतद्वा विपरीतम्। अपि वोपस्तृणात्यभि च घारयति॥४॥

4. Having spread an underlayer (of ghee in the Prāśitra-vessel), he does not pour (ghee over the Prāśitra-portion) or (he does this) in a reverse manner (i.e. he does spread an undelayer, but pours ghee upon the Prāśitra-portion) or he spreads an underlayer of ghee and (also) pours (ghee upon the portions).

अत्रैवास्य परिहरणप्राशनमेके समामनन्ति॥५॥

5. According to the opinion of some (ritualists) the carrying (of the Prāśitra-vessel) and (the act of) eating (of the Prāśitra)[1] (should be done) at this stage only.

1. For these see III.2.9-10.

इडापात्र उपस्तीर्य सर्वेभ्यो हविर्भ्य इडां समवद्यति चतुरवत्तां पञ्चावत्तां वा॥६॥

6. Having spread an underlayer (of ghee) in the Iḍā-vessel, he takes out, from all the oblation-materials Iḍā(-portion) in four[1] or five cuttings.

1. Cf. TS II.6.8.1.

मनुना दृष्टां घृतपदीं मित्रावरुणसमीरिताम्। दक्षिणार्धादसंभिन्दन्नवद्याम्येकतोमुखामित्याग्नेयस्य पुरोडाशस्य दक्षिणार्धात्प्रथममवदानमवद्यति॥७॥

7. With *manunā dṛṣṭāṁ...*[1] he takes the first portion from the southern part of the sacrificial bread prepared for Agni.

1. TB III.7.5.6.

संभेदाद् द्वितीयम्॥८॥

8. From the joint[1] he cuts the second (portion).

1. i.e. from the middle of the sacrificial bread.

पूर्वार्धाच्च यजमानभागमणुमिव दीर्घम्॥९॥

9. From the eastern part he cuts the sacrificer's portion somewhat thin (and) long.

तमाज्येन संतर्प्य ध्रुवाया उपोहति॥१०॥

10. Having anointed (that portion) with ghee, he keeps it[1] near the Dhruvā.[2]

1. In a vessel on the grass of the altar, in front of the Dhruvā.
2. Cf. ŚB I.8.1.13; 39.

अपि वा दक्षिणार्धादवदाय यजमानभागमथ संभेदात्॥११॥

11. Or rather having cut the portion (for Iḍā) from the southern part of the bread, (he should take) the portion for the sacrificer, (and then should take the second Iḍā-portion) from the joint.[1]

1. Cp. Sūtras 7 and 8.

एवमुत्तरस्यावद्यति॥१२॥

12. In the same manner he takes the portion from the next (oblation-material viz. the second sacrificial bread or the Sāṁnāyya).

III.2

अभिघार्येडां होत्रे प्रदाय दक्षिणेन होतारमतिक्रामत्यनृत्सृजन्॥१॥

1. Having poured ghee on the Iḍā, having given it to the Hotṛ, without leaving the (Iḍā-pot), (the Adhvaryu) goes towards the south of the Hotṛ.[1]

1. Cf. ŚB I.8.1.13.

होतेडयाध्वर्युं परिगृह्णाति॥२॥

2. The Hotṛ takes hold of the Adhvaryu by means of the Iḍā(-pot).[1]

1. i.e. he keeps it in between himself and the Hotṛ.

अपि वा प्राचीमिडामपोह्य दक्षिणत आसीनः स्रुवेण होतुरङ्गुलिपर्वणी अनक्ति॥३॥

3. Or rather having pushed (the Iḍā-pot) towards the east, sitting towards the south (of the Hotṛ), (the Adhvaryu) anoints (with ghee) the (first) two phalanxes of the right fore-finger of the Hotṛ by means of the spoon.

अपरमङ्क्त्वा पूर्वमेतद्वा विरीतम्॥४॥

4. Having anointed the second (phalanx of the Hotṛ's forefinger) (he then anoints the first phalanx) or in the reverse (order of this).

उपस्पृष्टोदकाय पुरस्तात्प्रत्यङ्ङासीन इडाया होतुर्हस्तेऽवान्तरेडामवद्य-
ति॥५॥

5. Seated in front of the (Hotṛ), facing to the west,[1] (the Adhvaryu) on the hand of the Hotṛ who has (already) touched water, cuts the Avāntareḍā[2] from the Iḍā.

1. TB III.3.8.2.
2. The Iḍā (in the Hand of the Hotṛ).

अध्वर्युः प्रथममवदानमवद्यति स्वयं होतोत्तरम् एतद्वा विपरीतम्॥६॥

6. The Adhvaryu cuts the first portion, the Hotṛ himself cuts the second; or in a reverse manner.

लेपादुपस्तरणाभिघारणे भवतः॥७॥

7. The act of spreading the underlayer and that of pouring (of ghee over the portions) are to be performed (with the ghee) form the Iḍā-vessel.

द्विरभिघारयेत्पञ्चावत्तिनः। उपहूयमानामन्वारभेते अध्वर्युर्यजमानश्च। दैव्या अध्वर्यव उपहूता इत्यभिज्ञायोपहूतः पशुमानसानीत्यध्वर्युर्जपति। उपहूतोऽयं यजमान इत्यभिज्ञायैतमेव मन्त्रं यजमानः॥८॥

8. In the case of a sacrificer for whom (offerings are offered in) five portions, (the Adhvaryu) should pour ghee (on the portions in the Hotr's hand) twice. While (the Iḍā) is being invoked,[1] the Adhvaryu and the sacrificer together touch (the Iḍā-pot). Having known i.e. heard that the Hotṛ is uttering *daivyā adhvaryava upahūtāḥ*, the Adhvaryu mutters *upahūtaḥ paśumānasāni*. Having known (i.e. having heard that the Hotṛ is uttering) *upahūtoyaṁ yajamānaḥ* the sacrificer (mutters) the same formula.

1. See Āśvśs I.7.7; See also TB III.5.13; TS II.6.7.

उपहूतायामग्रेणाहवनीयं ब्रह्मणे प्राशित्रं परिहरति॥९॥

9. After (the Iḍā) has been invoked, the Adhvaryu brings

the Prāśitra-portion to the Brahman around the front of the Āhavanīya-fire.[2]

1. See III.1.2ff.
2. See TS II.6.6.4.

तस्मिन्प्राशिते होतावान्तरेडां प्राश्नाति वाचस्पतये त्वा हुतं प्राश्नामि सदस्पतये त्वा हुतं प्राश्नामीति॥१०॥

10. After the Prāśitra has been eaten by the Brahman,[1] the Hotṛ eats the *Avāntareḍā* with *vācaspataye tvā hutaṁ prāśnāmi*.[2]

1. In the manner described in III.19.6-20.5.
2. TS II.6.8.1.

प्राशितायामिडे भागं जुषस्व नो जिन्व गा जिन्वार्वतः। तस्यास्ते भक्षिवाणः स्याम सर्वात्मानः सर्वगणा इति यजमानपञ्चमा इडां प्राश्य॥११॥

11. After (the Iḍā has been) eaten (by the Hotṛ) after the (four priests)[1] with the sacrificer as the fifth have eaten the Iḍā with *iḍe bhāgaṁ juṣasva...*[2],

1. Hotṛ, Adhvaryu, Brahman, Āgnīdhra.
2. TB III.7.5.7. The Sūtra is not complete. See the next Sūtra.

III.3

वाग्यता आसत आ मार्जनात्॥१॥

1. with their speech restrained,they sit upto the act of cleansing.[1]

1. See the next Sūtra.

मनो ज्योतिर्जुषतामित्यद्भिरन्तर्वेदि प्रस्तरे मार्जयित्वाग्नेयं पुरोडाशं चतुर्धा कृत्वा बर्हिषदं करोति बर्हिषदं वा कृत्वा चतुर्धाकरोति॥२॥

2. With *mano jyotirjuṣatām...*[1] after (the priests and the sacrificer) have cleansed themselves by means of water within the altar upon the Prastara,[2] (the Adhvaryu) having divided the sacrificial bread intended for Agni into four parts places it on the Barhis[3] or having placed it on the Barhis he divides it into four parts.

1. TS I.5.3.g.
2. See TS II.6.8.3.
3. Cf. TB III.3.8.6.

तं यजमानो व्यादिशतीदं ब्रह्मण इदं होतुरिदमध्वर्योरिदमग्नीध इति॥३॥

3. The sacrificer assigns it—"this (part) belongs to the Brahman, this (part) belongs to the Hotṛ, this (part) belongs to the Adhvaryu, this (part) belongs to the Agnīdh".[1]

1. TB III.3.8.7.

अग्नीत्प्रथमान्होतृप्रथमान्वा॥४॥

4. Or he begins with the Agnīdh; or he begins with the Hotṛ.

इदं यजमानस्येत्यरखध्वर्युर्यजमानभागं निर्दिश्य स्थविष्ठमग्नीधे षडवत्तं संपादयति॥५॥

5. Having assigned "this (part) belongs to the sacrificer",[1] the Adhvaryu gives the biggest part to the Agnīdh (already assigned to him) in six-cuttings.

1. Which was already cut (III.1..9).

सकृदुपस्तीर्य द्विरादधदुपस्तीर्य द्विरभिघारयति॥६॥

6. Having spread an underlayer of ghee (on the palm of the Agnīdh) placing (Agnīdh's portion on his palm) twice, having spread an underlayer of ghee, he pours (ghee) twice.[1]

1. Cf. TB III.3.8.9. The Adhvaryu does as follows: (a) pours ghee on the palm of the Agnīdh as an underlayer. (b) keeps one half of his portion on his palm (c) spreads an underlayer of ghee. (d) keeps the other half of his portion on his palm. (e) pours ghee twice on the portions kept on the palm of the Agnīdh.

अपि वा द्विरुपस्तृणाति द्विरादधाति द्विरभिघारयति॥७॥

7. Or twice he spreads underlayers of ghee; twice keeps the portions and twice pours ghee on them.

अग्नेराग्नीध्रमस्यग्नेः शामित्रमसि नमस्ते अस्तु मा मा हिंसीरित्याग्नीध्रो भक्षयति॥८॥

8. With *agnerāgnīdhram*... the Āgnīdhra eats (his portion).

वेदेन ब्रह्मयजमानभागौ परिहरति॥९॥

9. (The Adhvaryu) carries the portions of the Brahman and of the sacrificer by means of the grass-brush.[1]

1. Cf. TB III.3.8.9.

पृथक् पात्राभ्यामितरयोः॥१०॥

10. He carries (the portions) of the two other priests separately by means of vessels.[1]

1. He carries the onefourth part belonging to the Hotṛ by means of a vessel. In another vessel he takes the one-fourth part belonging to himself.

पृथिव्यै भागोऽसीति होता भक्षयत्यन्तरिक्षस्य भागोऽसीत्यध्वर्युर्दिवो भागोऽसीति ब्रह्मा॥११॥

11. With *pṛthivyai bhāgosi* the Hotṛ eats his portion; with *antarikṣasya bhāgosi* the Adhvaryu eats his portion; with *divo bhāgosi* the Brahman eats his portion.

दक्षिणाग्नावन्वाहार्यं महान्तमपरिमितमोदनं पचति॥१२॥

12. On the Dakṣiṇa-fire the Adhvaryu cooks a large, unmeasured quantity of *anvāhārya* rice-pap.[1]

1. "To be brought afterwards to". This rice-pap forms the sacrificial gift.

क्षीरे भवतीत्येकै॥१३॥

13. According to some ritualists the (*anvāhārya*-rice-pap) is cooked in milk.

तमभिघार्यानभिघार्य वोद्वास्यान्तर्वेद्यासाद्य॥१४॥

14. Either after ghee is poured or not poured on it, after it is taken from over the fire and is placed within the altar by the Adhvaryu[1],

1. The sentence is incomplete. See the next Sūtra.

III.4

दक्षिणसद्भ्य उपहर्तवा इति संप्रेष्यति॥१॥

1. the sacrificer orders "(The Anvāhārya-rice-pap) is to be carried to those sitting towards the south."

ये ब्राह्मणा उत्तरतस्तान्यजमान आह दक्षिणत एतेति॥२॥

2. To the priests who are situated towards the north,[1] the sacrificer says, "Come towards the south."

1. viz. Hotṛ, Adhvaryu and Āgnīdhra.

तेभ्योऽन्वाहार्यं ददाति ब्राह्मणा अयं व ओदन इति॥३॥

3. To them (the four priests) the sacrificer gives the Anvāhārya (with the words) "O Brāhmaṇas this is your rice."

प्रतिगृहीत उत्तरतः परीतेति संप्रेष्यति॥४॥

4. After (it has been) taken (the sacrificer) orders, "Go towards the North."

हविःशेषानुद्वास्यापिसृज्योल्मुके ब्रह्मन्प्रस्थास्यामः समिधमाधायाग्नीत्परिधींश्चाग्निं च सकृत्सकृत्संमृड्ढीति संप्रेष्यति॥५॥

5. Having taken away the remaining oblation-materials[1] from the altar,[2] having thrown back the bruning fire-brands[3] into the fire the Adhvaryu orders, "O Brahman, we shall proceed;[4] having put a fuel stick[5] in the Āhavanīya-fire, O Agnīdh, wipe once[6] (each one of) the enclosing sticks and the fire".[7]

1. The second sacrificial bread and the remains of the two sour and sweet types of milk.
2. See III.7.15.
3. See II.9.8.
4. With the ritual of Anūyājas.
5. See I.5.11; II.12.6.
6. Contrast II.12.10.
7. The order given in TB III.3.8.11 is slightly different.

अनुज्ञातो ब्रह्मणाग्नीध्रः समिधमादधात्येषा ते अग्ने समित्तया वर्धस्व चा च प्यायस्व वर्धतां च ते यज्ञपतिरा च प्यायतां वर्धिषीमहि च वयमा च प्यायिषीमहि स्वाहेति॥६॥

6. Allowed by the Brahman,[1] the Āgnidhra puts a fuel-stick (in the Āhavanīya-fire), with *eṣā te agne samidh...*[2]

1. See III.20.8.
2. Cp. VS 2.14.

पूर्ववत्परिधीन्सकृत्सकृत्संमृज्याग्ने वाजजिद्वाजं त्वा ससृवांसं वाजं जिगिवांसं वाजिनं वाजजितं वाजजित्यायै संमार्ज्म्यग्निमन्नादमन्नाद्यायेति सकृदग्निं प्राञ्चम्॥७॥

7. Having once each wiped the enclosing sticks in the same manner as described earlier,[1] with *agne vājajit...*[2] he wipes the eastern fire once.

1. See II.13.1.
2. TB III.7.6.17-18.

इध्मसंहनान्यद्भिः संस्पर्श्य यो भूतानामधिपती रुद्रस्तन्तिचरो वृषा। पशूनस्माकं मा हिंसीरेतदस्तु हुतं तव स्वाहेत्यग्नौ प्रहरत्युत्करे वा न्यस्यति शालायां बलजायां परोगोष्ठे परोगव्यूतौ वा॥८॥

8. Having touched the strings used for binding the fuel with water, with *yo bhūtānāmadhipatiḥ...*[1] he throws them in the Āhavanīya fire,[2] or throws them on the rubbish-heap, or somewhere in the fire-hall, or on the heap of grains, or on a place away from the cow-stall, or away from the pasture-land.

1. TB III.3.2.5.
2. Cf. TB III.3.2.5.

III.5

औपभृतं जुह्वामानीय जुहूपभृतावादाय दक्षिणा सकृदतिक्रान्तोऽग्रेणाघारसंभेदं प्रतीचस्त्रीननूयाजान्यजत्याश्रावमाश्रावं प्रत्याश्राविते देवान्यजेति प्रथमं संप्रेष्यति। यज यजेतीतरौ॥१॥

1. Having poured the ghee form the Upabhṛt(-ladle) into the Juhū(-ladle), having taken the Juhū and Upabhṛt (in his hand) having stepped once towards the south, (the Adhvaryu) each time after having called (the Āgnīdhra to say) *astu srauṣaṭ* after the utterance *astu śrauṣaṭ* has been uttered offers three Anūyājas (after-offerings) to the east of the meeting point of the Āghāra-libations, beginning in the east and ending in west—at that time for the first (Anūyāja) he orders (the Hotṛ) *devān yaja* ("do you recite the offering-verse for the gods"); in the case of the other two Anūyājas, he orders simply with the word *yaja*, *yaja* ("recite the offering-verse"; "recite the offering-verse").[1]

1. See II.17.1.

पूर्वार्धे प्रथमं समिधि जुहोति मध्ये द्वितीयं प्राञ्चमुत्तमं संस्थापयन्नितरावनुसंभिद्य॥२॥

2. In the eastern part of the meeting point of the Āghāras he offers the first (Anūyāja) on the fuel-stick; (he offers) the second in the middle; (he offers) the last (third) Anūyāja beginning in the western part (of the meeting point of the Āghāras)

ending in the east, (and) bringing (the last one) in the contact of the other two (earlier offered Anūyājas)[1].

1. Thus he offers the third Anūyāja on the entire fuel-stick offered in III.4.5 from the east to the west.

प्रत्याक्रम्यायतने स्रुचौ सादयित्वा वाजवतीभ्यां व्यूहति॥३॥

3. Having stepped back, having placed the two ladles on their place, he separates them with the two verses containing the word *vāja*.

वाजस्य मा प्रसवेनेति दक्षिणेन हस्तेनोत्तानेन सप्रस्तरां जुहूमुद्यच्छति। अथा सपत्नानिति सव्येनोपभृतं नियच्छति॥४॥

4. With *vājasya mā prasavena...*[1] he lifts up the Juhū (-ladle) along with the Prastara by means of his right hand with its palm upwards; with *athā sapatnān...*[2] he puts down the Upabhṛt.

1-2. TS I.1.13.a.

उद्ग्राभं चेति जुहूमुद्यच्छति निग्राभं चेत्युपभृतं नियच्छति॥५॥

5. With *udgrābhaṁ ca...*[1] he lifts up the Juhū; with *nigrābhaṁ ca...*[2] he puts down the Upabhṛt.

1-2. TS 1.13.6.

ब्रह्म देवा अवीवृधन्निति प्राचीं जुहूं प्रोहति॥६॥

6. With *brahma devā avīvṛdhan...* he moves the Juhū to the east.

अथा सपत्नानिति सव्येनोपभृतं प्रतीचीं बहिर्वेदि निरसित्वा प्रोक्ष्यैनामभ्युदाहृत्य जुह्वा परिधीननक्ति वसुभ्यस्त्वेति मध्यमं रुद्रेभ्यस्त्वेति दक्षिणमादित्येभ्यस्त्वेत्युत्तरम्॥७॥

7. With *athā sapatnān...*[1] by means of his left (hand) having thrown the Upabhṛt to the west, outside the altar, having sprinkled water on it, having placed it on its place, he anoints the enclosing sticks by means of the Juhū with *vasubhyastvā*[2] the middle enclosing stick, with *rudrebhyastvā*[3] the southern, with *ādityebhyestvā*[4] the northern.

1. TS I.13.b.c-d.
2-4. TS I.1.13.c.

न प्रस्तरे जुहूं सादयति॥८॥

8. He does not place the Juhū on the Prastara (but rather places it on the altar).

संजानाथां द्यावापृथिवी मित्रावरुणौ त्वा वृष्ट्यावतामिति विधृतीभ्यां प्रस्तरमपादाय बर्हिषि विधृती अपिसृज्य स्रुक्षु प्रस्तरमनक्ति॥९॥

9. With *saṁjānāthām...*[1] having taken the Prastara along with the Vidhṛtis, having thrown the Vidhṛtis[2] in the Barhis-grass, he anoints the Prastara in the ladles.[3]

1. VS II.16.
2. Prastara was kept on the Vidhṛti-s. See II.9.13.
3. Cf. TB III.3.9.2. For details see the next Sūtra.

III.6

अक्तं रिहाणा इति जुह्वामग्रम्। प्रजां योनिमित्युपभृति मध्यम्। आप्यायन्तामाप ओषधय इति ध्रुवायां मूलम्। एवं त्रिः॥१॥

1. With *aktaṁ rihāṇā...*[1] (he anoits) the top (part of the Prastara) in the Juhū; with *prajāṁ yonim...*[2] he anoints the middle part in the Upabhṛt; with *āpyāyantāmāpa oṣadhayaḥ...*[3] he anoints the root (part) in the Dhruvā. He does thus thrice.

1. TS I.1.13.d.
2. TS I.13.e.
3. TS I.1.13.f.

अपि वा दिव्यङ्क्ष्वेति जुह्वामग्रम्। अन्तरिक्षेऽङ्क्ष्वेत्युपभृति मध्यम्। पृथिव्यामङ्क्ष्वेति ध्रुवायां मूलम्॥२॥

2. Or rather with *divyaṅkṣva*[1] (he anoints) the top part of the Prastara in the Juhū; with *antarikṣe'ṅkṣva*[2] he anoints the middle (part of the Prastara) in the Upabhṛt; with *pṛthivyāmaṇkṣva*[3] (he anoints) the root (part of the Prastara) in the Upabhṛt.

1-3. These formulae are not found in any earlier text.

एवं पुनः॥३॥

3. (He does this) in the same manner again.

अथापरम्। पृथिव्यै त्वेति ध्रुवायां मूलमन्तरिक्षायत्वेत्युपभृति मध्यं दिवे त्वेति जुह्वामग्रम्॥४॥

4. Now another (way of performance of the same): with *pṛthivyai tvā* (he anoints) the top (part of the Prastara) in the Dhruvā; with *antarikṣāya tvā* (he anoints) the middle (part of the Prastara) in the Upabhṛt; with *dive tvā*... (he anoints) the root (part of the Prastara) in the Upabhṛt.

आयुषे त्वेत्यक्तस्य तृणमपादाय प्रज्ञातं निधाय दक्षिणोत्तराभ्यां प्रस्तरं गृहीत्वा जुह्वां प्रतिष्ठाप्यासीन आश्राव्य प्रत्याश्राविते संप्रेष्यतीषिता दैव्या होतारो भद्रवाच्याय प्रेषितो मानुषः सूक्तवाकाय सूक्ता ब्रूहीति॥५॥

5. With *āyuṣe tvā*[1] having taken away a grass-blade from the anointed (Prastara) having kept it in a known place,[2] having taken the Prastara with both the hands—the right hand above the left—, having placed the (Prastara) on Juhū, having made (the Āgnīdhra) to say *astu śrauṣaṭ*, after the response has been made (by the Āgnīdhra),[3] he orders, *iṣitā daivyā hotāraḥ*...[4]

1. This formula is not found in any earlier text.
2. For the ritual cf.III.7.5.
3. See II.15.3-4.
4. TB III.3.8.11.

अनूच्यमाने सूक्तवाके मरुतां पृषतय स्थेति सह शाखया प्रस्तरमाहवनीये प्रहरति॥६॥

6. When the Sūktavāka is being recited (by the Hotṛ),[1] with *marutāṁ pṛṣataya stha*...[2] he throws the Prastara together with the branch(−twig-strainer)[3] on the Āhavanīya.

1. See TB III.5.10.
2. TS I.1.13.g-h.
3. See I.6.9.

न स्वाहाकरोति॥७॥

7. He does not utter the word *svāhā* (at the end of the formula mentioned in the previous Sūtra).

न विधूनोति नावधूनोति न विक्षिपति न प्रमार्ष्टि न प्रतिमार्ष्टि नानुमार्ष्टि नोदञ्चं प्रहरेत्॥८॥

8. (While throwing the Prastara on the Āhavanīya) he does not move it from the left to right, nor move it downwards, nor scatter, nor rub it with the hand crosswise, downwards or upwards, nor should he throw it with its points to the north.[1]

1. See II.8.5.

तिर्यञ्चं हस्तं धारयन्कर्षन्निवाहवनीये प्रहरति॥९॥

9. Holding his hand crosswise[1] he throws the Prastara on the Āhavanīya dragging it as it were.[2]

1. i.e. he should hold the Prastara in his fist in such a manner that the fingers of his right hand would point towards the north.
2. i.e. slowly moving his fist over the fire.

न प्रति शृणातीत्युक्तम्॥१०॥

10. It has been said in the Brāhmaṇa-text: "He does not break the tips of the Prastara..."[1]

1. TS II.6.5.3-5.

प्रथयित्वा प्रहरेद्यं कामयेत स्त्र्यस्य जायेतेति॥११॥

11. In the case of a (sacrificer about) whom he desires "May a female (child) be born to him," (the Adhvaryu) should throw it after having spread out (the Darbha-blades in the Prastara).[1]

1. Cf. KS XXXI.5.

आशीः प्रति प्रस्तरमवसृजति॥१२॥

12. At the time of the benediction (*āśis*)[1] he releases the Prastara from his hand and lets it fall on the Āhavanīya-fire[2],

1. i.e. when the Hotṛ utters the benedictory part during his recitation of the Sūktavāka (TB III.5.10.4).
2. The Sūtra is incomplete. See the next Sūtra.

III.7

न्यञ्चं हस्तं पर्यावर्तयन्॥१॥

1. while making his palm turned downwards.

अग्नीद् गमयेति संप्रेष्यति॥२॥

2. Then the Adhvaryu orders: "O Agnīdh cause it to go."

त्रिरञ्जलिनाग्नीध्रोऽविष्वञ्चं प्रस्तरमूर्ध्वमुद्यौति रोहितेन त्वाग्निर्देवतां गमयत्वित्येतैः प्रतिमन्त्रम्॥३॥

3. (Holding) by means of his folded hands in such a manner that the ends (of the Prastara) would not be separated from one another, the Āgnīdhra raises it upwards thrice each time with one (of the following) formulae (in the sequence beginning with) *rohitena tvāgnirdevatāṁ gamayatu*[1] and finally puts it on the fire.

1. TS I.6.4.p; See also TS I.7.4.3-4.

अथैनमाहाग्नीध्रोऽनुप्रहरेति॥४॥

4. Then the Āgnīdhra says to the Adhvaryu: "Do you throw it (on the fire)."

यत्प्रस्तरात्तृणमपात्तं तदनुप्रहरति स्वगा तनुभ्य इति॥५॥

5

The blade of grass which was taken away from the Prastara[1] the Adhvaryu throws it in the fire with *svagā tanubhyaḥ*[2]

1. See III.6.5.
2. This formula is not found in any earlier text.

एतदेतदिति त्रिरङ्गुल्या निर्दिश्याग्निमभिमन्त्रयत आयुष्पा अग्नेऽस्यायुर्मे पाहीति॥६॥

6. Having indicated the blade of grass with the words, "This, this" by means of the index-finger, he addresses the fire with *āyuṣpā agne' syāyurme pāhi.*[1]

1. TS I.1.13.i,k.

ध्रुवासीत्यन्तर्वेदि पृथिवीमभिमृशति॥७॥

7. With *dhruvāsi*[1] he touches the ground within the altar.

1. TS I.1.13.1.

अथैनमाहाग्नीध्रः संवदस्वेति॥८॥

8. The the Āgnīdhra says to him (the Adhvaryu), "Do you converse".[1]

1. ŚB I.8.3.20.

अगानग्नीदित्यध्वर्युराह। अगन्नित्याग्नीध्रः। श्रावयेत्यध्वर्युः। श्रौषडित्याग्नीधः॥९॥

9. The Adhvaryu asks *agānagnīd*; the Āgnīdhra says *agan* the Adhvaryu says *śrāvaya*; the Āgṅīdhra says *śrauṣaṭ*.

मध्यमं परिधिमन्वारभ्य संप्रेष्यति स्वगा दैव्या होतृभ्यः स्वस्तिर्मानुषेभ्यः शंयोर्ब्रूहीति ॥१०॥

10. Having held the middle enclosing stick, the Adhvaryu orders: *svagā daivyā hotṛbhyaḥ svastir mānuṣebhyaḥ śaṁyor brūhi*.

अनूच्यमाने शंयुवाक आहवनीये परिधीन्प्रहरति॥११॥

11. While the Śaṁyuvāka is being recited by the Hotṛ, the Adhvaryu throws the enclosing sticks in the Āhavanīya.

यं परिधिं पर्यधत्था इति मध्यमम्। यज्ञस्य पाथ उपसमितमितीतरौ॥१२॥

12. He throws the middle enclosing stick with *yaṁ paridhiṁ paryadhatthāḥ...*[1]; the other enclosing sticks with *yajñasya pātha upasamitam...*[2]

1. TS I.13.m.
2. TS I.1.13.n.

उत्तरार्ध्यस्याग्रमङ्गारेषूपोहति॥१३॥

13. He inserts the point of the northern enclosing stick in the embers.

यजमानं प्रथतेति परिधीनभिमन्त्र्य जुह्वामुपभृतोऽग्रमवधाय संस्रावभागा इति संस्रावेणाभिजुहोति॥१४॥

14. With *yajamānaṁ prathata...*[1] having addressed the enclosing sticks, having placed the point of the Upabhṛt in the Juhū with *saṁsrāvabhāgāḥ...*[2] he offers the remnants (of ghee) on (the enclosing sticks).

1. KS I.12.
2. TS I.1.13.o.

अत्रैवर्त्विजो हविःशेषान्भक्षयन्ति॥१५॥

15. At this stage only the priests eat the remnants of the oblation-material.[1]

1. See III.4.5.

III.8

आज्यलेपान्प्रक्षाल्य सस्रुवे जुहूपभृतावध्वर्युरादत्ते वेदं होता स्फ्यमाज्य-स्थालीमुदकमण्डलुं चाग्नीध्रः॥१॥

1. After having washed the ghee sticking to the Juhū and the Upabhṛt the Adhvaryu takes the Juhū and Upabhṛt in his hand, the Hotṛ the Veda (grass-brush) and the Āgnīdhra the Sphya, Ghee-pot and water-pitcher (*kamaṇḍalu*).[1]

1. for this Sūtra cf. in general ŚB I.9.2.1.

आग्नीध्रप्रथमाः पत्नीः संजाययिष्यन्तः प्रत्यञ्चो यन्ति॥२॥

2. Facing the west with Āgnīdhra as the first they go for the performance of Patnīsaṁyājas[1].

1. i.e. the four offerings to Somá, Tvaṣṭṛ, the wives of gods and Agni-Gṛhapati.

अग्रेण गार्हपत्यं दक्षिणेनाध्वर्युः प्रतिपद्यत उत्तरेणेतरौ॥३॥

3. Adhvaryu goes to the east of the Gārhapatya along the south; the others... along the north.[1]

1. For this Sūtra cf. ŚB I.9.2.4.

अग्नेर्वामपन्नगृहस्य सदसि सादयामीति कस्तम्भ्यां स्रुचौ सादयित्वा धुरि धुर्यौ पातमिति युगधुरोः प्रोहति॥४॥

4. With *agner vāmapannagṛhasya sadasi sādayāmi*[1] having placed the two ladles (Juhū and Upabhṛt) on the prop (of the pole of the cart) (*kastambhī*), with *dhuri dhuryau pātam*[2] the Adhvaryu moves them forward on the yoke.[3]

1. TS I.1.13.p-q.
2. TS I.1.13.r.
3. For this Sūtra cf. ŚB I.8.3.26.

यदि पात्र्या निर्वपेदेताभ्यामेव यजुर्भ्यां स्फ्ये स्रुचौ सादयेत्॥५॥

5. If he pours out (the oblation-material) by means of a Pātrī (vessel),[1] he should deposit the two ladles on the Sphya (wooden sword) with these same Yajus–formulae.[2]

1. As is allowed by I.18.7.
2. For the formulae see the Sūtra 4. For Sūtra 5 cf. ŚB I.8.3.26.

स्रुग्भ्यां स्रुवाभ्यां वा पत्नीः संयाजयन्ति॥६॥

6. They offer the Patnī-saṁyāja-offerings either by means of the two ladles or by means of two spoons.

वेदमुपभृतं कृत्वा जुह्वा स्रुवेण चेत्येके॥७॥

7. According to some (ritualists) (one should offer them) by means of the Juhū or the spoon, after having supported it (Juhū or spoon) by means of the Veda (grass-brush).

अपरेण गार्हपत्यमूर्ध्वज्ञव आसीना ध्वानेनोपांशु वा पत्नीः संयाजयन्ति॥८॥

8. To the west of the Gārhapatya sitting with their knees raised up, they offer the Patnīsaṁyājas either reciting the concerned formulae in loud voice or in an inaudible manner.[1]

1. ŚB I.9.2.8 prescribes the inaudible manner.

दक्षिणेऽध्वर्युरुत्तर आग्नीध्रो मध्ये होता॥९॥

9. (At that time) the Adhvaryu is to the south, the Āgnīdhra to the north and the Hotṛ in between them.

आज्येन सोमत्वष्टाराविष्ट्वा जाघन्या पत्नीः संयाजयन्त्याज्यस्य वा यथागृहीतेन॥१०॥

10. Having offered ghee to Soma and Tvaṣṭṛ they offer an oblation to the wives of gods by means of tail[1] (of an animal) or with ghee scooped in accordance (with the rule).[2]

1. Perhaps this refers to animal-sacrifice; see VII.27.10.
2. i.e. either four times or five times.

सोमायानुब्रूहि सोमं यजेति संप्रैषावुत्तरार्धे जुहोति॥११॥

11. The orders to be uttered by the Adhvaryu are as fallows: "Do you recite the invitatory verse for Soma (O Hotṛ)" and "Do you recite the offering verse for Soma (O Hotṛ)." The Adhvaryu makes the libation in the northern part of the Gārhapatya-fire.[1]

1. The verses to be recited by the Hotṛ are found in TB III.5.12.

एवमितरांस्त्वष्टारम्॥१२॥

12. In the same way he offers the other Paṭnīsaṁyājas viz. for Tvaṣṭṛ[1],

1. The Sūtra is incomplete; see the next Sūtra.

III.9

देवानां पत्नीरग्निं गृहपतिमिति॥१॥

1.for wives of the gods, and for Agni-Gṛhapati.

दक्षिणतस्त्वष्टारमुत्तरतो वा मध्येऽग्निं गृहपतिम्॥२॥

2. Either to the south or to the north (of libation) to Soma he offers libation to Tvaṣṭṛ. (He offers a libation) to Agni Gṛhapati in the middle of these two libations.

आहवनीयतः परिश्रिते देवपत्नीरपरिश्रिते वा॥३॥

3. (The offering) to wives of the gods should be made either in an enclosed place[1] or not enclosed place (but) away from the Āhavanīya.

1. Thus the place of Gārhaptya is separated by means of a mat and then the offering is performed. Cf. ŚB I.9.2.12.

राकां पुत्रकामो यजेत सिनीवालीं पशुकामः कुहूं पुष्टिकामः॥४॥

4. A (sacrificer) desirous of a son should perform offering to Rākā; a (sacrificer) desirous of cattle to Sinīvālī and a sacrificer desirous of prosperity to Kuhū.

नित्यवदेके समामनन्ति॥५॥

5. According to the opinion of some (ritualists) these (offerings) are obligatory-like (and not simply based on desire of the sacrificer).

पुरस्ताद्देवपत्नीभ्य एता एके समामनन्ति। उपरिष्टाद्वा॥६॥

6. According to the opinion of some (ritualists) these (offerings to Rākā etc.) should be offered either before or after the offering to the wives of Gods.

पूर्ववद्धोतुरङ्गुलिपर्वणी अङ्क्त्वोपस्पृष्टोदकाय होतुर्हस्ते चतुर आज्य-बिन्दूनिडामवद्यति षडग्नीधः॥७॥

7. Having applied ghee to the first two phalanxes of the right fore-finger of the Hotṛ in the manner described earlier,[1] after he (the Hotṛ) has touched water, he (the Adhvaryu) drops

on his (Hotṛ's) hand four drops of ghee as Iḍā. He drops six drops on the hand of the Āgnīdhra.

1. Cf. III.2.8.

उपहूयमानामन्वारभन्तेऽध्वर्युराग्नीध्रः पत्नी च॥८॥ उपहूतां प्राश्नीतो होताग्नीध्रश्च॥९॥

8-9. When (the Iḍā) is being invoked, the Adhvaryu, Āghīdhra, the wife of the Sacrificer touch it (the Iḍā)[1] After the Iḍā has been invoked the Hotṛ and the Āgnīdhra eat it.[2]

1. Cp. III.2.8.
2. Cp. III.2.10.

अत्र स्त्रुवेण संपत्नीयं जुहोति पत्न्यामन्वारब्धायां सं पत्नी पत्या सुकृतेन गच्छतां यज्ञस्य युक्तौ धुर्यावभूताम्। संजानानौ विजहतामरातीर्दिवि ज्योतिरजरमारभेतां स्वाहेति॥१०॥

10. At this stage (the Adhvaryu) offers the Saṁpatnīya-libation. (In it) while the wife of the sacrificer is touching him (the Adhvaryu) he offers a libation of ghee with *saṁ patnī patyā...*[1]

1. TB III.7.5.11.

पुरस्ताद्देवपत्नीभ्य एतामेके समामनन्त्युपरिष्टाद्वा। उपरिष्टाद्वा पिष्टलेपफलीकरणहोमाभ्याम्॥११॥

11. According to the opinion of some (ritualists) this libation (should be performed) before the offering to the wives of gods; or after (it); or it may be offered after the oblations of the stickings of flour and the chaff of grains.[1]

1. i.e. after III.10.2.

दक्षिणाग्नाविध्मप्रव्रश्चनान्यभ्याधाय पिष्टलेपफलीकरणहोमौ जुहोति॥१२॥

12. Having thrown the splinters of fluel[1] in the Dakṣiṇa fire he offers the oblations of the stickings of flour[2] and the chaff of grains.[3]

1. See I.6.3; TB III.3.9.9.
2. See III.8.1.
3. See I.20.12-13.

III.10

फलीकरणहोमं पूर्वमेतद्वा विपरीतम्। चतुर्गृहीत आज्ये फलीकरणानोप्याग्नेऽदब्धायोऽशीततनो इति जुहोति। एवं पिष्टलेपानुलूखले मुसले यच्च शूर्प आशिश्लेष दृषदि यत्कपाले। अवप्रुषो विप्रुषः संजयामि विश्वे देवा हविरिदं जुषन्ताम्। यज्ञे या विप्रुषः सन्ति बह्वीरग्नौ ताः सर्वाः स्विष्टाः सुहुता जुहोमि स्वाहेति॥१॥

1. (The Adhvaryu peforms) the oblation of the chaff of grains first (and then oblation of the stickings of the flour) or in the reverse order. Having poured the grains of chaff in the four-times scooped ghee in the ladle he offers it with *adabdhāyośītatano*...[1] In the same manner (having poured) the stickings of flour (into the four times-scooped ghee in the ladel), he offers them with *ulūkhale musale yacca śūrpe*....[2]

1. TS I. 1.13.s-t.
2. TB III.7.6.21.

या सरस्वती विशोभगीना तस्यै स्वाहा या सरस्वती वेशभगीना तस्यै स्वाहेन्द्रोपानस्यकेहमनसो वेशान्कुरु सुमनसः सजातान्स्वाहेति दक्षिणाग्नौ प्रतिमन्त्रं जुहोति॥२॥

2. With each one of the following formulae *yā sarasvatī viśobhagīnā tasyai svāhā, yā sarasvatī veśabhagīnā tasyai svāhā, indropānasya*...' he offers a libation in the Dakṣiṇa-fire.

वेदोऽसीति वेदं होता पत्न्या उपस्थे त्रिः प्रास्यति॥३॥

3. With *vedosi*[1] the Hotṛ throws the grass-brush thrice[2] upon the lap of the wife of the sacrificer.

1. TS I.6.4.v-y.
2. Cf. MS I.4.8.

निर्द्विषन्तं निररातिं नुदेतीतरा प्रास्तंप्रास्तं प्रतिनिरस्यति॥४॥

4. With *nir dviṣantaṁ nirarātiṁ nuda*[1] the other (i.e. the wife) throws (the grass-brush) back after every time it has been thrown.

1. Cp. MS I.4.3.

तन्तुं तन्वन्निति वेदं होता गार्हपत्यात्प्रक्रम्य संततमाहवनीयात्स्तृणात्या वा वेदेः॥५॥

5. With *tantuṁ tanvan...*[1] the Hotṛ spreads the Darbha-blades from the grass-brush in an unbroken line starting from the Gārhaptya upto the Āhavanīya-fire[2] or upto the altar.[3]

1. TB III.4.2.e.
2. Only this is found in TB III. 9.9.11.
3. For this altarnative see ŚB I.9.2.4.

इमं विष्यामीति पत्नी योक्त्रपाशं विमुञ्चते॥६॥

6. With *imaṁ viṣyāmi*[1] the wife of the sacrificer unties the knot of girdle around the waist.[2]

1. TS I.1.10.g.
2. See II.5.2.

तस्याः सयोक्त्रेऽञ्जलौ पूर्णपात्रमानयति॥७॥

7. In her folded hands containing the girdle the Adhvaryu pours the water from a pot fully filled with (water).[1]

1. See III.8.1.

समायुषा सं प्रजयेत्यानीयमाने जपति॥८॥

8. The wife mutters *sam āyuṣā...*[1] while the water is being poured.

1. TS I.1.10.h.

निनीय मुखं विमृज्योत्तिष्ठति पुष्टिमती पशुमती प्रजावती गृहमेधिनी भूयासमिति॥९॥

9. Having poured the water, having wiped the face, she stands up with *puṣṭimatī paśumatī....*[1]

1. This verse is found only here. For the Sūtras 7-9 cf. TB III.3.10. 3-4.

III.11

यथेतमाहवनीयं गत्वा जुह्वा स्रुवेण वा सर्वप्रायश्चित्तानि जुहोति॥१॥

1. Having gone towards the Āhavanīya in the same manner as that of coming[1], (the Adhvaryu) offers the All-expiation-libations[2] by means of the Juhū or the spoon.

1. See III.8.3 The Hotṛ and Āgnīdhra also go back to their places.
2. for these cf. MS I.4.8. and KS XXXI.4.

ब्रह्म प्रतिष्ठा मनस इत्येषा। आश्रावितमत्याश्रावितं वषट्कृतमत्यनूक्तं च यज्ञे। अतिरिक्तं कर्मणो यच्च हीनं यज्ञः पर्वाणि प्रतिरन्नेति कल्पयन्। स्वाहाकृताहुतिरेतु देवान्।। यद्वो देवा अतिपादयानि वाचा चित्प्रयतं देवहेडनम्। अरायो अस्माँ अभिदुच्छुनायतेऽन्यत्रास्मन्मरुतस्तं निधेतन।। ततं म आपस्तदु तायते पुनः स्वादिष्ठा धीतिरुचथाय शस्यते। अयं समुद्र उत विश्वभेषजः स्वाहाकृतस्य समु तृण्णुतर्भुवः।। उद्वयं तमसस्पर्युदु त्यं चित्रमिमं मे वरुण तत्त्वा यामि त्वं नो अग्ने त्वं नो अग्ने त्वमग्ने अयास्यया सन्मसा हितः। अयासन्हव्यमूहिषेऽया नो धेहि भेषजम्।। प्रजापत इत्येषा। इष्टेभ्यः स्वाहा वषडनिष्टेभ्यः स्वाहा। भेषजं दुरिष्ट्यै स्वाहा निष्कृत्यै स्वाहा। दौरार्द्ध्यै स्वाहा दैवीभ्यस्तनूभ्यः स्वाहा। ऋद्ध्यै स्वाहा समृद्ध्यै स्वाहा।। अयाश्चा-ग्नेऽस्यनभिशस्तिश्च सत्यमित्त्वमया असि।। अयसा मनसा धृतोऽयसा हव्यमूहिषेऽया नो धेहि भेषजम्।। यदस्मिन्यज्ञेऽन्तरगाम मन्त्रतः कर्मतो वा। अनयाहुत्या तच्छमयामि सर्वं तृप्यन्तु देवा आवृषन्तां घृतेन।।२।।

2. The formulae to be used at this time are as follows: *brahma pratiṣṭhā.....,*[1]

1. In all there are 23 verses. except the 22nd for the other verses see TB III.7.11.1-4.

III.12

आज्ञातमनाज्ञातममतं च मतं च यत्। जातवेदः संधेहि त्वं हि वेत्थ यथातथम्।। यदकर्म यन्नाकर्म यदत्यरेचि यन्नात्यरेचि। अग्निष्टत्स्विष्टकृद्विद्वान्सर्वं स्विष्टं सुहुतं करोतु।। यदस्य कर्मणोऽत्यरीरिचं यद्वा न्यूनमिहाकरम्। अग्निष्टत्स्विष्टकृद्विद्वान्सर्वं स्विष्टं सुहुतं करोतु।। यत इन्द्र भयामहे ततो नो अभयं कृधि। मघवञ्छग्धि तव तन्न ऊतये वि द्विषो वि मृधो जहि।। स्वस्तिदा विशस्पतिर्वृत्रहा विमृधो वशी। वृषेन्द्रः पुर एतु नः स्वस्तिदा अभयंकरः।। आभिर्गीर्भिर्यदतो न ऊनमाप्यायय हरिवो वर्धमानः। यदा स्तोतृभ्यो महि गोत्रा रुजासि भूयिष्ठभाजो अध ते स्याम।। अनाज्ञातं यदाज्ञातं यज्ञस्य क्रियते मिथु। अग्ने तदस्य कल्पय त्वं हि वेत्थ यथातथम्।। पुरुषसंमितो यज्ञो यज्ञः पुरुषसंमितः। अग्ने तदस्य कल्पय त्वं हि वेत्थ यथातथम्।। यत्पाकत्रा मनसा दीनदक्षा न यज्ञस्य मन्वते मर्तासः। अग्निष्टद्धोता

क्रतुविद्विजानन्यजिष्ठो देवाँ ऋतुशो यजाति॥ यद्विद्वांसो यदविद्वांसो मुग्धाः कुर्वन्त्यृत्विजः। अग्निर्मा तस्मादेनसः श्रद्धा देवी च मुञ्चताम्॥१॥

1. *ājñātamanājñātamamatam....,*[1]

1. For all these verses see TB III.7.11.4-5.

III.13

अयाडग्निर्जातवेदा अन्तरः पूर्वो अस्मन्निषद्य। सन्वन्सनिं सुविमुचा विमुञ्च धेह्यस्मासु द्रविणं जातवेदो यच्च भद्रम्॥ ये ते शतं वरुण ये सहस्रं यज्ञियाः पाशा वितताः पुरुत्रा। तेभ्यो न इन्द्रः सवितोत विष्णुर्विश्वे देवा मुञ्चन्तु मरुतः स्वस्त्या॥ यो भूतानामुद्बुध्यस्वाग्न उदुत्तममिति व्याहृतिभिर्विहृताभिः समस्ताभिश्च हुत्वा॥१॥

1. *ayāḍagnirjātavedāḥ...* After having offered (the all-expiation–libations) with these formulae and with the sacred utterances[1] severally[2] and jointly,[3]

1. *bhūḥ, bhuvaḥ, svaḥ*
2. Thus *bhūḥ svāhā, bhuaḥ svāhā, svaḥ svāhā,*
3. *bhūr bhuvaḥ svaḥ svāhā.* The sentnence in this Sūtra is incomplete. See the next Sūtra.

पूर्ववद्ध्रुवामाप्याय्य देवा गातुविद इत्यन्तर्वेद्यूर्ध्वस्तिष्ठन्ध्रुवया समिष्टयजुर्जुहोति॥२॥

2. having made the Dhruvā swell in the same manner as described earlier,[1] standing erect within the altar, the Adhvaryu offers the Samiṣṭayajus-libation with *devā gātuvidaḥ...*[2]

1. See II.12.1.
2. TS I.1.13.u-v.

मध्यमे स्वाहाकारे बर्हिरनुप्रहरति॥३॥

3. At the time of the middle svāhā-call, he throws the barhis-grass.

यदि यजमानः प्रवसेत्प्रजापतेर्विभान्नाम लोक इति ध्रुवायां यजमानभागमवधाय समिष्टयजुषा सह जुहुयात्॥४॥

4. If the sacrificer is staying away (from the place of sacrifice), with *prajāpater vibhānnāma lokaḥ...*[1] having placed

the sacrificer's portion[2] in the Dhruvā-ladle, the Adhvaryu should offer it along with the Samiṣṭayajus-libation.

1. TS I.6.5.h.
2. See III.1.9., III.3.5.9.

अभिस्तृणीहि परिधेहि वेदिं जामिं मा हिंसीरमुया शयाना। होतृषदना हरिताः सुवर्णा निष्का इमे यजमानस्य ब्रध्न इति होतृषदनैर्वेदिमभिस्तीर्य को वोऽयोक्षीत्स वो विमुञ्चत्वित्यन्तर्वेदि प्रणीता आसाद्य विमुञ्चति॥५॥

5. With *abhistṛṇīhi paridhehi...*[1] having spread the grass-blades from the Hotṛ's seat on the altar, with *ko vo'yokṣīt...* having placed the Praṇītā (brought forward) water within the altar, he unyokes (it).[2]

1. TB III.7.5.13.
2. Contrast I.16.10.

यं देवा मनुष्येषूपवेषमधारयन्। ये अस्मदपचेतसस्तानस्मभ्यमिहा कुरु॥ उपवेषोपविड्ढि नः प्रजां पुष्टिमथो धनम्। द्विपदो नश्चतुष्पदो ध्रुवाननपगान्कुर्विति पुरस्तात्प्रत्यञ्चमुत्कर उपवेषं स्थविमत उपगूहति॥६॥

6. With *yaṁ devā manuṣyeṣu...*[1] he conceals the Upaveṣa (poking—stick) with the broad end from the east to the west on the rubbish heap.[2]

1-2. See TB III.3.11.1-2.

III.14

यद्यभिचरेद्योपवेषे शुक् सामुमृच्छतु यं द्विष्म इत्यथास्मै नामगृह्य प्रहरति॥१॥

1. If the Adhvaryu is practising sorcery, he throws the Upaveṣa with *yopaveṣe śuk* uttering the name of the enemy (instead of the word *amum* in the formula).[1]

1. See for this Sūtra TB III.3.11.2-3.

निरमुं नुद ओकसः सपत्नो यः पृतन्यति। निर्बाध्येन हविषेन्द्र एणं पराशरीत्॥ इहि तिस्रः परावत इहि पञ्च जनाँ अति। तिस्रो ऽति रोचना यावत्सूर्यो असद्दिवि॥ परमां त्वा परावतमिन्द्रो समाभ्य इति हतो ऽसाववधिष्मामुमित्येताभिः पञ्चभिर्निरस्येन्निखनेद्वा॥२॥

2. With these five formulae beginning with *niramuṁ nuda*[1] he should throw it or bury it.

1. TB III.3.11.3-4.

अवसृष्टः परापत शरो ब्रह्मसंशितः। गच्छामित्रान्प्रविश मैषां कंचनोच्छिष इति वा॥३॥

3. Or he may do so with *avasṛṣṭaḥ parāpata...*[1]

1. TB III.3.11.3-4.

यानि घर्मे कपालानीति चतुष्पदयर्चा कपालानि विमुच्य संख्यायोद्वासयति॥४॥

4. With a verse consisting of four feet[1] and beginning with *yāni gharme kapālāni*[2] having unyoked the potsherds and having counted them, he lifts them up.

1. Cf. TB III.2.7.6.
2. TS I.1.7.k.

संतिष्ठेते दर्शपूर्णमासौ॥५॥

5. The New and Full-moon-sacrifices stand (hereby) completely estalished (i.e. concluded).

शंय्वन्तं वाहवनीये संस्थापयेदाज्येडान्तं गार्हपत्ये। इडान्तं वाहवनीये शंय्वन्तं गार्हपत्ये॥६॥

6. He should establish completely (the ritual) ending with Śaṁyuvāka in the Āhavanīya or (the ritual) ending with the Ājya-iḍā in the Gārhapatya;[1] Or ... ending with the Iḍā in the Āhavanīya or (the ritual) ending with the Śaṁyuvāka in the Gārhapatya.

1. This is what is given above. See III.7.10; III.9.7-9.

यदि शंय्वन्तं पश्चात्स्याद्वेदात्तृणमपादाय जुह्वामग्रमज्ज्यात्स्रुवे मध्यमुपभृति वाज्यस्थाल्यां मूलम्। तस्य प्रस्तरवत्कल्पः सूक्तवाकाद्या शंयुवाकात्॥७॥

7. If the ritual ending with Śaṁyuvāka will be (performed) in the western part (i.e. the Gārhapatya) then having taken out a grass-blade from the Veda (grass-brush), he should anoint its point (in the ghee) in the Juhū, the middle part in the spoon (and) the root (part) in the Upabhṛt or Ājya-pot. The procedure (of the performance should be) similar to that of the Prastara. Then (he should perform) the ritual beginning with Sūktavāka upto the Saṁyuvāka.

स्वर्गकामो दर्शपूर्णमासौ॥८॥

8. A (sacrificer) desirous of heaven (should perform) New and Full-moon-sacrifices.

एककामः सर्वकामो वा॥९॥

9. A (sacrificer) desirous of one (particular thing) or desirous of all (i.e. any thing, should perform these).

युगत्पकामयेताहारपृथक्त्वे वा॥१०॥

10. One may have all the desires at one and the same time or at different performances.

ताभ्यां यावज्जीवं यजेत॥११॥

11. One should perform them as long as one lives.

त्रिंशतं वा वर्षाणि॥१२॥

12. Or for thirty years.

जीर्णो वा विरमेत्॥१३॥

13. Or (when one becomes) old one may stop.

द्वे पौर्णमास्यौ द्वे अमावास्ये यजेत यः कामयेतर्ध्नुयामित्युक्त्वाहैकामेव यजेतेति॥१४॥

14. "One who desires "may I prosper", should perform two full-moon sacrifices and two New-moon sacrifices". Having said this a Brāhmaṇa-text says, "One should perform only one".[1]

1. Cf. TS II.5.3.1;II5.4.1.

OBLIGATORY AND OPTIONAL RITES CONNECTED WITH THE NEW AND FULL-MOON-SACRIFICES.

III.15

संस्थाप्य पौर्णमासीमिन्द्राय वैमृधाय पुरोडाशमेकादशकपालमनुनिर्वपति॥१॥

1. Having made the full-moon-sacrifice completely established (i.e. having performed it upto its end), one pours out

the oblation-material for the sacrificial bread to be prepared on eleven posherds for Indra Vaimṛdha.[1]

1. Cf. TS II.5.3.1; II.5.4.1.

समानतन्त्रमेके समामनन्ति॥२॥

2. According to the opinion of some ritualists the aobve mentioned offering to Indra Vaimrdha should be performed in a joint procedure with the full-moon-offering.

तस्य याथाकामी प्रक्रमे। प्रक्रमात्तु नियम्यते॥३॥

3. In the beginning of it one is free; but after the beginning it is regular.

सप्तदशसमिधेनीको यथाश्रद्धदक्षिणः॥४॥

4. The Vaimṛdha rite has seventeen Sāmidhenīs (enkindling verses) and with sacrificial gifts according to one's faith.

शर्धवत्यौ संयाज्ये। अग्ने शर्ध महते सौभगाय तव द्युम्नान्युत्तमानि सन्तु। सं जास्पत्यं सुयममाकृणुष्व शत्रूयतामभितिष्ठा महांसि॥ वातोपधूत इषिरो वशाँ अनु तृषु यदन्ना वेविषद्वितिष्ठसे। आ ते यतन्ते रथ्यो यथा पृथक् शर्धांस्यग्ने अजराणि धक्ष्यस इति॥५॥

5. The invitatory and offering-verses of the Sviṣṭakṛt-offering of the Vaimṛdha-rite (should be) containing the word *śardha*: *agne śardha mahate...*[1] and *vātopadhūta...*[2]

1. ṚV V.28.3.
2. Cp. ṚV X.91.7.

अग्नीषोमीयमेकादशकपालं पौर्णमास्यामनुनिर्वपत्यादित्यं घृते चरुं सारस्वतं चरुममावास्यायां पौष्णं चैन्द्रमेकादशकपालममावास्यायां पौर्णमास्यां च भ्रातृव्यवतोऽभिचरतो वा॥६॥

6. In the case of a sacrificer having enemies or one practising sorcery, (the Adhvaryu) additionally takes out material for the sacrficial bread to be prepared on eleven potsherds for Agni and Soma, rice-pap to be cooked in ghee for Aditi on the Full-moon-day, and rice-pap for Sarasvatī and Pūṣan on the New-moon-day and a sacrificial bread on eleven potsherds for Indra on the Full-moon-day as well as on New-moon-day.

इन्द्राय त्रात्रे चरुं द्वितीयं वैमृधस्य कुर्याद्यो मृत्योर्ज्यान्या वा बिभीयात्। मुष्करो दक्षिणा॥७॥

7. One who may be afraid of death or of disease should add the rice-pap for Indra Trātṛ[1] to the sacrificial bread to be offered to Indra Vaimṛdha. A bull with his testicles intact should be given as the sacrificial gift.

1. Cf. MS II.2.10.

इन्द्रायेन्द्रियावते पुरोडाशमेकादशकपालमनुनिर्वपेत्प्रजाकामः पशुकामः सजातकामः॥८॥

8. A (sacrificer) desirous of progeny (or) desirous of cattle (or) desirous of being superior to one's relatives should additionally prepare a sacrificial bread on eleven potsherds for Indra Indriyāvat.[1]

1. Cf. TS II.4.2.2.

एतं वानुनिर्वाप्यं कुर्वीत॥९॥ इतरौ वा॥१०॥

9-10. Or he should make this (sacrificial bread) an additional one; or (make) the other two (sacrificial breads) (additional ones)[1].

1. Thus either the bread for Indra Indriyāvat may take the place of the bread for Indra Vaimṛdha or both the breads for Indra Vaimṛdha and Indra Indriyāvat are to be added to the chief oblations.

यमभीव संशयीत॥११॥

11. A sacrificer who is in doubt about the arrival of danger,[1]

1. The sentence is not complete. See the next Sūtra.

III.16

स इन्द्राय वैमृधायानुनिर्वपेत्॥१॥

1.should additionaly prepare sacrificial bread for Indra Vaimṛdha.

यो नेव घोषेन्नेव शृणुयात्स इन्द्रायांहोमुचे॥२॥

2. A (sacrificer) who cannot speak clearly, or hear prop-

erly, should (additionally prepare a sacrificial bread) for Indra Aṁhomuc.[1]

1. Cf. TS II.2.7.3.

यो भ्रातृव्यवान्स्यात्स इन्द्राय वृत्रतुरे॥३॥

3. A (sacrificer) who has enemies (should additionally prepare a sacrificial bread) for Indra Vṛtratur.

अथ यं कुतश्चनातपेत्स इन्द्रायैव॥४॥

4. A (sacrificer) whom (on account of some disease) there is no sensation of heat from anywhere, (should additionlly prepare a sacrificial bread) for Indra only.

यो भ्रातृव्यवान्स्यात्स पौर्णमासं संस्थाप्यैतामिष्टिमनुनिर्वपेदाग्नावैष्णवमेकादशकपालं सरस्वत्यै चरुं सरस्वते चरुम्॥५॥

5. A (sacrificer) who has enemines, after having completely established (i.e. completed) the Purṇamāsa-(full-moon-sacrifice), should additionally perform this offering (consisting of) a (sacrificial bread) on eleven potsherds for Agni and Viṣṇu, rice-pap for Sarasvatī and (another) rice-pap for Sarasvat.[1]

1. Cf. TS II.5.4.1-2.

पौर्णमासीमेव यजेत भ्रातृव्यवान्नामावास्याम्॥६॥

6. A (sacrificer) having enemies should perform only the Full-moon-sacrifice and not the New-moon-sacrifice.[1]

1. Cf. TS II.5.4.3.

पितृयज्ञमेवामावास्यायां कुरुते॥७॥

7. (In this case) he performs the Pitṛyajña only on the New-moon-day.[1]

1. Which forms a part of the New-moon-sacrificial ritual.

संक्रामेसंक्रामे वज्रं भ्रातृव्याय प्रहरतीति विज्ञायते॥८॥

8. "At every transition he throws the thunderbolt at the enemy—"thus is known from a Brāhmaṇa-text.[1]

1. Not identified. See, however, TS II.5.2.4-5.

त्र्यवरार्ध्यममावास्यां संक्रामति॥९॥

9. He passes over the New-moon (rite) at least for three times.

अग्नीषोमीयानि प्रधानानि स्युरमावास्यायां पौर्णमास्यां च भ्रातृव्यवतोऽभिचरतो वा॥१०॥

10. In the case of a (sacrificer) having enemies or practising sorcery the oblations for Agni and Soma should be the main on the New-moon-day as well as on Full-moon-day.[1]

1. This is in contrast to the normal practice according to which only on the Full-moon-day the second sacrificial bread is to be offered to Agni and Soma.

सांकप्रस्थायीयेन यजेत पशुकाम इत्यमावास्या विक्रियते॥११॥

11. A (sacrificer) desirous of cattle should perform the Sākaṁprasthāyīya—this is a modification of Amāvāsyā-rite.

1. TS III.5.4.3.

द्वौ सायं दोहावेवं प्रातः॥१२॥

12. There should be two milkings in the evening and similarly (two) in the morning.

सायं सायंदोहाभ्यां प्रचरन्ति प्रातः प्रातर्दोहाभ्याम्॥१३॥

13. In the evening they perform the offerings by means of the evening-milkings, in the morning by means of the morning-milkings.

सर्वैर्वा प्रातः॥१४॥

14. Or (they perform the offerings) by means of all the milkings in the morning.

पात्रसंसादनकाले चत्वार्यौदुम्बराणि पात्राणि प्रयुनक्ति॥१५॥

15. At the time of placing the utensils,[1] the Adhvaryu places four vessels made out of Audumbara-wood in addition to the normal vessels.

1. See I.15.6.

तेषां जुहूवत्कल्पः॥१६॥

16. The procedure (of cleansing etc.) in connection with these (four vesels) should be similar to that of Juhū.[1]

1. See II.4.5. etc.

आज्यभागाभ्यां प्रचर्याग्नेयेन च पुरोडाशेनाग्नीधे स्रुचौ प्रदाय सह कुम्भी-भिरभिक्रामन्नाहेन्द्रायानुब्रूह्याश्रावयेन्द्रं यजेति संप्रैषौ॥१७॥

17. Having proceeded with the ritual of Ghee-portions[1] and that of the sacrificial bread for Agni,[2] having given the two ladles to the Āgnīdhra, stepping forward[3] along with the jars (vessels) (the Adhvaryu) utters the orders, "Do you recite the invitatory verse for Indra (O Hotṛ)" "Say *astu śrauṣat* (O Āgnīdhra)",[4] "Do you recite the offering verse for Indra (O Hotṛ)."

1. See II.18.1-8.
2. See II.18.9
3. Towards the south-western corner of the Āhavanīya from where he is going to offer the Sāṁnāyya.
4. See II.15.3ff.

III.17

यावत्यः कुम्भ्यस्तावन्तो ब्राह्मणा दक्षिणतउपवीतिन उपोत्थाय कुम्भीभ्यः पात्राणि पूरयित्वा तैरध्वर्युं जुह्वतमनु जुह्वति॥१॥

1. As many Brāhmaṇas as the jars, with their sacred threads hanging over their left shoulders and under the right armpit, having stood up near (the Adhvaryu) towards the south, having filld up their goblets from the jars, offer (the milk) after the Adhvaryu has offered.

स्विष्टकृद्भक्षाश्च न विद्यन्ते॥२॥

2. The Sviṣṭakṛt(-offering) and the partakings (of Iḍā) do not occur (there).[1]

1. The milk is offered without any remnant. cf. TS II.5.4.3.

समानमत ऊर्ध्वम्। संतिष्ठते साकंप्रस्थायीयः॥३॥

3. The (ritual) after this is the same (as in the normal paradigm). The Sākaṁprasthāyīya stands completely established (is concluded thereby).

दाक्षायणयज्ञेन सुवर्गकामः॥४॥

4. A (sacrificer) desirous of heaven (should perform) the Dākṣāyaṇa-sacrifice.[2]

1. Cf. TS III.5.5.4.
2. This sacrifice was performed by Dakṣa who was the son of Parvata, and therefore it is called after him--cf. KB IV.4; ŚB II.4.4.6.

द्वे पौर्णमास्यौ द्वे अमावास्ये यजेत॥५॥

5. One should perform two Full-moon sacrifices and two New-moon-sacrifices.

आग्नेयोऽष्टाकपालोऽग्नीषोमीय एकादशकपालः पूर्वस्यां पौर्णमास्यामाग्नेयोऽष्टाकपाल ऐन्द्रं दध्युत्तरस्याम्। आग्नेयोऽष्टाकपाल ऐन्द्राग्न एकादशकपालः पूर्वस्याममावास्यायामाग्नेयोऽष्टाकपालो मैत्रावरुण्यामिक्षा द्वितीयोत्तरस्याम्॥६॥

6. On the first Full-moon-day (there should be) a sacrificial bread on eight potsherds for Agni, and a sacrificial bread on eleven potsherds for Agni-and-Soma; on the second (Full-moon day there should be) a sacrificial bread on eight potsherds and curds for Indra. On the first New-moon-day (there should be) a sacrificial bread on eight potsherds for Agni and a sacrificial bread on eleven potsherds for Indra-and-Agni; on the second New-moon-day (there should) be a sacrificial bread on eight potsherds for Agni and Āmikṣā (cheese) for Mitra-and-Varuṇa.

व्यावृत्काम इत्युक्तम्॥७॥

7. It has been said in a Brāhmaṇa-text "One who wants to get destination (should perform this sacrifice)"...[1]

1. TS II.5.5.6.

ऋत्वे वा जायामुपेयात्॥८॥

8. (The sacrificer) may optionaliy approach his wife at the time of her season.[1]

1. In TS II.5.5.6. certain observances are mentioned. One of them is that the performer of this sacrifice should not have an intercourse with any woman. The present Sūtra forms an exception to this rule.

सोऽयं दर्शपूर्णमासयोः प्रक्रमे विकल्पोऽनेन दर्शपूर्णमासाभ्यां वा यजेत॥९॥

9. (This sacrifice is) optional in the beginning.[1] Thus one should perform this (Dākṣāyaṇa-sacrifice) or the New and Full-moon-sacrifices.

1. Cp. III.15.3; in connection with the Vaimṛdha sacrifice.

तेन पञ्चदश वर्षाणीष्ट्वा विरमेद्यजेत वा॥१०॥

10. Having performed this sacrifice for fifteen years one may stop or continue to perform it.[1]

1. Cp. III.14.11-13.

संतिष्ठते दाक्षायणयज्ञः॥११॥

11. The Dākṣāyaṇa-sacrifice stands completely established (i.e. is concluded).

एतेनैडादधः सार्वसेनियज्ञो वसिष्ठयज्ञः शौनकयज्ञश्च व्याख्याताः॥१२॥

12. By means of this (i.e. the description of the Dākṣāyaṇa-sacrifice), the Aiḍādadha,[1] Sārvaseniyajña,[2] Vasiṣṭhayajña,[3] and Śaunakayajña[4] are (as good as) described.

1. For details see Baudhāśs XVII.52;KB IV.5; Āśvśs II.14.
2. See KB IV.6; Śāṁkhāśs III.10. Baudhāśs XVII.54 it is called Vasiṣṭhayajña and Catuścakra.
3. See KB IV.8; Śāṅkhāśs III.11.1-3.
4. See KB IV.7.

THE BRAHMAN IN THE NEW AND FULL-MOON-SACRIFICES

III.18

ब्रह्मिष्ठो ब्रह्मा दर्शपूर्णमासयोः॥१॥

1. A Brāhmaṇa[1] expert in Veda should work as the Brahman in the New and Full-moon-sacrifices.

1. According to TS III.5.2.1 and Baudhāśs II.3 he should be belonging to Vasiṣṭha-family; but according to Āpśs XIV. 8.1 this refers only to a soma-sacrifice.

तं वृणीते भूपते भुवनपते महतो भूतस्य पते ब्रह्माणं त्वा वृणीमह इति॥२॥

2. (The sacrificer) chooses[1] him with *bhūpate bhuvanapate*...[2]

1. See IV.4.2.
2. TS III.7.6.1.

वृतो जपति॥३॥ अहं भूपतिरहं भुवनपतिरहं महतो भूतस्य पतिर्देवेन सवित्रा प्रसूत आर्त्विज्यं करिष्यामि देव सवितरेतं त्वा वृणते बृहस्पतिं दैव्यं ब्रह्माणं तदहं मनसे प्रब्रवीमि मनो गायत्रियै गायत्री त्रिष्टुभे त्रिष्टुब्जगत्यै जगत्यनुष्टुभेऽनुष्टुप्पङ्क्त्यै पङ्क्तिः प्रजापतये प्रजापतिर्विश्वेभ्यो देवेभ्यो विश्वे देवा बृहस्पतये बृहस्पतिर्ब्रह्मणे ब्रह्म भूर्भुवः सुवर्बृहस्पतिर्देवानां ब्रह्माहं मनुष्याणां बृहस्पते यज्ञं गोपायेत्युक्त्वापरेणाहवनीयं दक्षिणातिक्रम्य निरस्तः पराग्वसुः सह पाप्मनेति ब्रह्मसदनात्तृणं निरस्येदमहमर्वाग्वसोः सदने सीदामि प्रसूतो देवेन सवित्रा बृहस्पतेः सदने सीदामि तदग्नये प्रब्रवीमि तद्वायवे तत्सूर्याय तत्पृथिव्या इत्युपविशति॥४॥

3-4. (After becoming) chosen (the Brahman) mutters, *ahaṁ bhūpatiḥ*...[1], having uttered this, having stepped by the right of the Āhavanīya-fire, with *nirastaḥ parāgvasuḥ*...[1], having thrown a blade of grass from the Brahman's (i.e. his own) seat, *idamahamarvāgvasoḥ*... he sits down (on his seat).

1. TS III.7.6.1-3.

आहवनीयमभ्यावृत्यास्ते॥५॥

5. Having turned his face towards the Āhavanīya he sits down.

कर्मणिकर्मणि वाचं यच्छति॥६॥

6. At the time of each action he restrains his speech.

मन्त्रवत्सु वा कर्मसु। याथाकामी तूष्णीकेषु॥७॥

7. Or (he restrains his speech only) at the time of actions accompanied by formula(e); optionally at the time of (actions done) silently (done without any formula).

यदि प्रमत्तो व्याहरेद्वैष्णवीमृचं व्याहृतीश्च जपित्वा वाचं यच्छेत्॥८॥

8. If inadvertently he utters any word(s), having muttered

a verse addressed to Viṣṇu[1] and the sacred utterances, he should restrain his speech.

1. TS I.2.13.e.

ब्रह्मन्नपः प्रणेष्यामीत्युच्यमाने॥९॥

9. When it is being said,[1] "O Brahman, I shall carry waters forward",[2]

1. By the Adhvaryu. See I.16.5.
2. The sentence is incomplete. See the next Sūtra.

III.19

प्रणय यज्ञं देवता वर्धय त्वं नाकस्य पृष्ठे यजमानो अस्तु। सप्तर्षीणां सुकृता यत्र लोकस्तत्रेमं यज्ञं यजमानं च धेह्योँ प्रणयेति प्रसौति॥१॥

1. with *praṇaya yajñam..* he (the Brahman) impells the Adhvaryu.

सर्वेष्वामन्त्रणेष्वेवं प्रसवस्तेन कर्मणा यस्मिन्नामन्त्रयते॥२॥

2. In all the calls this is the way of impelling (which should contain) the mention of that work in which the other priest calls him.

प्रोक्ष यज्ञमिति हविष इध्माबर्हिषश्च प्रोक्षे। बृहस्पते परिगृहाण वेदिं स्वगा वो देवाः सदनानि सन्तु। तस्यां बर्हिः प्रथतां साध्वन्तरहिंसा नः पृथिवी देव्यस्त्वित्युरस्मिन् परिग्राहे। प्रजापतेऽनुब्रूहि यज्ञमिति सामिधेनीरनुवक्ष्यन्तम्। वाचस्पते वाचमाश्रावयैतामाश्रावय यज्ञं देवेषु मां मनुष्येष्विति प्रवरे॥३॥

3. He utters *prokṣa yajñam...* at the time of sprinkling water on the oblation-material[1] and fuel and barhis-grass;[2] He utters *bṛhaspate parigṛhāṇa...* at the time of second tracing of the altar.[3] He impells *with prajāpate' nubrūhi...* the Hotṛ (who) is going to recite the Sāmidhenī (enkindling verses)[4]; at the time of Pravara[5] he utters *vācaspate vācamāśrāvayaitām...*

1. See I.19.1
2. See II.18.1.
3. See II.3.7.
4. See II.11.10.
5. See II.15.3.

देवता वर्धय त्वमिति सर्वत्रानुषजति॥४॥

4. Everywhere he adds the words *devatā vardhaya tvam...*[1]

1. As in III.19.1.

मित्रस्य त्वा चक्षुषा प्रेक्ष इति प्राशित्रमवदीयमानं प्रेक्षते॥५॥

5. With *mitrasya tvā cakṣuṣā...*[1] he looks at the Prāśitra being cut.[2]

1. TS I.1.4.1.
2. See III.1.2-3.

ऋतस्य पथा पर्येहीति परिह्रियमाणं सूर्यस्य त्वा चक्षुषा प्रतिपश्यामीत्याह्रियमाणम्॥६॥

6. With *ṛtasya pathā paryehi...* (he looks at the Prāśitra) being carried around (and) with *sūryasya tvā cakṣuṣā*[2] (he looks at the Prāśitra) being brought towards him.

1. See III.2.9.
2. TS III.6.8.5.

सावित्रेण प्रतिगृह्य पृथिव्यास्त्वा नाभौ सादयामीडायाः पद इत्यन्तर्वेदि व्यूह्य तृणानि प्रागुदण्डं सादयित्वादब्धेन त्वा चक्षुषावेक्ष इत्यवेक्ष्य सावित्रेणाङ्गुष्ठेनोपमध्यमया चाङ्गुल्यादायाग्नेस्त्वास्येन प्राश्नामि ब्राह्मणस्योदरेण बृहस्पतेर्ब्रह्मणेन्द्रस्य त्वा जठरे सादयामीत्यसंम्लेत्यापिगिरति॥७॥

7. With a formula addressed to Savitṛ[1] having accepted (the Prāśitra), with *pṛthivyāstvā nābhau sādayāmi* having scattered the grass-blades (in a place) within the altar, having placed (the vessel of Prāśitra) with its handle to the east, with *adabdhena tvā cakṣusāvekṣe*[2] having looked at it, with a formula addressed to Savitṛ having taken (the Prāśitra) by means the thumb and the ring-finger with *agnestvāsyena prāśnāmi...*[3] he swallows the Praśitra without allowing his teeth to touch it.

1. TS II.6.8.6.
2. TS I.1.10.k.b.
3. TS II.6.8.6-7.

III.20

या अप्स्वन्तर्देवतास्ता इदं शमयन्तु स्वाहाकृतं जठरमिन्द्रस्य गच्छ स्वाहेत्यद्भिरभ्यवनीयाचम्य घसीना मे मा संपृक्था ऊर्ध्वं मे नाभेः सीदेन्द्रस्य त्वा जठरे सादयामीति नाभिदेशमभिमृशति॥१॥

1. With *yā apsvantar devatāḥ*...[1] having gulped (the Prāśitra-portion of the sacrificial bread) along with water, then having sipped water, with *ghasīnā me*...[2] the Brahman touches the region of his navel.

1. VSK II.3.5.
2. Cp. VSK II.3.6.

वाङ्म आसन्निति यथालिङ्गमङ्गानि॥२॥

2. With *vāṅ ma āsan*...[1] he touches different parts of his bodies in accordance with the characteristic mark (i.e. the corresponding word in the formula).

1. TS V.5.9.g.

अरिष्टा विश्वानीत्यवशिष्टानि॥३॥

3. With *ariṣṭā viśvāni*... (he touches) the remaining (parts of his body).

प्रक्षाल्य पात्रं पूरयित्वा दिशो जिन्वेति पराचीनं निनयति॥४॥ मां जिन्वेत्यभ्यात्मम्॥५॥

4-5. Having washed the vessel of Prāśitra, having filled it with water with *diśo jinva*... he pours the water away from himself and with *māṁ jinva* he pours the water towards himself.

यत्रास्मै ब्रह्मभागमाहरति तं प्रतिगृह्य नासंस्थिते भक्षयति॥६॥

6. When (the Adhvaryu) brings Brahman's portion,[1] having accepted it, he does not consume it before (the sacrifice) is completely established (i.e. concluded).[2]

1. See III.3.9.
2. Thus he should eat after III.14.4.

ब्रह्मन्ब्रह्मासि ब्रह्मणो त्वाहुताद्य मा मा हिंसीरहुतो मह्यं शिवो भवेत्यन्तर्वेद्यन्वाहार्यमासन्नमभिमृशति॥७॥

7. With *brahman brahmāsi*... he touches the Anvāhārya (-rice) situated within the altar.[1]

1. See III.3.14.

ब्रह्मन्प्रस्थास्याम इत्युच्यमाने देव सवितरेतत्ते प्राह तत्प्र च सुव प्र च यज बृहस्पतिर्ब्रह्मा स यज्ञं पाहि स यज्ञपतिं पाहि स मां पाह्यों प्रतिष्ठेति प्रसौति॥८॥

8. When it is being said[1] "O Brahman, we shall proceed[2] he impels with *deva savitaretat*...[3]

1. By the Adhvaryu.
2. See III.4.5.
3. TS III.2.7.a; II.6.9.3.

भूमिर्भूमिमगान्माता मातरमप्यगात् । भूयास्म पुत्रैः पशुभिर्यो नो द्वेष्टि स भिद्यतामिति यत्किंच यज्ञे मृन्मयं भिद्येत तदभिमन्त्रयेत॥९॥

9. With *bhūmir bhūmimagāt*...[1] he addresses whatever earthen (utensil) in the sacrifice breaks.

1. ṢaḍB I.6.20.

ब्रह्मभागं प्राश्यायाडग्निर्जातवेदाः प्र णो यक्ष्यभि वस्यो अस्मान्सं नः सृज सुमत्या वाजवत्येत्याहवनीयमुपस्थाय यथेतं प्रतिनिष्क्रामति॥१०॥

10. Having consumed the Brahman's portion, with *ayāḍagnirjātvedāḥ*... having stood near the Āhavanīya while praising it, he goes back by the same way by which he had come.

एवं विहितमिष्टिपशुबन्धानां ब्रह्मत्वं ब्रह्मत्वम्॥११॥

11. The Brahman's work is prescribed thus in an offerring (Iṣṭi) and animal-sacrifices.

THE DUTIES OF A SACRIFICER

IV.1

याजमानं व्याख्यास्यामः॥१॥

1. We shall explain the duties of a sacrificer.

यजमानस्य ब्रह्मचर्यं दक्षिणादानं द्रव्यप्रकल्पनं कामानां कामनम्॥२॥

2. To observe celibacy, to give gifts, to arrange the things (necessary for sacrfice), to have desires (are) the duties of the sacrificer.

प्रत्यगाशिषो मन्त्राञ्जपत्यकरणानुपतिष्ठतेऽनुमन्त्रयते॥३॥

3. He mutters formulae containing blessings for himself, and not referring to actions; he stands near praising (some objects when necessary); (or) addresses (some objects when necessary) with formulae.

पर्वणि च केशश्मश्रु वापयते॥४॥

4. And on the joint-days[1] he gets his hair shaved.

1. i.e. at the time of New and Full-moon sacrifices.

अप्यल्पशो लोमानि वापयत इति वाजसनेयकम्॥५॥

5. "Even a little hair on the body he should get shaved" this is said in a Vājasaneyaka-text.[1]

1. Not identified.

विद्युदसि विद्य मे पाप्मानमनृतात्सत्यमुपैमीति यक्ष्यमाणोऽप उपस्पृशति॥६॥

6. When he is going to perform a sacrifice, he touches water with *vidyudasi vidya me pāpmānam*[1] *anṛtāt satyamupaimi*[2]

1. TB III.10.9.2.
2. Cp. VS I.5.

तदिदं सर्वयज्ञेषूपस्पर्शनं भवति॥७॥

7. In all the (Śrauta-) sacrifices this touching (of water) takes place.

अग्निं गृह्णामि सुरथं यो मयोभूर्य उद्यन्तमारोहति सूर्यमह्ने। आदित्यं ज्योतिषां ज्योतिरुत्तमं श्वोयज्ञाय रमतां देवताभ्यः॥ वसून् रूद्रानादित्यानिन्द्रेण सह देवताः। ताः पूर्वः परिगृह्णामि स्व आयतने मनीषया॥ इमानूर्जं पञ्चदशीं ये प्रविष्टास्तान्देवान्परिगृह्णामि पूर्वः। अग्निर्हव्यवाडिह तानावहतु पौर्णमासं

हविरिदमेषां मय्यामावास्यं हविरिदमेषां मयीति यथालिङ्गमाहवनीयेऽन्वाधी-
यमाने जपति॥८॥

8. When fuel is being put into the Āhavanīya,[1] (the sacrificer) mutters the following formulae in accordance with the characteristic mark (word in the formula)[2]: *agniṁ gṛhṇāmi...*[3]

1. See I.1.2.-7.
2. This refers to the third verse.
3. For these verses see TB II.7.4.3-4.

अन्तराग्नी पशवो देवसंसदमागमन्। तान्पूर्वः परिगृह्णामि स्व आयतने
मनीषयेत्यन्तराग्नी तिष्ठञ्जपति॥९॥

9. Standing in between the two fires he mutters *antarāgnī paśavo devasaṁsadamāgaman....*[1]

1. TB III.7.4.

इह प्रजा विश्वरूपा रमन्तामग्निं गृहपतिमभिसंवसानाः। तान्पूर्वः परिगृह्णामि
स्व आयतने मनीषयेति गार्हपत्यम्॥१०॥

10. He addresses the Gārhapatya with *iha prajā viśvarūpāḥ...*[1]

1. TB III.7.4.4-5.

IV.2

अयं पितृणामग्निरवाड्ढव्या पितृभ्य आ। तं पूर्वः परिगृह्णाम्यविषं नः
पितुं करदिति दक्षिणाग्निम्॥ अजस्रं त्वा सभापाला विजयभागं समिन्धताम्।
अग्ने दीदाय मे सभ्य विजित्यै शरदः शतमिति सभ्यम्॥ अन्नमावसथीय-
मभिहराणि शरदः शतम्। आवसथे श्रियं मन्त्रमहिर्बुध्नियो नियच्छत्वित्या-
वसथ्यम्॥१॥

1. The sacrificer addresses the Dakṣiṇa (fire) with *ayaṁ pitṝṇām...*[1] he addresses the Sabhya fire with *ajasraṁ tvā...*[2] (he addresses) the Āvasathya(-fire) with *annamāvasathīyam.*[3]

1. TB III.7.4.5.
2. TB III.7.4.5-6.
3. TB III.7.4.6.

इदमहमग्निज्येष्ठेभ्यो वसुभ्यो यज्ञं प्रब्रवीमि। इदमहमिन्द्रज्येष्ठेभ्यो रुद्रेभ्यो यज्ञं प्रब्रवीमि। इदमहं वरुणज्येष्ठेभ्य आदित्येभ्यो यज्ञं प्रब्रवीमीत्यन्वाहितेषु जपति॥२॥

2. After the fires have been established he mutters *idamahamagnijyeṣṭhebhyo vasubhyaḥ...*[1]

1. TB III.7.4.6-7.

पयस्वतीरोषधय इति पुरा बर्हिष आहर्तोर्जायापती अश्नीतः। पुरा वत्सानामपाकर्तोरमावास्यायाम्॥३॥

3. With *payasvatīroṣadhayaḥ...*[1] the wife (of the sacrificer) and the husband (the sacrificer) partake their food before fetching of the sacrificial grass[2]. At the New-moon-sacrifice (they partake their food) before the removal of the calves (form their mother-cows).[3]

1. TS I.5.10.g; TB III.7.4.7.
2. Thus before I.3.1.
3. Thus before I.2.2. For this Sūtra cf. MS I.4.5; KS XXXI.15; cp. also TS I.6.7.2.

पौर्णमासायोपवत्स्यन्तौ नातिसुहितौ भवतः॥४॥

4. Before going to sit near the fires for the Full-moon-sacrifice they do not get themselves too much satisfied.

अमाषममांसमाज्येनाश्नीयातां तदभावे दध्ना पयसा वा॥५॥

5. They eat food devoid of black beans[1] and devoid of flesh, (they eat) the food accompanied by ghee or in the absence of it accompanied by curds or milk.

1. Cf. MS I.4.10.

बर्हिषा पूर्णमासे व्रतमुपैति। वत्सेष्वपाकृतेष्वमावास्यायाम्॥६॥

6. At (the time of bringing of the) Barhis (sacred grass) (the sacrificer) takes vow on the Full-moon-day; after the calves have been removed (from their mother-cows he takes the vow) on the New-moon-day.[1]

1. Cf. TS I.6.7.2.

प्रणीतासु प्रणीयमानास्वासन्नेषु वा हविःषु व्रतमुपैतीत्युभयत्र साधारणम्॥७॥

7. Or he takes the vow while the Praṇītā(-waters) are be-

ing carried forward[1] or after the oblation-materials have been placed (on the altar)[2]—this is a rule common to both (the Full-moon-day and as well as the New-moon-day).

1. See I.16.8.
2. See II.11.9.

अशनमग्न्यवाधानं व्रतोपायनमित्येके। व्रतोपायनमशनमग्न्यवाधानमित्येके। अग्न्यन्वाधानं व्रतोपायनमशनमित्येके॥८॥

8. According to some (ritualists) (the order of the rites should be as follows): eating, adding fuel to the fires, taking vow; according to some other (ritualists).... taking the vow, eating, adding fuel to the fires; according to still some (other ritualists)... adding fuel to the fires, taking vow, eating.[1]

1. The order accepted by Āpastamba is: adding fuel to the fires, eating, taking vow.

पयस्वतीरोषधय इत्यप आचामत्युपस्पृशति वा॥९॥

9. With *payasvatīroṣadhayaḥ*.....[1] he sips water or touches it.

1. TS I.5.10.g (TB III.7.4.7).

अपरेणाहवनीयं दक्षिणातिक्रामति॥१०॥

10. By the south he steps towards the west of the Āhavanīya.[1]

1. When he is going to take his seat.

एष एवात ऊर्ध्वं यजमानस्य संचरो भवति॥११॥

11. Henceforth this only is the passage for the sacrificer.

IV.3

दक्षिणेनाहवनीयमवस्थाय व्रतमुपैष्यन्समुद्रं मनसा ध्यायति॥१॥

1. Having stood to the south of the Āhavanīya (the sacrificer who is) going to take vow, thinks about ocean in his mind.

अथ जपत्यग्ने व्रतपते व्रतं चरिष्यामीति ब्राह्मणः। वायो व्रतपत आदित्य व्रतपते व्रतानां व्रतपते व्रतं चरिष्यामीति राजन्यवैश्यौ॥२॥

2. Then if he is a Brāhmaṇa, he mutters *agne vratapate*

vrataṁ cariṣyāmi.[1] if he is a Kṣatriya or a Vaiśya, he mutters *vāyo vratapate āditya vratapate vratānāṁ vratapate vrataṁ cariṣyāmi*[2]

1. TS I.5.10.h.
2. TB III.7.4.7-8. A Kṣatriya sacrificer should utter the formula with *vāyu*; A Vaiśya-sacrificer should utter the formula with *āditya*.

सर्वान्वा ब्राह्मणः॥३॥

3. Or a Brāhmaṇa- sacrificer (should mutter) all the formulae (mentioned in Sūtra 2).

अथादित्यमुपतिष्ठते सम्राडसि व्रतपा असि व्रतपतिरसि तत्ते प्रब्रवीमि तच्छकेयं तेन शकेयं तेन राध्यासमिति॥४॥

4. Then he stands praying the Sun with *samrāḍasi vratapā asi....*[1]

1. Cp. TB I.5.5.2.

यद्यस्तमिते व्रतमुपेयादाहवनीयमुपतिष्ठन्नेतद्यजुर्जपेत्॥५॥

5. If he takes vow after the sun has set, standing near the Āhavanīya-fire he should mutter this formula.

उभावग्नी उपस्तृणते देवता उपवसन्तु मे। अहं ग्राम्यानुपवसामि मह्यं गोपतये पशूनिति सायं परिस्तीर्यमाणेषु जपति॥६॥

6. In the evening while (sacred grass) is being scattered around the fires[1] he mutters *ubhāvagnī upastṛṇate...*[2]

1. See I.11.4.
2. TB III.7.4.18.

आरण्यं सायमाशेऽश्नात्यमाषममांसम्॥७॥

7. In the evening-meals the sacrificer eats forest-food devoid of black beans, devoid of flesh.[1]

1. Cp. IV.2.4-5.

अपि वा काममा मार्गादा मधुन आ प्राशातिकात्॥८॥

8. Or (he may eat) upto the flesh of antelope, upto honey, upto legume.

अपो वा। न वा किंचित्॥९॥

9. Or (he may consume only) water or rather nothing.

न तस्य सायमश्नीयाद्येन प्रातर्यक्ष्यमाणः स्यात्॥१०॥

10. In the evening he should not eat that which he is going to offer tomorrow.

आरण्यायोपवत्स्यन्नपोऽश्नाति न वा॥११॥

11. When he is going to observe fast (eating only) forest-products (which he is going to offer tomorrow), he may consume water or not.[1]

1. For Sūtras 7-11 cp. in general TS I.6.7.3-4.

जञ्झभ्यमानो ब्रूयान्मयि दक्षक्रतू इति॥१२॥

12. If he yawns (during the ritual) he should utter *mayi dakṣakratū...*[1]

1. TS II.5.2.4.

अमावास्यां रात्रिं जागर्ति॥१३॥

13. He remains awake on the night of the New-moon.

अपि वा सुप्यादुपरि त्वेव न शयीत॥१४॥

14. Or he may sleep but should not lie on a high level (i.e. any cot or something like that).[1]

1. Thus the sacrificer and the wife should sleep on the ground.

अपि वोपरि शयीत ब्रह्मचारी त्वेव स्यात्॥१५॥

15. Or he may sleep on a high level but should remain celibate.

उभयत्र जागरणमेके समामनन्ति॥१६॥

16. According to the opinion of some (ritualists) there should be waking on both (occasions viz. the New-moon-night as well as Full-moon-night).

आहवनीयागारे गार्हपत्यागारे वा शेते॥१७॥

17. He sleeps either in the Āhavanīya-hut or Gārhapatya-hut.

IV.4

देवा देवेषु पराक्रमध्वं प्रथमा द्वितीयेषु द्वितीयास्तृतीयेषु त्रिरेकादशा इह मावत इदं शकेयं यदिदं करोम्यात्मा करोत्वात्मने। इदं करिष्यते भेषजमिदं मे विश्वभेषजा अश्विना प्रावतं युवमिति जपित्वा श्वोभूते ब्रह्माणं वृणीते॥१॥

1. On the next day after having mutterd *devā deveṣu parākramadhvam...*[1] (the sacrificer) selects the Brahman.[2]

1. TB III.7.5.1.
2. See III.18.2.

भूपते भुवनपते महतो भूतस्य पते ब्रह्माणं त्वा वृणीमह इत्युक्त्वाय-परेणाहवनीयं दक्षिणातिक्रम्योपविशति॥२॥

2. Having uttered *bhūpate bhuvanapate...*[1] having stepped towards the south the sacrificer sits down.[2]

1. Cp. III.18.2;
2. Both the sacrificer and brahman go to the south of the Āhavanīya-fire and sit dawn there.

पूर्वो ब्रह्मापरो यजमानः॥३॥

3. The Brahman (sits) to the east; the sacrificer to the west.

भूश्च कश्च वाक् चर्क् च गौश्च वट् च खं च धूंश्च नूंश्च पूंश्चैकाक्षराः पूर्दशमा विराजो या इदं विश्वं भुवनं व्यानशुस्ता नो देवीस्तरसा संविदानाः स्वस्ति यज्ञं नयत प्रजानतीर्ब्रह्मपूता स्थ। को वो युनक्ति स वो युनक्तु विश्वेभ्यः कामेभ्यो देवयज्यायै। याः पुरस्तात्प्रस्रवन्त्युपरिष्टात्सर्वतश्च याः। ताभी रश्मि-पवित्राभिः श्रद्धां यज्ञमारभ इति प्रणीताः प्रणीयमाना अनुमन्त्रयते॥ यजमान हविर्निर्वप्स्यामीत्युच्यमान ओं निर्वपेत्युच्चैरनुजानाति॥४॥

4. With *bhūśca kaśca vāk ca...* he addresses the Praṇītā (-waters) being carried forwards.[1] When it is being uttered by the Adhvaryu "O sacrificer, I shall pour out the oblation-material)",[2] he loudly allows him, "Om, do you pour out"

1. See I.16.8.
2. See I.17.2.

अग्निं होतारमिह तं हुव इति हविर्निरुप्यमाणमभिमन्त्रयते॥५॥

5. With *agniṁ hotāramiha taṁ huve*[1] he addresses the oblation-material being taken out.

1. TS I.5.10.1; cp. TS I.6.8.3-4.

हविर्निर्वपणं वा पात्रमभिमृशत्यभि वा मन्त्रयते॥६॥

6. Or (instead of reciting this verse), he touches the vessel for pouring out the oblation-material or addresses the vessel (for pouring out the oblation-material).

तदुदित्वा वाचं यच्छति॥७॥

7. Having uttered that, he restrains his speech.[1]

1. Cf. TS I.6.8.4; cp. also I.16.7.

अथ यज्ञं युनक्ति॥८॥

8. Then he "yokes" the sacrifice.

1. i.e. formally causes the performance begin. See the next Sūtra.

कस्त्वा युनक्ति स त्वा युनक्त्विति सर्वं विहारमनुवीक्षते॥९॥

9. With *kastvā yunakti sa tvā yunaktu*[1] he looks at the entire sacrificial place.[2]

1. TS I.5.10.k; Cp. TS I.6.8.4.
2. Thereby he "yokes" the sacrifice.

IV.5

चतुःशिखण्डा युवतिः सुपेशा घृतप्रतीका भुवनस्य मध्ये। मर्मृज्यमाना महते सौभगाय मह्यं धुक्ष्व यजमानाय कामानिति वेदिं संमृज्यमानाम्॥१॥

1. With *catuḥśikhaṇḍā yuvatiḥ...*[1] the sacrificer addresses the altar being swept.[2]

1. TB III.7.6.4.
2. See II.1.3.

यो मा हृदा मनसा यश्च वाचा यो ब्रह्मणा कर्मणा द्वेष्टि देवाः। यः श्रुतेन हृदयेनेष्णता च तस्येन्द्र वज्रेण शिरश्छिनद्मीति स्तम्बयजुर्ह्रियमाणम्॥२॥

2. With *yo mā manasā...*[1] (he addresses) the Stambayajus being carried way.

1. TB III.7.6.4.
2. See II.1.4-9.

इदं तस्मै हर्म्यं करोमि यो वो देवाश्चरति ब्रह्मचर्यम्। मेधावी दिक्षु मनसा तपस्व्यन्तर्दूतश्चरति मानुषीष्वित्युत्करमभिगृह्यमाणम्॥३॥

3. With *idaṁ tasmai harmyaṁ karomi...*[1] he addresses the rubbish heap being taken (by the Āgnīdhra).[2]

1. TB III.7.6.3-4.
2. See II.1.8.

यज्ञस्य त्वा प्रमयाभिमया प्रतिमयोन्मया परिगृह्णामीति वेदिं परिगृह्यमाणाम्॥४॥

4. With *yajñasya tvā pramayā...*[1] he addresses the altar being traced.[2]

1. Cp. MS I.6.11.
2. See II.2.3; II.3.7.

यदुद्घ्नन्तो जिहिंसिम पृथिवीमोषधीरपः। अध्वर्यवः स्फ्यकृतः स्फ्येनान्तरिक्षं मोरु पातु तस्मात्॥ यदुद्घ्नन्तो जिहिंसम क्रूरमस्या वेदिं चकृमा मनसा देवयन्तः। मा तेन हेड उपगाम भूम्याः शिवो नो विश्वैर्भुवनेभिरस्त्वित्युद्धन्यमानाम्॥ भूमिर्भूत्वा महिमानं पुपोष ततो देवो वर्धयते पयांसि। यज्ञिया यज्ञं विचयन्ति शं चौषधीराप इह शक्वरीश्चेति क्रियमाणाम्॥ इडेन्यक्रतूरहमपो देवीरुपब्रुवे। दिवा नक्तं च सस्रुषीरपस्वरीरिति प्रोक्षणीरासाद्यमानाः॥ ऊर्णाम्रदु प्रथमानं स्योनं देवेभ्यो जुष्टं सदनाय बर्हिः। सुवर्गे लोके यजमानं हि धेहि मां नाकस्य पृष्ठे परमे व्योमन्निति बर्हिरासाद्यमानम्॥५॥

5. With *yadudghnanto jihiṁsima...*[1] he addresses the altar being dug up.[1] with *bhūmir bhūtvā...*[2] he addresses the (altar) being prepared;[3] with *iḍenyakratūraham....* he addresses the sprinkling water, being placed on the trace made by means of the Sphya[5]; with *ūrṇāmṛdu prathamānam...*[6] he addresses the sacred grass being placed (to the north of the Āhavanīya).[7]

1. See II.2.4.
2. TB II.7.6.4.
3. See II.2.6ff.
4. Cp. AV VI.23.1.
5. See II.3.13.
6. TB III.7.6.5.
7. See II.3.17.

अद्भिराज्यमाज्येनापः सम्यक् पुनीत सवितुः पवित्रैः। ता देवीः। शक्वरीः शाक्वरेणेमं यज्ञमवत संविदाना इत्याज्यं प्रोक्षणीश्चोत्पूयमानाः॥६॥

6. With *adbhirājyamājyenāpaḥ...* (he addresses) the ghee[1] and the sprinkling waters[2] being purified.

1. See II.6.7.
2. See II.7.2.

उभावाज्यग्रहाञ्जपतः॥७॥

7. Both the sacrificer and the Adhvaryu mutter the formulae which are used at the time of scooping ghee.[1]

1. See II.7.8-10.

IV.6

अशिश्रेम बर्हिरन्तः पृथिव्यां संरोहयन्त ओषधीर्विवृक्णाः। यासां मूलमुद्वधीः स्फ्येन शिवा नस्ताः सुहवा भवन्तु॥ सुमनसो यजमानाय सन्त्वोषधीराप इह शक्वरीश्च। वृष्टिद्यावा पर्जन्य एना विरोहयतु हिरण्यवर्णाः शतवल्शा अदब्धा इत्यन्तर्वेदि बर्हिरासन्नम्॥१॥

1. With *aśiśrema barhirantaḥ...* (the sacrificer addresses) the sacred grass kept inside the altar.[1]

1. See II.8.1.

चतुःशिखण्डा युवतिः सुपेशा घृतप्रतीका वयुनानि वस्ते। सा स्तीर्यमाणा महते सौभगाय सा मे धुक्ष्व यजमानाय कामान्॥ शिवा च मे शग्मा चैधि स्योना च मे सुषदा चैध्यूर्जस्वती च मे पयस्वती चैधि। इषमूर्जं मे पिन्वस्व ब्रह्म तेजो मे पिन्वस्व क्षत्रमोजो मे पिन्वस्व विशं पुष्टिं मे पिन्वस्वायुरन्नाद्यं मे पिन्वस्व प्रजां पशून् मे पिन्वस्वेति स्तीर्यमाणाम्॥२॥

2. When grass is being scattered on the altar,[1] he addresses it with *catuḥśikhaṇḍā yuvatiḥ....*[2]

1. See II.9.2.
2. TB III.7.6.5-6.

ध्रुवोऽसीत्येतैः प्रतिमन्त्रं परिधीन्परिधीयमानान्। अस्मिन्यज्ञ उप भूय इन्नु मेऽविक्षोभाय परिधीन्दधामि। धर्ता धरुणो धरीयानग्निर्द्वेषांसि निरितो नुदाता इति च॥३॥

3. He addresses the enclosing sticks being placed[1] each one with one of the formulae, in sequence: *dhruvosi...*[2], and after all the enclosing sticks are placed, with *asmin yajñe upa bhūyaḥ*[3].

1. See II.9.5.
2. TS I.6.2.a-c.
3. TB III.7.6.7.

युनज्मि त्वा ब्रह्मणा दैव्येनेत्याहवनीयम्। तेजिष्ठा ते तपना या च रोचना प्रत्योषन्तीस्तन्वो यास्ते अग्ने। ताभिर्वर्माण्यभितो व्ययस्व मा त्वा दभन्यज्ञहनः पिशाचा इति च॥४॥

4. He addresses the Āhavanīya (when enclosing sticks

are placed around it)[1] with *yunajmi tvā brahmaṇā...*[2] and with *tejiṣhṭhā te tapanā yā ca...*[3]

1. And when the Adhvaryu has addressed the Āhavanīya with a formula: see II.9.7.
2. TS I.6.2.d.
3. TS I.6.2.e.

विच्छिनद्मि विधृतीभ्यां सपत्नीञ्जातान्भ्रातृव्यान्ये च जनिष्यमाणाः। विशो यन्त्राभ्यां विधमाम्येनानहं स्वानामुत्तमोऽसानि देवाः॥ विशो यन्त्रे नुदमाने अरातिं विश्वं पाप्मानममतिं दुर्मरायुम्। सीदन्ती देवी सुकृतस्य लोके धृती स्थो विधृती स्वधृती प्राणान्मयि धारयतं प्रजां मयि धारयतं पशून्मयि धारयतमिति विधृती आसाद्यमाने॥५॥

5. With *vicchinadmi vidhṛtībhyām...*[1] he addresses the two separating grass-blades.[2]

1. TB III.7.6.7-8.
2. See II.9.13.

IV.7

अयं प्रस्तर उभयस्य धर्ता धर्ता प्रयाजानामुतानूयाजानाम्। स दाधार समिधो विश्वरूपास्तस्मिन्स्रुचो अध्यासादयामीति प्रस्तरमासाद्यमानम्॥१॥

1. With *ayaṁ prastara ubhayasya dhartā...*[1] (the sacrificer) addresses the Prastara being placed.[2]

1. TB III.7.6.8.
2. See III.9.13.

आरोह पथो जुहु देवयानान्यत्रर्षयः प्रथमजा ये पुराणाः हिरण्यपक्षाजिरा संभृताङ्गा वहासि मा सुकृतां यत्र लोकाः॥ जुहूरसि घृताची गायत्रीयाम्नी कविभिर्जुषाणा अव्यथमाना यज्ञमनुयच्छस्व सुनीती यज्ञं नयास्युप देवानाग्नेयेन शर्मणा दैव्येनेति जूहूम्॥ अवाहं बाध उपभृता सपत्नाञ्जातान्भ्रातृव्यान्ये च जनिष्यमाणाः। दोहै यज्ञं सुदुघामिव धेनुमहमुत्तरो भूयासमधरे मत्सपत्नाः॥ सुभृदस्युपभृद्घृताची त्रैष्टुभेन छन्दसा विश्ववेदाः। अव्यथमाना यज्ञमनुयच्छस्व सुनीती यज्ञं नयास्युप देवानैन्द्रेण शर्मणा दैव्येनेत्युपभृतम्॥ यो मा वाचा मनसा दुर्मरायुर्हृदारातीयादभिदासदग्ने। इदमस्य चित्तमधरं ध्रुवाया अहमुत्तरो भूयासमधरे मत्सपत्नाः॥ ध्रुवासि धरणी धनस्य पूर्णा जागतेन छन्दसा विश्ववेदाः। अव्यथमाना यज्ञमनुयच्छस्व सुनीती यज्ञं नयास्युप देवान्वैश्वदेवेन शर्मणा

दैव्येनेति ध्रुवाम्॥ स्योनो मे सीद सुषदः पृथिव्यां प्रथयि प्रजया पशुभिः सुवर्गे लोके। दिवि सीद पृथिव्यामन्तरिक्षे ऽहमुत्तरो भूयासमधरे मत्सपत्नाः। अयं स्रुवो अभिजिहर्ति होमाञ्छतक्षरश्छन्दसानुष्टुभेन। सर्वा यज्ञस्य समनक्ति विष्ठा बार्हस्पत्येन शर्मणा दैव्येनेति स्रुवम्॥ इयं स्थाली घृतस्य पूर्णाच्छिन्नपयाः शतधार उत्सः। मारुतेन शर्मणा दैव्येनेत्याज्यस्थालीम्॥२॥

2. With *āroha patho juhu*...[1] (he addresses) the Juhū when it is being placed;[2] with *avāhaṁ bādha upabhṛtā sapatnān*...[3] (he addresses) the Upabhṛt[4] (when it is being placed); with *yo mā vācā manasā*...[5] (he addresses) the Dhruvā (being placed)[6]; with *syono me sīda suṣadaḥ*...[7] he addresses the Sruva being placed[8]; with *iyaṁ sthālī ghṛtasya pūrṇā*...[9] he addresses the Ghee-pot (Ājya-sthālī) (being placed).[10]

1. Cp TB III.7.6.8-9.
2. See II.9.15.
3. TB III.7.6.9.
4. See II.9.15.
5. TB III.7.6.9.
6. See II.9.15.
7. Cp. TB III.7.6.10-11.
8. See II.10.3.
9. TB III.7.6.11.
10. This is not mentioned earlier in the II Praśna.

IV.8

तृप्तिरसि गायत्रं छन्दस्तर्पय मा तेजसा ब्रह्मवर्चसेन तृप्तिरसि त्रैष्टुभं छन्दस्तर्पय मौजसा वीर्येण तृप्तिरसि जागतं छन्दस्तर्पय मा प्रजया पशुभिरिति पुरोडाशानज्यमानान्॥१॥

1. With *tṛptirasi gāytraṁ chandaḥ*.. (the sacrificer) addresses the sacrificial breads being anointed (with ghee by the Adhvaryu).[1]

1. See II.10.4.

यज्ञो ऽसि सर्वतः श्रितः सर्वतो मां भूतं भविष्यच्छ्रयतां शतं मे सन्त्वाशिषः सहस्रं मे सन्तु सूनृता इरावतीः पशुमतीः प्रजापतिरसि सर्वतः श्रितः सर्वतो मां भूतं भविष्यच्छ्रयतां शतं मे सन्त्वाशिषः सहस्रं मे सन्तु

सूनृता इरावतीः पशुमतीरित्याग्नेयं पुरोडाशमासन्नमभिमृशति सर्वाणि वा हवींषि॥२॥

2. With *yajñosi sarvataḥ śritaḥ*...[1] (he touches) the sacrificial bread for Agni or all the oblation-materials (when they have been placed by the Adhvaryu).[2]

1. TB III.7.6.11-12.
2. See II.11.5,7.

इदमिन्द्रियममृतं वीर्यमनेनेन्द्राय पशवो चिकित्सन्। तेन देवा अवतोप मामिहेषमूर्जं यशः सह ओजः सनेयं शृतं मयि श्रयतामिति प्रातर्दोहम्। यत्पृथिवीमचरत्तप्रविष्टं येनासिञ्चद्बलमिन्द्रे प्रजापतिः। इदं तच्छुक्रं मधु वाजिनीवद्येनोपरिष्टादधिनोन्महेन्द्रं दधि मां धिनोत्विति दध्नि॥३॥

3. With *idamindriyamamṛtam*...[1] (he touches) the morning milk when it has been placed;[2] with *yat pṛthivīmacarat*...[3] he touches curds (when it has been placed).[4]

1. TB III.7.6.12.
2. See II.11.8.
3. TB III.7.6.12-13.
4. See II.11.8.

अयं यज्ञः समसदद्धविष्मानृचा साम्ना यजुषा देवताभिः। तेन लोकान्सूर्यवतो जयेमेन्द्रस्य सख्यममृतत्वमश्यामिति सर्वाणि हवींषि॥४॥

4. With *ayaṁ yajñaḥ samasadat*...[1] (he touches) all the oblation-materials (after they have been placed).[2]

1. TB III.7.6.13.
2. Thus after II.11.8; see also II.11.5.

यो नः कनीय इह कामयाता अस्मिन्यज्ञे यजमानाय मह्यम्। अप तमिन्द्राग्नी भुवनान्नुदेतामहं प्रजां वीरवतीं विदेयेत्यैन्द्राग्नम्॥५॥

5. With *yo naḥ kanīyaḥ*...[1] (he touches) the (sacrificial bread) for Indra-and–Agni.

1. TB III.7.6.14.

ममाग्ने वर्चो विहवेष्वस्त्वित्यनुवाकेन सर्वाणि हवींष्यासन्नान्यभिमृशेदष्टाभिर्वा॥६॥

6. With the section beginning with *mamāgne varco vihaveṣu* (he touches) all the oblation(-materials which have

been placed); or (he may do so) (only) with the first eight (verses) in that section.[2]

1. TS IV.7.14.a-k.
2. TS IV.7.14.a-h. cp. VI.16.7.

चतुर्होत्रा पौर्णमास्या हवींष्यासन्नान्यभिमृशेत्प्रजाकामः पञ्चहोत्रामावास्यायां स्वर्गकामो नित्यवदेके समामनन्ति॥७॥

7. A (sacrificer) desirous of progeny should touch the oblation-materials, which have been placed, with Caturhotṛ formula[1] on the Full-moon-day; a (sacrificer) desirous to get heaven (should touch the oblation-materials which have been placed) with Pañcahotṛ formula.[2] In the opinion of some (ritualists)[3] this is as good as obligatory.

1. TĀ III.2.
2. TĀ III.3.
3. See Satyāśs VI.2.

IV.9

दशहोतारं वदेत्पुरस्तात्सामिधेनीनाम्॥१॥

1. Before the enkindling verses (are recited by the Hotṛ),[1] (the sacrificer) should utter the Daśahotṛ formula.[1]

1. Thus before II.12.1
2. TĀ III.1; see also TB II.2.1.6.

अङ्गिरसो मास्य यज्ञस्य प्रातरनुवाकैरवन्त्विति सामिधेनीनां प्रतिपदि जपति॥२॥

2. When the first enkindling-verse (is being recited by the Hotṛ),[1] (the sacrificer) mutters *aṅgiraso māsya yajñasya prātranuvākair avantu.*[2]

1. See II.12.2.
2. Cp. KS IV.93.

अनूच्यमानासु दशहोतारं व्याख्यायोच्छुष्मो अग्न इति समिध्यमानम्। समिद्धो अग्निराहुतः स्वाहाकृतः पिपर्तु नः। स्वगा देवेभ्य इदं नम इति समिद्धम्॥३॥

3. Having recited the Daśahotṛ- formula[1] while (the enkindling verses) are being recited (by the Hotṛ),[2] (the sacri-

ficer addresses the fire) being kindled[3] with *ucchuṣmo agna...*[4]; (he addresses) the (fire which has been) kindled[5] with *samiddho agnirāhutaḥ...*[6]

1. TS III.1; see also TB II.2.1.6.
2. See II.12.2.
3. See II.12.4.
4. TS I.6.2.g-h.
5. By the enkindling-verse mentioned in II.12.6.
6. Cp. KS IV.94.

मनोऽसि प्राजापत्यमिति स्रौवमाघार्यमाणम्॥४॥

4. With *mano'si prājāpatyam...*[1] he addresses Āghāra-libation being offered by means of Sruva.[2]

1. TS I.6.2.i.
2. See II.12.7.

स्रुच्यमन्वारभ्य वागस्यैन्द्रीत्यनुमन्त्रयते॥५॥

5. Having held the (Adhvaryu while he is offering the) Āghāra-libation to be offered by means ladle (viz. Juhū), he addresses it (the libation)[1] with *vāgasyaindrī...*[2]

1. See II.14.1.
2. TS I.6.2.k.

देवाः पितरः पितरो देवा योऽहमस्मि स सन्यजे यस्यास्मि न तमन्तरेमि स्वं म इष्टं स्वं दत्तं स्वं पूर्तं स्वं श्रान्तं स्वं हुतम्। तस्य मेऽग्निरुपद्रष्टा वायुरुपश्रोतादित्योऽनुख्याता द्यौः पिता पृथिवी माता प्रजापतिर्बन्धुर्य एवास्मि स सन्यज इति होतृप्रवरेऽध्वर्युप्रवरे च प्रव्रियमाणे॥६॥

6. He mutters *devāḥ pitaraḥ pitaro devāḥ...*[1] when the Hotṛ-pravara[2] and the Adhvaryu-pravara[3] are being performed.

1. TB III.7.5.4-5.
2. See II.16.5.
3. See II.16.9.

चतुर्होतारं व्याख्याय वसन्तमृतूनां प्रीणामीत्येतैः प्रतिमन्त्रं प्रयाजान्हुतंहुतम्॥७॥

7. Having recited the Caturhotṛ-formula,[1] (he addresses) every fore-offering[2] after it has been offered with one of the formulae (in sequence) beginning with *vasantamṛtūnāṁ prīṇāmi.*[3]

1. TĀ III.2.
2. See II.17.1
3. TS I.6.2.1-p.

एको ममैका तस्य योऽस्मान्द्वेष्टि यं च वयं द्विष्मो द्वौ मम द्वे तस्य त्रयो मम तिस्रस्तस्य चत्वारो मम चतस्रस्तस्य पञ्च मम न तस्य किंचन योऽस्मान्द्वेष्टि यं च वयं द्विष्म इत्येतैश्च प्रतिमन्त्रम्॥८॥

8. And with each of the formulae (in sequence) beginning with *eko mamaikā tasya*[1] (he addresses) each of the fore-offerings (after it has been offered).

अग्नीषोमयोरहं देवयज्यया चक्षुष्मान्भूयासमित्याज्यभागौ॥९॥

9. With *agnīṣomayoraham̐ devayajyayā...*[1] (he addresses) the ghee-portions (Ājyabhāga) (after they have been offered).[2]

1. TS I.6.2.q.
2. See II.18.4-5.

विहृतानुमन्त्रणौ वा॥१०॥

10. Or rather the act of addressing takes place separately (for each Ājyabhāga).[1]

1. See the next Sūtra.

अग्निना यज्ञश्चक्षुष्मानग्नेरहं देवयज्यया चक्षुष्मान्भूयासम्। सोमेन यज्ञश्चक्षुष्माँ सोमस्याहं देवयज्यया चक्षुष्मान्भूयासमिति विहृतौ॥११॥

11. The separate (formulae for addressing the Ājyabhāgas are as follows): *agninā yajñaścakṣuṣmān...* and *somena yajñaścakṣuṣmān...* respectively.

पञ्चहोतारं वदेत्पुरस्ताद्धविरवदानस्य॥१२॥

12. Before the act of taking portion of the oblation-material,[1] he should utter the Pañcahotṛ-formula.[2]

1. i.e. before II.18.9
2. TĀ III.3.

अग्नेरहं देवयज्ययान्नादो भूयासमित्याग्नेयं हुतमनुमन्त्रयते दब्धिरसीत्युपांशुयाजमग्नीषोमयोरित्यग्नीषोमीयमिन्द्राग्नियोरित्यैन्द्राग्नमिन्द्रस्येत्यैन्द्रं सांनाय्यं महेन्द्रस्येति माहेन्द्रमग्नेः स्विष्टकृत इति सौविष्टकृतम्॥१३॥

13. With *agneraham̐ devayajyayā...*[1] (he addresses) the offering made to Agni;[2] with *dabdhirasi...*[3] (he addresses) the Upām̐śuyāga,[2] with *agnīṣomayoḥ...*[5] the offering to Agni-and-Soma;[6] with *indrāgnyoḥ...*[7] the offering to Indra-and-Agni;[8]

with *indrasya...*[9] the offering of Sāṁnāyya to Indra,[10] with *mahendrasya...*[11] the offering (of Sāṁnāyya) to Mahendra;[12] with *agneḥ sviṣṭakṛtaḥ...*[13] the offering to Agni Sviṣṭakṛt.[14]

1. TS I.6.2.r.
2. See II.19.6.
3. TS I.6.2.s.
4. See II.19.12.
5. TS I.6.2.t.
6. See II.20.2.
7. TS I.6.2.u.
8. See II.20.2.
9. TS I.6.2.v.
10. See II.20.2.
11. TS I.6.2.w.
12. See II.20.2.
13. TS I.6.2.x.
14. See II.21.6.

पुरस्तात्स्विष्टकृतो ऽन्यदेवतान्येके समामनन्ति॥१४॥

14. According to the opinion of some (ritualists) (he should recite formulae addressed to other deities) before the offering to (Agni Sviṣṭakṛt).

IV.10

इन्द्रस्य वैमृधस्याहं देवयज्ययापसपत्नो वीर्यवान्भूयासमिन्द्रस्य त्रातुरहं देवयज्यया त्रातो भूयासं द्यावापृथिव्योरहं देवयज्ययोभयोर्लोकयोर्ऋध्यासं। भूमानं प्रतिष्ठां गमेयमित्येके॥ पूष्णो ऽहं देवयज्यया प्रजनिषीय प्रजया पशुभिः सरस्वत्या अहं देवयज्यया वाचमन्नाद्यं पुषेय विश्वेषां देवानामहं देवयज्यया प्राणं सायुज्यं गमेयमर्यम्णो ऽहं देवयज्यया स्वर्गं लोकं गमेयमदित्या अहं देवयज्यया प्र प्रजया प्र पशुभिश्च जनिषीयेन्द्रस्येन्द्रियावतो ऽहं देवयज्ययेन्द्रियाव्यन्नादो भूयासमिति यथालिङ्गं वैकृतीः॥१॥

1. (The sacrificer) addresses the modificatory offerings with one of the following formulae in accordance with the characteristic mark (i.e. mention of the deity to which the offering is made): *indrasya vaimṛdhasyāhaṁ...; indrasya trātuḥ... dyāvāpṛthivyorahaṁ devayajyayobhayor lokayorṛddhyāsam* or according to some (ritualists) *dyāvāpṛthivyoḥ... bhūmānaṁ*

pratiṣṭhāṁ gameyam; *pūṣṇaḥ...*; *Sarasvatyāḥ...*, *viśveṣāṁ devānām...*, *aryamṇaḥ....*, *adityāḥ...*; *indrasya indriyāvataḥ....*

अग्निर्मा दुरिष्टात्पात्विति प्राशित्रमवदीयमानम्॥२॥

2. With *agnir mā duriṣṭāt pātu...*[1] he addresses the Prāśitra being cut.[2]

1. TS I.6.3.a-b.
2. See III.1.2-3.

सुरूपवर्षवर्ण एहीतीडाम्॥३॥

3. With *surūpavarṣavarṇa ehi...*[1] (he addresses) the Iḍā (-portion being cut).[2]

1. TS I.6.3.c-d.
2. See III.1.6.

भूयस्येहि श्रेयस्येहि वसीयस्येहि चित्त एहि दधिष एहीड एहि सूनृत एहीतीडाया उपांशूपहवे सप्त देवगवीर्जपति। चिदसि मनासि धीरसि रन्ती रमतिः सूनुः सूनरीत्युच्चैरुपहवे सप्त मनुष्यगवीः। देवीर्देवैरभि मा निवर्तध्वं स्योनाः स्योनेन घृतेन मा समुक्षत नम इदमुदं भिषगृषिर्ब्रह्मा यद्ददे समुद्रादुदचन्निव स्रुचा वागग्रं विप्रस्य तिष्ठति शृङ्गेभिर्दशभिर्दिशन्निति च॥४॥

4. By means of the formulae (called) Saptagavī beginning with *bhūyasyehi śreyasyehi*[1] (he addresses the Iḍā -portion) at the time of its inaudible invocation[2]. By means of the formulae called Munuṣyagavī beginning with *cidasi manāsi...*[3] and by means of the formulae beginning with *devīrdevairabhi mā nivartadhvam* (he addresses the Iḍā-portion) at the time of its loud invocation[4].

1. MS IV.2.5.
2. See III.2.8.
3. MS IV.2.5.
4. See III.2.8.

उपहूयमानायां वायविडा ते मातेति होतारमीक्षमाणो वायुं मनसा ध्यायेत्॥५॥

5. Looking at the Hotṛ while the (Iḍā) is being invoked, he should think of Vāyu in his mind[1] with *vāyaviḍā te mātā.*

1. Cf. TS I.7..1.2-3.

सा मे सत्याशीरित्याशिःषु। आशीर्म ऊर्जमिति च॥६॥

6. At the time of blessings-formulae being uttered during the invocation-of-Iḍā-rite he should mutter *sā me satyāśiḥ*...[1] and *āśīrma ūrjam*...[4]

1. TS I.6.3.h-o.
2. TS III.2.8.m.

इडाया अहं देवयज्यया पशुमान्भूयासमित्युपहूताम्॥ इडा धेनुः सहवत्सा न आगादूर्जं दुहाना पयसा प्रपीना। सा नो अन्नेन हविषोत गोभिरिडाभ्यस्माँ आगादिति भक्षायाह्रियमाणाम्॥७॥

7. With *iḍāyā ahaṁ devayajyayā*... (he should address) the invoked Iḍā;[1] with *iḍā dhenuḥ sahavatsā*... (he should address Iḍā) being brought near for the sake of eating.[2]

1. See III.2.8.
2. See III.2.10.

उक्त इडाभक्षो मार्जनी च॥८॥

8. The eating of Iḍā[1] as well as the act of cleansing[2] has been (already) told.

1. See III.2.11.
2. See III.3.2.

ब्रध्न पिन्वस्व ददतो मे मा क्षायि कुर्वतो मे मोपदसद्दिशां क्लृप्तिरसि दिशो मे कल्पन्तां कल्पन्तां मे दिशो दैवीश्च मानुषीश्चाहोरात्रे मे कल्पेताम-र्धमासा मे कल्पन्तां मासा मे कल्पन्तामृतवो मे कल्पन्तां संवत्सरो मे कल्पतां क्लृप्तिरसि कल्पतां म इति बर्हिषि पुरोडाशमासन्नमभिमृशति॥९॥

9. With *bradhna pinvasva dadato me*...[1] he touches the sacrificial bread kept on the barhis-grass.[2]

1. TB III.7.5.7-8.
2. See III.3.2.

IV.11

अथैनं प्रतिदिशं व्यूहत्याशानां त्वाशापालेभ्यश्चतुर्भ्यो अमृतेभ्यः। इदं भूतस्याध्यक्षेभ्यो विधेम हविषा वयम्॥ ब्रह्म पाहि भजतां भागी भागं

माभागो भक्त निरभागं भजामः। अपस्पिन्वौषधीर्जिन्व द्विपात्पाहि चतुष्पादव दिवो वृष्टिमेरय॥ ब्राह्मणानामिदं हविः सोम्यानां सोमपीथिनाम्। निर्भक्तो-ऽब्राह्मणस्यास्तीति॥१॥

1. With *āśānāṁ tvāśāpālebhyaḥ...*[1] (the sacrificer) separates (the four parts of) it (sacrificial bread).[2]

1. TB III.7.5.8-10.
2. See III.3.3.

उपहूतो द्यौः पितोप मां द्यौः पिता ह्वयतामग्निराग्नीध्रादायुषे वर्चसे जीवात्वै पुण्यायेत्याग्नीध्रभागस्य वैशेषिकम्॥२॥

2. *Upahūto dyauḥ pitā...* is the special (formula) for (separating) the portion (of sacrificial bread) for Āgnīdhra.

ब्रध्न पिन्वस्वेत्यन्तर्वेद्यन्वाहार्यमासन्नमभिमृशति॥ इयं स्थाल्यमृतस्य पूर्णा सहस्रधार उत्सो अक्षीयमाणः। स दाधार पृथिवीमन्तरिक्षं दिवं च तेनौदनेनातितराणि मृत्युमिति च॥३॥

3. With *bradhna pinvasva...*[1] and with *iyaṁ sthālī* he touches the Anvāhārya(-rice to be eaten by the participating priests) kept within the altar.[2]

1. TS I.6.3.p-t.
2. See III.3.14.

उक्तः संप्रैषो ऽन्वाहार्यस्य च दानम्॥४॥

4. The order as well as the act of giving of the Anvārhārya-rice has been (already) told.[1]

1. See III.4.2-4.

एषा ते अग्ने समिदित्यानूयाजिकीं समिधमाधीयमानाम्॥ यं ते अग्न आवृश्चाम्यहं वा क्षिपितश्चरन्। प्रजां च तस्य मूलं च नीचैर्देवा निवृश्चत॥ अग्ने यो नोऽभिदासति समानो यश्च निष्ट्यः। इध्मस्येव प्रक्षायतो मा तस्योच्छेषि किंचन॥ यो मां द्वेष्टि जातवेदो यं चाहं द्वेष्मि यश्च माम्। सर्वांस्तानग्ने संदह यांश्चाहं द्वेष्मि ये च मामित्याहितायामग्निम्॥५॥

5. With *eṣā te agne samid...*[1] he addresses the fuel-stick connected with the Anuyāja (after-offerings);[2] with *yaṁ te agna*

āvṛścāmi...[3] (he addresses) the fire after this (fuel-stick) has been put (on the fire).

1. See III.4.6.
2. See III.4.5.
3. TB III.7.6.16-17.

वेदिर्बर्हिः श्रृतं हविरिध्मः परिधयः स्रुचः। आज्यं यज्ञ ऋचो यजुर्याज्याश्च वषट्कारा:। सं मे संनतयो नमन्तामिध्मसंनहने हुत इति संमार्गान्हुतान्॥६॥

6. With *vedirbarhiḥ śrutaṁ haviḥ*...[1] (he addresses) the strings used for binding the fuel after they have been offered (in fire).[2]

1. TB III.7.6.18.
2. See III.4.8.

सप्तहोतारं वदेत्पुरस्तादनूयाजानामुपरिष्टाद्वा॥७॥

7. He should recite the Saptahotṛ formula[1] immediately either before or after the Anuyājas (are offered).

1. TĀ III.5.

IV.12

बर्हिषो ऽहं देवयज्यया प्रजावान्भूयासमित्येतैः प्रतिमन्त्रमनूयाजान्हुतंहुतम्॥१॥

1. With each one of the (formulae in sequence beginning with) *barhiṣohaṁ devayajyayā*...[1] (the sacrificer addresses) the Anuyājas (after-offerings) after each one of them is offered.[2]

1. TS I.6.4.a-c.
2. See III.5.1.

उभौ वाजवत्यौ जपतः॥२॥

2. Both the sacrificer and the Adhvaryu mutter two verses containing the word *vāja*.[1]

1. See III.5.3. The intended verses are TS I.6.4.m-n.

वसून्देवान्यज्ञेनापिप्रें रुद्रान्देवान्यज्ञेनापिप्रेमादित्यान्देवान्यज्ञेनापिप्रेमिति प्रतिमन्त्रं परिधीनज्यमानान्॥ समङ्क्तां बर्हिर्हविषा घृतेन समादित्यैर्वसुभिः सं मरुद्भिः। समिन्द्रेण विश्वेभिर्देवेभिरङ्क्तां दिव्यं नभो गच्छतु यत्स्वाहेति प्रस्तरमज्यमानम्॥३॥

3. With *vasūn devān yajñena*... (the sacrificer) addresses

the enclosing sticks being anointed with ghee;[1] with *samaṅktāṁ barhirhaviṣā...*[2] he addresses the Prastara being anointed (with ghee).[3]

1. See III.5.7.
2. TB III.7.5.10.
3. See III.5.9ff.

अग्नेरहमुज्जितिमनूज्जेषमिति यथालिङ्गं सूक्तवाकदेवताः॥४॥

4. He addresses the deities of the Sūktavāka[1] with the formula in accordance with the characteristic mark of the deity out of the formulae beginning with *agnerahamujjitimanūjje-ṣam.*[2]

1. See III.6.5.
2. TS I.6.4.d-i.

यदा चास्य होता नाम गृह्णीयादथ ब्रूयादेमा अग्मन्नाशिषो दोहकामा इति॥५॥

5. And when the Hotṛ will utter his (sacrificer's) name in the Sūktavāka, then he (the sacrificer) should utter *emā agmannāśiṣo dohakāmāḥ....*[1]

1. TS I.6.4.o.

सा मे सत्याशीर्देवानाम्याज्जुष्टाज्जुष्टतरा पण्यात्पण्यतरारेडता मनसा देवान्गम्याद्यज्ञो देवान्गंच्छत्वदो म आगच्छत्विति सूक्तवाकस्याशिःषु यत्कामयते तस्य नाम गृह्णाति॥६॥

6. With *sā me satyāśīḥ...*[1] (the sacrificer) utters the name of that (thing) which he desires, at the time of the blessings (being uttered) in the Sūktavāka in the place of the word *adaḥ* "this".

1. MS I.4.7.

रोहितेन त्वाग्निर्देवतां गमयत्वित्येतैः प्रतिमन्त्रमग्नीधा प्रस्तरं प्रह्रियमाणम्॥७॥

7. He addresses the Prastara being thrown (in the fire) by the Āgnīdhra,[1] with one of these formulae (in sequnece) beginning with *rohitena tvāgnirdevatām*[2] after every formula (uttered by the Āgnīdhra).

1. See III.7.3.
2. TS I.6.4.p.

दिवः खीलोऽवततः पृथिव्या अध्युत्थितः तेना सहस्रकाण्डेन द्विषन्तं शोचयामसि द्विषन्मे बहु शोचत्वोषधे मो अहं शुचमिति प्रस्तरतृणे प्रह्रियमाणे॥८॥

8. He mutters *divaḥ khīlo'vatataḥ*...[1] when a blade from the Prastara is thrown (in the fire).[2]

1. TB III.7.6.19.
2. See III.7.5.

वि ते मुञ्चामीति परिधिषु विमुच्यमानेषु॥९॥

9. While the enclosing sticks are "being unyoked" (i.e. thrown in the fire), he mutters *vi te muñcāmi*...[2]

1. See III.7.11;12. the expression "being unyoked" is based upon TS I.7.4.4.
2. TS I.6.4.q.

विष्णोः शंयोरिति शंयुवाके। यज्ञ नमस्ते यज्ञ नमो नमश्च ते यज्ञ शिवेन मे संतिष्ठस्व स्योनेन मे संतिष्ठस्व सुभूतेन मे संतिष्ठस्व ब्रह्मवर्चसेन मे संतिष्ठस्व यज्ञस्यर्द्धिमनु संतिष्ठस्वोप ते यज्ञ नम उप ते नम उप ते नम इति च। इष्टो यज्ञो भृगुभिर्द्रविणोदा यतिभिराशीर्दा वसुभिराशीर्वान् अथर्वभिस्तस्य मेष्टस्य वीतस्य द्रविणेहागमेरिति संस्रावं हुतम्॥१०॥

10. He mutters *viṣṇoḥ śaṁyoḥ*...[1] and *yajña namaste*...[2] at the time of the Śaṅyuvāka[3]. With *iṣṭo yajño bhṛgubhiḥ*...[4] he addresses the remnants which have been offered.[5]

1. TS I.6.4.r.
2. TB III.7.6.19-20.
3. Being uttered by the Hotṛ. See III.7.11.
4. Cp. MS I.4.1.
5. See III.7.15.

IV.13

सोमस्याहं देवयज्यया सुरेता रेतो धिषीयेति यथालिङ्गं पत्नीसंयाजान्हु-तंहुतम्॥१॥

1. In accordance to the characteristic word, with one of the formulae (in sequence) beginning with *somasyāhaṁ devayajyayā*...[1] (the sacrificer) addresses the Patnīsaṁyājas[2] after each one of them is offered.

1. TS I.6.4.s-u
2. See III.8.10-9.3.

राकाया अहं देवयज्यया प्रजावान्भूयासं सिनीवाल्या अहं देवयज्यया पशुमान्भूयासं कुह्वा अहं देवयज्यया पुष्टिमान्भूयासमिति काम्याः॥२॥

2. These formulae are optional: *rākāyā aham...*, *sinīvālyā aham...*, *kuhvā aham....*

1. Thus if the optional offerings mentioned in III. 9.4 are offered then these formulae are to be recited.

राकाया अहं देवयज्यया प्रजावती भूयासं सिनीवाल्या अहं देवयज्यया पशुमती भूयासं कुह्वा अहं देवज्यया पुष्टिमती पशुमती भूयासमिति पत्न्युपमन्त्रयते॥३॥

3. The wife of the sacrificer recites *rākāyā aham...*, *sinīvālyā aham...*, *kuhvā aham....*[5]

इडास्माननु वस्तां घृतेन यस्याः पदे पुनते देवयन्तः। वैश्वानरी शक्वरी वावृधानोप यज्ञमस्थित वैश्वदेवीत्याज्येडाम्॥४॥

4. (The sacrificer adresses) the ghee-iḍā[1] with *iḍāṣmānanu vastām....*

1. See III.9.7-9.

अन्तर्वेदि वेदं निधायाभिमृशति वेदो ऽसीति॥५॥

5. After the Veda (grass-brush) has been kept within the altar, (the sacrificer) touches it with *vedo'i...*[1]

1. TS I.6.4.v-y.

पुरा विदेयेति यद्यद्भ्रातृव्यस्याभिध्यायेत्तस्य नाम गृह्णीयात्। तदेवास्य सर्वं वृङ्क्त इति विज्ञायते॥६॥

6. (In the above-mentioned formula) before (the words) *purā videya* "he should utter the name of everything of the enemy that he longs for. He obtains the same (everything) of him"[1] thus is known from a Brāhmaṇa-text.[1]

1. TS I.7.4.6.

या सरस्वती विशोभगीना तस्यां मे रास्व तस्यास्ते भक्तिवानो भूयास्मेति फलीकरणहोमे हुते मुखं विमृष्टे॥७॥

7. With *yā sarasvatī viśobhagīnā...*[1] he wipes his face after the oblation of chaff of grains.

1. Cp. MS I.4.3.
2. See III.10.1-2.

वसुर्यज्ञो वसुमान्यज्ञस्तस्य मा यज्ञस्य वसोर्वसुमतो वस्वागच्छत्वदो म आगच्छत्विति समिष्टयजुर्हुतमनुमन्त्रयते॥ यत्कामयते तस्य नाम गृह्णाति॥८॥

8. He addresses the Samiṣṭayajus after it has been offered,[1] with *vasuryajño vasumān yajñaḥ...*[2] In this formula in the place of *adaḥ* ("this") he utters the name of that thing which he desires.

1. See II.13.4.
2. MS I.4.1.

सं यज्ञपतिराशिषेति यजमानभागं प्राश्नाति॥९॥

9. With *saṁ yajñapatirāśiṣā...*[1] he consumes the portion meant for the sacrificer.[2].

1. TS I.3.8.g.
2. Cf. MS I.4.6.

IV.14

दधिक्राव्णो अकारिषमिति सायंदोहम्। इदं हविरिति प्रातर्दोहम्॥१॥

1. With *dadhikrāvṇo akāriṣam...*[1] (the sacrificer) consumes the evening-milking,[2] with *idaṁ haviḥ...*[3] (he consumes) the morning-milking.

1. TS I.5.11.1.
2. See III.1.12.
3. TB II.6.3.5.

नाब्राह्मणः सांनाय्यं प्राश्नीयात्॥२॥

2. A non-brahmin (sacrificer) should not consume the Sāṁnāyya.

अन्तर्वेदि प्रणीतास्वध्वर्युः संततामुदकधारां स्रावयति। सदसि सन्मे भूया इत्यानीयमानायां जपति॥३॥

3. The Adhvaryu causes to flow a continuous stream of water on the Praṇītā-water within the altar.[1] (The sacrificer) mutters *sadasi san me bhūyāḥ...*[2] while (the stream of water) is being poured.

1. See III.13.5.
2. TS I.6.5.c.

प्राच्यां दिशि देवा ऋत्विजो मार्जयन्तामित्येतैर्यथालिङ्गं व्युत्सिच्य समुद्रं वः प्रहिणोमि स्वां योनिमपिगच्छत। अच्छिद्रः प्रजया भूयासं मा परासेचि मत्पय इत्यन्तर्वेदि शेषं निनीय यदप्सु ते सरस्वति गोष्वश्वेषु यन्मधु। तेन मे वाजिनीवति मुखमङ्ग्धि सरस्वति। या सरस्वती वैशम्बल्या तस्यां मे रास्व तस्यास्ते भक्षीय तस्यास्ते भूयिष्ठभाजो भूयास्मेति मुखं विमृष्टे॥४॥

4. Having poured the Praṇītā–water (in different directions) with one of the formulae (in sequence) beginning with *prācyāṁ diśi devāḥ* in accordance with the characteristic mark (in the formula i.e. the word referring to a particular direction), with *samudraṁ vaḥ prahiṇomi...* having poured the remaining water within the altar, with *yadapsu te sarasvati...*[2] (the sacrificer) wipes his face.

1. TS I.6.5.d.
2. TB II.5.8.6-7.

उभौ कपालविमोचनं जपतः॥५॥

5. Both the Adhvaryu and the sacrificer mutter the formula for "unyoking the potsherds".[1]

1. See III.14.4.

विष्णोः क्रमोऽसीति दक्षिणे वेद्यन्ते दक्षिणेन पदा चतुरो विष्णुक्रमान्प्राचः क्रामत्युत्तरमुत्तरं ज्यायांसमनतिहरन्सव्यम्॥६॥

6. With *viṣṇoḥ kramo'si...*[1] by means of the right foot the sacrificer takes four Viṣṇu–steps (from the west) towards the east, within the altar, each next step wider (than the preceding), without bringing the left foot forward (to the right foot).

1. TS I.6.5.e-h. See TS I.7.5.4.

नाहवनीयमतिक्रामति॥७॥

7. (At that time) he does not step beyond the Āhavanīya(-fire).

अवस्थाय चतुर्थं जपति॥८॥

8. Having stood up after the third step, he mutters the fourth (formula).

विष्णुक्रमान्विष्ण्वतिक्रमानतीमोक्षानिति व्यतिषक्तानेके समामनन्ति। विनिरूढानेके॥९॥

9. According to the opinion of some (ritualists) the formulae of the Viṣṇukrama, Viṣṇvatikrama, and Atīmokṣa should be recited in an intermixed (*vyatiṣakta*) manner. According to the opinion of the other (ritualists) (these formulae should be recited) in the consecutive (*vinirūḍha*) manner.[1]

1. Thus the formulae given in the tenth Sūtra are to be used either in the order of (1) a Viṣṇukrama formula (2) a Viṣṇvatikrama formula (3) An Atīmokṣa formula or (1) all the Viṣṇukrama-formulae, (2) All the Viṣṇvatikrama-formulae. (3) All the Atīmokṣa-formulae.

अग्निना देवेन पृतना जयामीति विष्ण्वतिक्रमाः। ये देवा यज्ञहन इत्यतीमोक्षाः॥१०॥

10. (The formulae beginning with) *agninā devena pṛtanā jayāmi*[1] (are called) Viṣṇvatikrama(-formulae). The formulae beginning with *ye devā yajñahanaḥ*[2] are called Atīmokṣa-formulae.

1. TS III.5.3.a-c.
2. TS III.5.4.a-t.

अगन्म सुवः सुवरगन्मेत्यादित्यमुपतिष्ठते॥११॥

11. With *aganma suvaḥ svaraganma...*[1] the sacrificer stands praising Āditya (sun).

1. TS I.6.6.a-e.

IV.15

उद्यन्नद्य मित्रमहः सपत्नान्मे अनीनशः। दिवैनान्विद्युता जहि निम्रोचन्नधरान्कृधि॥ उद्यन्नद्य वि नो भज पिता पुत्रेभ्यो यथा। दीर्घायुत्वस्य हेशिषे तस्य नो देहि सूर्य॥ उद्यन्नद्य मित्रमह आरोहन्नुत्तरां दिवम्। हृद्रोगं मम सूर्य हरिमाणं च नाशय॥ शुकेषु मे हरिमाणं रोपणाकासु दध्मसि। अथो हारिद्रवेषु मे हरिमाणं निदध्मसि॥ उदगादयमादित्यो विश्वेन सहसा सह। द्विषन्तं मम

रन्धयन्मो अहं द्विषतो रधम्। यो नः शपादशपतो यश्च न शपतः शपात्। उषाश्च तस्मै निम्रुक् च सर्वं पापं समूहतामिति च॥१॥

1. And with *udyannadya mitramahaḥ*...[1] (the sacrificer stands praising) (Āditya) (sun).

1. TB III.7.6.22-23.

ऐन्द्रीमावृतमन्वावर्त इति प्रदक्षिणमावर्तते॥२॥

2. With *aindrīmāvṛtamanvāvarte*...[1] he turns by the right.

1. TS I.6.6.f.

यद्यभिचरेदिदमहममुष्यामुष्यायणस्य प्राणं निवेष्टयामीति दक्षिणस्य पदः पार्ष्ण्या निमृद्नीयात्॥३॥

3. If he is practising black magic, he should press (the ground) by means of the heel of his right foot, with *idamahamamuṣya*...[1]

1. Cf. MS I.4.7.

पुण्या भवन्तु या लक्ष्मीः पराभवन्तु याः पापीरित्युक्त्वा समहं प्रजया सं मया प्रजेति पुनरुपावर्तते॥४॥

4. Having uttered *puṇyā bhavantu yā lakṣmīīḥ*...[1] he turns (to the Āhavanīya) back (by the left) with *samahaṁ prajayā saṁ mayā*...[2]

1. Cp. AV VIII.115.4.
2. TS I.6.6.g-h.

समिद्धो अग्ने मे दीदिहि समेद्धा ते अग्ने दीद्यासमित्याहवनीयमुपसमिन्द्धे। वसुमान्यज्ञो वसीयान्भूयासमित्युपतिष्ठते॥५॥

5. With *samiddho agne me dīdihi*...[1] he adds fuel to the Āhavanīya (fire); with *vasumān yajño vasīyān bhūyāsam*...[2] he stands near the Āhavanīya praising it.

1. TS I.6.6.1.
2. TS I.6.6.k.

IV.16

यो नः सपत्नो यो ऽरणो मर्तोऽभिदासति देवाः। इध्मस्येव प्रक्षायतो मा तस्योच्छेषि किंचनेति च॥१॥

1. And with *yo naḥ sapatnaḥ*...[1] (he stands near the Āhavanīya praising it).

1. TB III.7.6.23.

अग्न आयूंषि पवस इत्याग्निपावमानीभ्यां गार्हपत्यमुपतिष्ठते। अग्ने गृहपत इति च॥२॥

2. With the two verses addressed to Agni Pavamāna[1] beginning with *agna āyūṁṣi pavase*[2] and with *agne gṛhapate...*[3] he stands near the Gārhapatya praising it.

1. *Āgnīpāvamānībhyām*: for this expression, see TS I.7.6.4.
2. TS I.6.6.1.m.
3. TS I.6.6.n.

पुत्रस्य नाम गृह्णाति तामाशिषमाशासे तन्तव इत्यजातस्य अमुष्मा इति जातस्य॥३॥

3. He (indirectly) utters the name of the unborn son when he utters the words *tāmāśiṣamāśāse tantave* (and) with (the word) *amuṣmai* (so-and-so) (he directly utters the name) of the born son (in the second verse)[1].

1. Cf. TS I.7.6.5.

ज्योतिषे तन्तवे त्वासावनु मा तन्वच्छिन्नो दैव्यस्तन्तुर्मा मनुष्यश्छेदि दिव्याद्धाम्नो मा च्छित्सि मा मानुषादिति प्रियस्य पुत्रस्य नाम गृह्णाति॥४॥

4. (In the formula to be uttered immediately afterwards beginning with) *jyotiṣe tantave tvā...*[1] he utters the name of his dear son.

1. MS I.4.2.

अग्ने वह्ने स्वदितं नस्तनये पितुं पच। शं तोकाय तनुवे स्योन इति दक्षिणाग्निम्॥५॥

5. With *agne vahne svaditaṁ nastanaye...* he stands near the Dakṣiṇāgni praising it.

ज्योतिषे तन्तवे त्वेत्यन्तर्वेद्युपविशति। पूर्ववन्नामग्रहणम्॥६॥

6. With *jyotiṣe tantave tvā...*he sits within the altar. He utters the name as (described) earlier.[1]

1. See Sūtra 4.

ज्योतिरसि तन्तव इत्युपविश्य जपति॥७॥

7. Having sat down (on his place) he mutters *jyotirasi tantave...*

1. To the south of the Āhavanīya.

वेदमुपस्थ आधायान्तर्वेद्यासीनो ऽतीमोक्षाञ्जपति॥८॥

8. Having placed the grass-brush (Veda) on the lap sitting within the altar he mutters the Atīmokṣa-formulae.[1]

1. See IV.14.10.

अत्र वेदस्तरणं यजमानभागस्य च प्राशनमेके समामनन्ति॥९॥

9. In the opinion of some (ritualists) the act of spreading of the grass-brush (Veda)[1] and the act of eating of the portion of the sacrificer[2] should (take place) at this stage.

1. See III.10.5.
2. See III.3.9.

कस्त्वा युनक्ति स त्वा विमुञ्चत्विति यज्ञं विमुञ्चति॥१०॥

10. With *kastvā yunakti sa tvā vimuñcatu*[1] he "unyokes" the sacrifice.[2]

1. TS I.6.6.0.
2. This indicates the completion of the sacrifice.

अग्ने व्रतपते व्रतमचारिषमिति व्रतं विसृजते॥११॥

11. With *agne vratapate vratamacāriṣam...*[1] he releases the vow.

1. TS I.6.6.p. See IV.3.1ff.

यज्ञो बभूवेति यज्ञस्य पुनरालम्भं जपति॥१२॥

12. He utters the formula (called) "re-undertaking of the sacrifice"[1] beginning with *yajño babhūva*[2]

1. See TS I.7.6.7.
2. TS I.6.6.q.

गोमानिति प्राङुदेत्य गोमतीं जपति॥१३॥

13. Having gone to the east, he mutters a verse containing the word *go* beginning with *gomān.*[1]

1. TS I.6.6.r.

अत्र वा यजमानभागं प्राश्नीयात्॥१४॥

14. Optionally he may eat the "sacrificer's portion" at this stage.[1]

1. See IV.16.9. See also III.3.9.

यज्ञं शं च म उप च म आयुश्च मे बलं च मे यज्ञ शिवो मे संतिष्ठस्व यज्ञ स्विष्टो मे संतिष्ठस्व यज्ञारिष्टो मे संतिष्ठस्वेति दर्शपूर्णमासाभ्यां सोमेन पशुना वेष्ट्वा जपति॥१५॥

15. After having performed the New and Full-moon-sacrifices or a Soma-sacrifice or an animal sacrifice, he mutters *yajña śaṁ ca me....*

वृष्टिरसि वृश्च पाप्मानमृतात्सत्यमुपागामितीष्ट्वाप उपस्पृशति। तदिदं सर्वयज्ञेषूपस्पर्शनं भवति॥१६॥

16. After having performed (any sacrifice) he touches water with *vṛṣṭirasi vṛśca me pāpmānam...*[1] This act of touching (water) takes place in all the sacrifices.

1. TB III.10.9.2.

ब्राह्मणांस्तर्पयितवा इति संप्रेष्यति॥१७॥

17. He orders "to satiate the Brāhmins".

प्रवसन्काले विहारमभिमुखो याजमानं जपति॥१८॥

18. (When he is) staying away[1] (from his house), facing (the direction of his) place of sacrificial performance, he mutters the formulae to be recited by the sacrificer (at the time of the New or Full-moon-sacrifices).

1. At the time of new or full-moon-sacrifice.

प्राचो विष्णुक्रमान्क्रामति॥१९॥

19. He takes the Viṣṇu-steps (from the west) to the east.[1]

1. and not to the direction of his place of sacrifice.

प्राङुदेत्य गोमतीं जपति जपति॥२०॥

20. Having gone to the east, (then facing the direction of his sacrificial place) he mutters the verse containing the word *go.*[1]

1. See IV.16.13.

(AGNYĀDHEYA) ESTABLISHMENT OF THE FIRES

V.1

अग्न्याधेयं व्याख्यास्यामः॥१॥

1. We shall explain Agnyādheya (establishment of the fires).

यो अश्वत्थः शमीगर्भ आरुरोह त्वे सचा। तं ते हरामि ब्रह्मणा यज्ञियैः केतुभिः सहेति शमीगर्भस्याश्वत्थस्यारणी आहरति॥२॥

2. With *yo aśvatthaḥ*...[1] the performer brings churning sticks out of the Aśvattha-tree grown on a Śamī-tree.[2]

1. TB I.2.1.8-9
2. Cp. ŚB XI.5.1.13.

अप्यशमीगर्भस्येति वाजसनेयकम्॥३॥

3. "Even out of the (Aśvattha-tree) not grown on a Śamī-tree" —this is the vew of the Vājasaneyins.[1]

1. The ŚB does not contain this view. See, however, Kātyāśs IV.7.23.

अश्वत्थाद्धव्यवाहाद्धि जातामग्नेस्तनूं यज्ञियां संभरामि। शान्तयोनिं शमीगर्भमग्नये प्रजनयितवे। आयुर्मयि धेह्यायुर्यजमान इत्यरणी अभिमन्त्र्य सप्त पार्थिवान्संभारानाहरति। एवं वानस्पत्यान्। पञ्चपञ्च वा॥४॥

4. With *aśvatthāddhavyavāhād*...[1] and with *āyur mayi dhehi*... having addressed the churning sticks, (the Adhvaryu) brings seven materials derived from earth[2]; similarly (he brings) the materials derived form the tree; or five from each.[3]

1. TB I.2.1-8
2. See V. 1.7-8.2.
3. Cf. KS VIII.2.

भूयसो वा पार्थिवान्॥५॥

5. Or (he may bring) more materials derived from earth.

न संभारान्संभरेदिति वाजसनेयकम्॥६॥

6. "One should not collect the materials"—this is view of the Vājasaneyins.

वैश्वानरस्य रूपं पृथिव्यां परिस्त्रसा। स्योनमाविशन्तु न इति सिकताः॥ यदिदं दिवो यददः पृथिव्याः संजज्ञाने रोदसी संभूवतुः। ऊषान्कृष्णमवतु कृष्णामूषा इहोभयोर्यज्ञियमागमिष्ठा इत्यूषान्। उतीः कुर्वाणो यत्पृथिवीमचरो गूहाकारमाखुरूपं प्रतीत्य। तत्ते न्यक्तमिह संभरन्तः शतं जीवेम शरदः सुवीरा इत्याखुकरीषम्॥ ऊर्जं पृथिव्या रसमाभरन्तः शतं जीवेम शरदः पुरूचीः।

वम्रीभिरनुवित्तं गुहासु श्रोत्रं त उर्व्यबधिरी भवाम इति वल्मीकवपाम्॥ प्रजापतिसृष्टानां प्रजानां क्षुधोऽपहत्यै सुवितं नो अस्तु। उपप्रभिन्नमिषमूर्जं प्रजाभ्यः सूदं गृहेभ्यो रसमाभरामीति सूदम्॥ यस्य रूपं बिभ्रदिमामविन्दद्गुहा प्रविष्टां सरिरस्य मध्ये। तस्येदं विहतमाभरन्तो ऽच्छम्बट्कारमस्यां विधेमेति वराहविहतम्॥७॥

7. With *vaiśvānarasya rūpaṁ*...[1] (he collects) sand; with *yadidaṁ divaḥ*... (he collects) saline soil; with *utīḥ kurvāṇaḥ* ... (he collects) the earth dug out by a rat, with *ūrjaṁ pṛthivyāḥ rasamābharantaḥ*... (he collects) the fossilized ant-hill; with *prajāpatisṛṣṭānām*... (he collects) mud from a pond, with *yasya rūpaṁ bibhrad*... (he collects) earth dug up by a hog.

1. For the formulae in this Sūtra see TB I.2.1.1-3.

V. 2

याभिरदृंहज्जगतः प्रतिष्ठामुर्वीमिमां विश्वजनस्य भर्त्रीम्। ता नः शिवाः शर्कराः सन्तु सर्वा इति शर्कराः॥ अग्ने रेतश्चन्द्रं हिरण्यमद्भ्यः संभूतममृतं प्रजासु। तत्संभरन्नुत्तरतो निधायातिप्रयच्छन्दुरितिं तरेयमिति हिरण्यम्॥१॥

1. With *yābhiradṛṁhat*...[1] (the Adhvaryu) collects gravels; with *agne retaścandraṁ hiraṇyam*....(he collects) gold.

1. For the formulae in this Sūtra see TB I.2.1.4f.

इति पार्थिवाः॥२॥

2. These are the materials derived from the earth.

यदि पञ्चौदुम्बराणि लोहशकलानि पञ्चमो भवति॥३॥

3. If (only) five[1] (of them are to be collected) then five copper rods forms the fifth item.

1. See V.1.4.

अश्वो रूपं कृत्वा यदश्वत्थे ऽतिष्ठः संवत्सरं देवेभ्यो निलाय। तत्ते न्यक्तमिह संभरन्तः शतं जीवेम शरदः सुवीरा इत्यश्वत्थम्॥ ऊर्जः पृथिव्या अध्युत्थितोऽसि वनस्पते शतवल्शो विरोह। त्वया वयमिषमूर्जं मदन्तो रायस्पोषेण समिषा मदेमेत्युदुम्बरम्॥ गायत्रिया ह्रियमाणस्य यत्ते पर्णमपतत्तृतीयस्यै दिवोऽधि। सोऽयं पर्णः सोमपर्णाद्धि जातस्ततो वदतां यदुपाशृणोः सुश्रवा वै श्रुतो ऽसि। ततो मामाविशतु ब्रह्मवर्चसं तत्संभरंस्तदवरुन्धीय साक्षादित्येताभ्यां पर्णम्॥ यया

ते सृष्टस्याग्नेर्हेतिमशमयत्प्रजापतिः। तामिमामप्रदाहाय शमीं शान्त्यै हराम्यहमिति शमीम्॥ यत्ते सृष्टस्य यतो विकङ्कतं भा आर्च्छज्जातवेदः। तया भासा संमित उरुं नो लोकमनुप्रभाहीति विकङ्कतम्॥ यत्ते तान्तस्य हृदयमाच्छिन्दज्जातवेदो मरुतो अद्भिस्तमयित्वा। एतत्ते तदशनेः संभरामि सात्मा अग्ने सहृदयो भवेहेत्यशनिहतस्य वृक्षस्य॥ यत्पर्यपश्यत्सरिरस्य मध्य उर्वीमपश्यज्जगतः प्रतिष्ठाम्। तत्पुष्करस्यायतनाद्धि जातं पर्णं पृथिव्याः प्रथनं हरामीति पुष्करपर्णम्॥ इति वानस्पत्याः॥४॥

4. With *aśvo rūpaṁ kṛtvā...* (he collects the wood of) Aśvattha (ficus religiosa-tree); with *ūrjaḥ pṛthivyāḥ...*[1] (he collects the wood of) Udumbara (ficus glomerata-tree); with these two verses beginning with *gāyatriyā hriyamāṇasya*[2] and *devānāṁ brahmavādaṁ vadatām.*[3] (he collects the wood of) Parṇa (butea frondosa-tree); with *yayā te sṛṣṭasya...*[4] (he collects the wood of) Śamī (prosopis spicigera-tree); with *yat te sṛṣṭasya...*[4] (he collects the wood) of a tree struck by lightning; with *yat paryapaśyat sarirasya madhye...*[6] (he collects) a lotus-leaf,—these (are the materials) of tree (type).

1-5. For all these verses see TB I.2.1.5-7.
6. TB I.2.1.4.

V.3

यं त्वा समभरं जातवेदो यथा शरीरं भूतेषु न्यक्तम्। स संभृतः सीद शिवः प्रजाभ्य उरुं नो लोकमनुनेषि विद्वानिति संभृत्य निदधाति॥१॥

1. After having collected all the materials, the Adhvaryu keeps them in a safe place with *yaṁ tvā samabharam...*[1]

[1] TB I.2.1.9.

अथ नक्षत्राणि॥२॥

2. Now the Nakṣatras (constellations) under which fires are to be established.

कृत्तिकासु ब्राह्मण आदधीत मुख्यो ब्रह्मवर्चसी भवति॥३॥

3. A Brāhmaṇa (performer) should establish (fires) under Kṛttikā (constellation); he becomes the chief (among his relatives) and possessor of Brahman-splendor.

गृहांस्तस्याग्निर्दाहुको भवति॥४॥

4. Agni(-fire) (however), is likely to burn his house.

रोहिण्यामाधाय सर्वान्रोहान्रोहति॥५॥

5. Having established (fires) under Rohiṇī constellation, he ascends on all the heights.

मृगशीर्षे ब्रह्मवर्चसकामो यज्ञकामो वा॥६॥

6. (The performer) desirous to obtain Brahman-splendor or desirous (to be able to perform) sacrifices should establish fires under Mṛgaśīrṣa.

यः पुरा भद्रः सन्पापीयान्स्यात्पुनर्वस्वोः॥७॥

7. (The performer) who being auspicious (rich) earlier will be poor, (should establish fires) under Punvarvasū.

पूर्वयोः फल्गुन्योर्यः कामयेत दानकामा मे प्रजा स्युरिति॥८॥

8. (The performer) who may desire, "May my children be desirous to give", (should establish fires) under Pūrve Phalgunī.[1]

1. Cf. TB I.1.2.4.

उत्तरयोर्यः कामयेत भग्यन्नादः स्यामिति॥९॥

9. (The performer) who may desire, "May I be lucky, eater of food", (should establish fires) under Uttare Phalgunī."

एतदेवैके विपरीतम्॥१०॥

10. According to some (ritualists) the same[1] should be understood reversely.

1. Mentioned in Sūtras 8 and 9.

अथापरम्। पूर्वयोराधाय पापीयान्भवत्युत्तरयोर्वसीयान्॥११॥

11. Now (there is) another (view): having established fires on the Pūrve Phalgunī one becomes poor; having established fires on Uttare (Phalgunī) one becomes rich.

हस्ते यः कामयेत प्र मे दीयेतेति॥१२॥

12. (A performer) who desires, "May (a gift) be given to me (by the people)" (should establish) fires under Hasta.[1]

1. Cf. ŚB II.1.2.12.

चित्रायां राजन्यो भ्रातृव्यवान्वा॥१३॥

13. A Kṣatriya or one who has enemies should establish fires under Citrā[1].

1. Cf. TB I.1.2.4-6; cp. MS I.6.9; KS VIII.1; ŚB II.1.2.13ff.

विशाखयोः प्रजाकामोऽनुराधेष्वृद्धिकामः श्रवणे पुष्टिकाम उत्तरेषु प्रोष्ठपदेषु प्रतिष्ठाकामः॥१४॥

14. (A performer) desirous of progeny (should establish fires) under Viśākhās, ...desirous of growth under Anurādhās... desirous of prosperity... under Śravaṇa....; desirous of firm establishment under Uttara Proṣṭhapadas.

सर्वाणि नित्यवदेके समामनन्ति॥१५॥

15. According to some (ritualists) all (these constellations) are as good as obligatory.[1]

1. Thus according to these ritualists there is no connection between a particular constellation and a particular desire. One may establish fire whenever one desires to establish them.

फल्गुनीपूर्णमास आदधीतेत्युक्त्वाह यत्फल्गुनीपूर्णमास आदध्यात्संवत्सरस्यैनमासन्दध्याद्व्यहे पुरैकाहे वा॥१६॥

16. Having said, "One should establish fires on the full moon day of Phālguna(-month)", (a Brāhmaṇa-text) says, "if one establishes (fires) on the full-moon day of Phālguna(-month), one should put him (performer) in the mouth of year; (therefore one should establish fires) two days or one day before (the full moon day of Phālguna month).

1. MS I.6.8.

अमावास्यायां पौर्णमास्यां वाधेयः॥१७॥

17. One may establish (fires) either on New-moon-day or on Full-moon-day.

1. Cf. MS I.6.9; KS VIII.1.1

वसन्तो ब्राह्मणस्य ग्रीष्मो राजन्यस्य हेमन्तो वा शरद्वैश्यस्य वर्षा रथकारस्य॥१८॥

18. Spring (is the season) of a Brāhmin; summer... of a

Kṣatriya; or winter; autumn of a Vaiśya and rainy season of a chariot-maker. Therefore these seasons are prescribed to be the seasons for establishment of fires.

ये त्रयाणां वर्णानामेतत्कर्म कुर्युस्तेषामेष कालः॥१९॥

19. Those who, out of the three castes, do this work (of chariot-making) for them only this time. viz. rainy season is valid.

शिशिरः सार्ववर्णिकः॥२०॥

20. Cold season (Śiśira) is valid for all the castes.[1]

1. Cf. KS VIII.1.

सोमेन यक्ष्यमाणो नर्तुं सूर्क्षेन्न नक्षत्रम्॥२१॥

21. A performer who is going to perform a Soma-sacrifice may not heed either the season or constellation.[1]

1. Cp.KS VIII.1.

उदवसाय शालीन आदधीतानुदवसाय यायावरः॥२२॥

22. A performer staying in the house[1] should establish fires after having gone out of the house, a wanderer[2] should establish fires without going away.

1. i.e. a person who generally stays in his house and regularly performs the Gṛhya rituals in his house.
2. He who may perform rituals for others as a priest and therefore likely to be wandering. For both these types and some other types of Brahmins see Vaikhānasa-Dharma-Śāstra I.5.

एकाहं वा प्रयायात्॥२३॥

23. Or even a wanderer should go out of his house for one day before he establishes fires.

V.4

उद्धन्यमानमस्या अमेध्यमप पाप्मानं यजमानस्य हन्तु। शिवा नः सन्तु प्रदिशश्चतस्रः शं नो माता पृथिवी तोकसातेति प्राचीनप्रवणं देवयजनमुद्धत्य शं नो देवीरभिष्टय आपो भवन्तु पीतये। शंयोरभिस्रवन्तु न इत्यद्भिरवोक्ष्य तस्मिन्नुदीचीनवंशं शरणं करोति॥१॥

1. With *uddhanyamānamasyāḥ*...[1] having dug the sacrifi-

cial place a little, sloping towards the east, with *śaṁ no devīrabhiṣṭaye*...[2] having sprinkled water (on it) with his palm turned downwards, the Adhvaryu prepares a (fire) hall with the roof having bamboos pointing to the north, on it (sacrificial place).

1. TB I.2.1.1.
2. TB I.2.1.1.

तस्याग्रेण मध्यमं वंशं गार्हपत्यायतनं भवति॥२॥

2. To the front of the middle bamboo of it, there is the place of the Gārhapatya.[1]

1. Cf. MS I.6.13.

तस्मात्प्राचीनमष्टासु प्रक्रमेषु ब्राह्मणस्याहवनीयायतनम्। एकादशसु राजन्यस्य। द्वादशसु वैश्यस्य॥३॥

3. To the east of it at eight steps, there should be the place of the Āhavanīya of a Brāhmaṇa (-performer); at eleven... of a Kṣatriya (performer); at twelve... of a Vaiśya (performer).

चतुर्विंशत्यामपरिमिते यावता वा चक्षुषा मन्यते तस्मान्नातिदूरमाधेय इति सर्वेषामविशेषेण श्रूयते॥४॥

4. In the case of all the castes, without any difference the Āhavanīya fire should be established at twentyfour steps[1] or at an unmeasured distance[2] or as much he may consider with his eyes[3] (the distance to be proper) from it, not at a far distance—thus is heard in a sacred text.

1. Cf. MS I.6.10.
2. Cf. MS I.6.10; KS VIII.3.
3. Cf. TB I.1.4.1; KS VIII.3.

दक्षिणतः पुरस्ताद्वितृतीयदेशे गार्हपत्यस्य नेदीयसि दक्षिणाग्नेरायतनम्॥५॥

5. To the south-east, at the one third (of the distance between the Āhavanīya and the Gārhapatya), near the Gārhapatya, (there should be) the place of Dakṣiṇa (-fire.).

अन्यदाहवनीयागारमन्यद्गार्हपत्यस्य॥६॥

6. The chamber of the Āhavanīya is different, (the chamber) of the Gārhapatya (also should be) different.

अग्रेणावहनीयं सभायां सभ्यः ॥७॥

7. To the east of the Āhavanīya (there should be) the Sabhya (fire) in the gambling-hall.

तं पूर्वेणावसथ आवसथ्यः ॥८॥

8. To the east of it (Sabhya) in the Guest-room, there should be the Āvasathya (fire).

केशश्मश्रु वपते नखानि निकृन्तते स्नाति। एवं पत्नी केशवर्जम्॥९॥

9. (The sacrificer) gets his hair and beard shaved; nails cut; he takes bath; the wife does the same except (the shaving) of hair.

क्षौमे वसानौ जायापती अग्निमादधीयाताम्॥१०॥ ते दक्षिणाकालेऽध्वर्यवे दत्तः॥११॥

10-11. Wearing silk garments the husband and the wife should establish fires; at the time of giving gifts they give those (silk-garments) to the Adhvaryu.[1]

1. For these Sūtras cf. MS I.6.4.

अपराह्ने ऽधिवृक्षसूर्ये वौपासनाग्निमाहृत्यापरेण गार्हपत्यायतनं ब्राह्मौदनिकमादधाति॥१२।

12. In the afternoon, or when the sun is exactly at the top of trees, having brought the fire from the Aupāsana, (the Adhvaryu) establishes the fire for cooking rice-pap for Brahmins, to the west of the Gārhapatya (fire).

औपासनं वा सर्वम्॥१३॥

13. Or rather he brings the entire Aupāsana (fire).

निर्मथ्य वा॥१४॥

14. Or rather (he places the Brahmaudanika-fire) having produced it by means of churning.

यदि सर्वमौपासनमाहरेदपूपं यवमयं व्रीहिमयं चौदुम्बरपर्णाभ्यां संगृह्यायतन उपास्येद्यवमयं पश्चाद्व्रीहिमयं पुरस्तात्तस्मिन्नादध्यात्॥१५॥

15. In case he brings the entire Aupāsna-fire, having taken

(separately) a cake of rice-flour, and a cake of barley-flour by means of leaves of Udumbara, he should throw the cake of barley to the west and that of rice to the east on the place (where the Gārhapatya-fire is going to be established) and then keep (the Aupāsana-fire on that place).

सर्वमप्यौपासनमाहरन्नापूपावुपास्येदित्यपरम्॥१६॥

16. There is another view that even if he is going to bring the entire Aupāsana-fire, he should not throw the two cakes on the place of the Gārhapatya.[1]

1. For Sūtras 15 and 16 cf. MS I.6.4.

V.5

अपरेण ब्राह्मौदनिकं लोहिते चर्मण्यानडुहे प्राचीनग्रीव उत्तरलोम्नि पाजके वा निशायां ब्रह्मौदनं चतुःशरावं निर्वपति॥१॥

1. At night, to the west of the Brahmaudanika(-fire), on the red bull's hide (spread) with its neck to the east and with its hairy side upwards, or in a basket made of bamboo, (the Adhvaryu) pours out four panfuls of rice-grains for the sake of rice-pap to be prepared for the Brāhmins.

1. Cf. MS I.6.11; TB I.1.9; KS VII.1.5.

देवस्य त्वेत्यनुद्रुत्य प्राणाय जुष्टं निर्वपामीति प्रथममपानायेति द्वितीयं व्यानायेति तृतीयं ब्रह्मणे जुष्टमिति चतुर्थम्॥२॥

2. Having recited *devasya tvā*... he pours first measure with *brahmaṇe prāṇāya juṣṭaṁ nirvapāmi*,... the second with *apānāya*...; then third with *vyānāya*...; the fourth with *brahmaṇe juṣṭam*.

तूष्णीं वा सर्वाणि॥३॥

3. Or (he pours out all the measures) silently (without any formula).

चतुर्षूदपात्रेषु पचति॥४॥

4. He cooks (the rice-pap) in four potfuls of water.

न प्रक्षालयति न प्रस्रावयति॥५॥

5. He does not wash (the rice-grains), nor does he cause water to flow over them.

क्षीरे भवतीत्येके॥६॥

6. According to some (ritualists), the rice-pap is (cooked) in milk.

जीवतण्डुलमिव श्रपयतीति विज्ञायते॥७॥

7. It is known from (a Brāhmaṇa-text)[1] "He cooks (the pap in which) the rice-grains (remain) distinct (from one another)".

1. MS I.6.12.

दर्व्या ब्रह्मौदनादुद्धृत्य प्र वेधसे कवये मेध्याय वचो वन्दारु वृषभाय। यतो भयमभयं तन्नो अस्त्वव देवान्यजेहेड्यानिति जुहोत्यभि वा मन्त्रयते॥८॥

8. Having taken out (some rice-pap) by means of a ladle, with *pra vedhase kavaye...*[1] he offers (that rice pap in the Brahmaudanika-fire) or addresses it.

1. TB I.2.1.9.

चतुर्धा ब्रह्मौदनं व्युद्धृत्य प्रभूतेन सर्पिषोपसिच्य कर्षन्ननुच्छिन्दंश्चतुर्भ्य आर्षेयेभ्य ऋत्विग्भ्य उपोहति॥९॥

9. Having taken out the rice-pap in four (separate dishes) having poured ample ghee on it, (the sacrificer) pushes (those dishes) in a dragging manner, withut leaving his hold (until the priests take them) towards the four priests belonging to (the family of one of the seven) sages.

अपात्ताः प्रथमे पिण्डा भवन्त्यप्रतिहताः पाणयः। अथ ब्रह्मौदनशेषं संकृष्य तस्मिन्नाज्यशेषमानीय तस्मिंश्चित्रियस्याश्वत्थस्य तिस्रः समिध आर्द्राः सपलाशाः प्रादेशमात्र्यः स्तिभिगवत्यो विवर्तयति॥१०॥

10. The first balls (morsels) are taken (by the priests) and they have not put their hands in their (dishes),[1] then, (at that stage) having scratched together the remaining rice-pap of

Brahmins, having poured the remaining ghee in it, (the Adhvaryu) stirs[2] three fire-sticks which are wet, and accompanied by leaves, which are a span in length, which are accompanied by fruits and which belong to an Aśvattha-tree which serves as a characteristic mark[3], in it (the ghee).

1. See V.7.2.
2. See MS I.6.12.
3. Of a village etc.

V.6

चित्रियादश्वत्थात्संभृता बृहत्यः शरीरमभिसंस्कृता स्थ। प्रजापतिना यज्ञमुखेन संमितास्तिस्रस्त्रिवृद्भिर्मिथुनाः प्रजात्या इति॥१॥

1. (The Adhvaryu stirs the three fire-sticks)[1] with *citriyādaśvatthāt sambhṛtāḥ...*

1. See V. 5.10.

अथादधाति घृतवतीभिराग्नेयाभिर्गायत्रीभिर्ब्राह्मणस्य त्रिष्टुभ्भी राजन्यस्य जगतीभिर्वैश्यस्य॥२॥

2. Then he puts (those three fire-sticks in the Brāhmanudanika-fire) with verses containing the word *ghṛta* (ghee) and addressed to Agni—in Gāyatrī-metre for a Brāhmaṇa, in Triṣṭ-ubh-metre for a Kṣatriya, in Jagatī-metre for a Vaiśya.[1]

1. Cf. TB. I.2.9.5-6. For the verses see the next Sūtra.

समिधाग्निं दुवस्यतेत्येषा॥ उप त्वाग्ने हविष्मतीर्घृताचीर्यन्तु हर्यत। जुषस्व समिधो मम। तं त्वा समिद्भिरङ्गिरो घृतेन वर्धयामसि। बृहच्छोचा यविष्ठ्येति ब्राह्मणस्य॥ समिध्यमानः प्रथमो नु घर्मः समक्तुभिरज्यते विश्ववारः। शोचिष्केशो घृतनिर्णिक् पावकः सुयज्ञो अग्निर्यजथाय देवान्॥ घृतप्रतीको घृतयोनिरग्निर्घृतैः समिद्धो घृतमस्यान्नम्। घृतप्रुषस्त्वा सरितो वहन्ति घृतं पिबन्सुयजा यक्षि देवान्॥ आयुर्दा अग्न इति राजन्यस्य॥ त्वामग्ने समिधानं यविष्ठ देवा दूतं चक्रिरे हव्यवाहम्। उरुज्रयसं घृतयोनिमाहुतं त्वेषं चक्षुर्दधिरे चोदयन्वति॥ त्वामग्ने प्रदिव आहुतं घृतेन सुम्नायवः सुषमिधा समीधिरे। स वावृधान ओषधीभिरुक्षित उरु ज्रयांसि पार्थिवा वितिष्ठसे॥ घृतप्रतीकं व

ऋतस्य धूर्षदमग्निं मित्रं न समिधान ऋञ्जते। इन्धानो अक्रो विदथेषु दीद्यच्छुक्रवर्णामुदु नो यंसते धियमिति वैश्यस्य॥३॥

3. For a Brāhmaṇa *samidhāgniṁ duvasyata*... this is one verse; *upa tvāgne*..., *juṣasva samidho mama*..., and *taṁ tvā samidbhiraṅgirah* these are the other verses to be used; For a Kṣatriya *samidhyamānaḥ prathamaḥ*...; *ghṛtapatīko ghṛtayoniḥ*... and *āyurdā agne*... these are the verses to be used; For a Vaiśya *tvamagne samidhānam*...; *tvāmagne pradiva āhutam*...; and *ghṛtapratīkaṁ va ṛtasya*... these are the verses to be used.[1]

1. For all these verses see TB I.2.1.9-13. For the first see also TS IV.2.3.d; for the sixth see also TS I.3.14.m.

V.7

समित्सु तिस्रो वत्सतरीर्ददाति॥१॥

1. At the time (of the offerings of) fire-sticks (the sacrificer) should give three heifers to the Adhvaryu as gifts.

प्राश्नन्ति ब्राह्मणा ओदनम्॥२॥

2. The Brāhmaṇas eat the rice-pap.[1]

1. Of which earlier they had taken only three morsels. See V.5.10.

प्राशितवद्भ्यः समानं वरं ददाति॥३॥

3. After they have eaten, the sacrificer gives a chosen (gift)—the same (type of gift) to (each one of) them.

यस्मिन्नक्षत्रे ऽग्निमाधास्यन्स्यात्तस्मिन्संवत्सरे पुरस्तादेताः समिध आदध्याद्द्वादशाहे द्व्यहे त्र्यह एकाहे वा॥४॥

4. On the constellation under which he is going to establish fires, one year or twelve days or two days or three days or one day before that, the sacrificer should offer these fuel-sticks.[1]

1. Cp. TB I.1.9.7.

आधेयास्त्वेवाग्निमादधानेन॥५॥

5. One who is establishing the fires by him (these fuel-sticks) should be invariably put (in the Brāhmaudanika-fire).

अथ व्रतं चरति न मांसमश्नाति न स्त्रियमुपैति नास्याग्निं गृहाद्धरन्ति नान्यत आहरन्ति॥६॥

6. Then the performer observes the (following) vow. He does not eat flesh, does not approach a woman[1]; others should not carry out fire from his house; they also do not bring (fire to his house) from elsewhere.[2]

1. Cf. TS I.1.9.7-8.
2. Cf. MS I.6.12.

ब्राह्मौदनिकेन संवत्सरमासीत॥७॥

7. (The performer) should remain accompanied by the Brāhmaudanika-fire for one year.[1]

1. Or for a period of twelve days etc; see Sūtra 4 above.

औपासनश्चेदाहित एतस्मिन्नस्याग्निकर्माणि क्रियन्ते॥८॥

8. If the (entire)[1] Aupāsana (fire) has been kept (on the place of the Brāhmaudanika-fire) then (all) his rituals connected with fire are to be done in this (viz. Brāhmaudanika-fire).

1. See V.4.13.

न प्रयायात्॥९॥

9. (The performer) should not go away (from the fire-place).

नानुगच्छेत्॥१०॥

10. (This Brāhmaudanika) fire should not be extinguished.

यदि प्रयायायादनु वा गच्छेद्ब्रह्मौदनं पक्त्वैतयैवावृता समिध आदध्यात्॥११॥

11. If (the performer) goes away or if (the Brāhmaudanika-fire) is extinguished, having cooked rice-pap for Brāhmaṇas, (the perforemer) should put fuel-sticks in it in this same manner.

यद्येनं संवत्सरे ऽग्न्याधेयं नोपनमेद्ब्रह्मौदनं पक्त्वा समिध आधाय यदैनमुपनमेदथादधीत॥१२॥

12. If whithin a year the fire-establishment (rite) does not

incline to him[1] (the performe), having cooked rice-pap for Brāhmins, having put fuel-sticks (on the Brāhmaudanika-fire), when(ever) (the fire-establishment-rite) may incline to him, he should establish (the fires).

1. i.e. in case the performer is unable to establish fires.

तस्य याथाकामी भरणकल्पानाम्॥१३॥

13. In that case he is free regarding the procedures (vow etc.) in connection with maintaining the Brāhmaudanika-fire.

द्वादशाहं चरेदेकाहं वा॥१४॥

14. Or he should observe (those vows) for twelve days or for one day.

श्व आधास्यमानः पुनर्ब्रह्मौदनं पचति॥१५॥

15. When he is going to establish (fires) tomorrow, (to-day) again he cooks the rice-pap for the Brāhmins.[1]

1. Cf. TB I.1.9.8; without the word "again".

योऽस्याग्निमाधास्यन्स्यात्स एतां रात्रिं व्रतं चरति न मांसमश्नाति न स्त्रियमुपैति॥१६॥

16. He (the Adhvaryu) who is going to establish fires (for the performer) observes vow on this night; he does not eat flesh; does not aproach a woman.[1]

1. Cf. KS VIII.12.

प्रजा अग्ने संवासयाशाश्च पशुभिः सह। राष्ट्राण्यस्मा आधेहि यान्यासन्सवितुः सव इत्युत्तरेण गार्हपत्यायतनं कल्माषमजं बध्नाति॥१७॥

17. With *prajā agne saṁvāsayāśāśca paśubhiḥ saha*[1] (the Adhvaryu) binds a black-white he-goat[2] to the north of the place of Gārhapatya.[3]

1. TB I.2.1.3.
2. Cf. KS VIII.12.
3. i.e. to the place where Gārhapatya is going to be established.

V.8

अथ यजमानो व्रतमुपैति वाचं च यच्छत्यनृतात् सत्यमुपैमि मानुषाद्दैव्यमुपैमि दैवीं वाचं यच्छामीति॥१॥

1. Then the sacrificer enters into vow and restrains his speech with *anṛtāt satyamupaimi mānuṣād daivyam upaimi daivīṁ vācaṁ yacchāmi.*[1]

1. TB I.2.1.15.

वीणातूणवेनैनमेतां रात्रिं जागरयन्ति॥२॥

2. They remain awake on this night by means of lute and flute.

अपि वा न जागर्ति न वाचं यच्छति॥३॥

3. Or, rather, he does not remain awake, does not restrain speech.

शल्कैरेतां रात्रिमेतमग्निमिन्धान आस्ते शल्कैरग्निमिन्धान उभो लोकौ सनेमहम्। उभयोर्लोकयोर्ऋद्ध्वाति मृत्युं तराम्यहमित्येतया॥४॥

4. On this night he remains enkindling the (Brāhma-udanika) fire by means of pieces (of wood) with this (verse beginning with) *ubhau lokau sanemaham.*[1]

1. TB I.2.1.15.

तस्मिन्नुपव्युषमरणी निष्टपति जातवेदो भुवनस्य रेत इह सिञ्च तपसो यज्जनिष्यते। अग्निमश्वत्थादधि हव्यवाहं शमीगर्भाज्जनयन्यो मयोभूः॥ अयं ते योनिर्ऋत्विय इत्येताभ्याम्॥५॥

5. At the time of that dawn, (the Adhvaryu) heats the churning sticks with these (verses beginning with) *jātavedo bhuvanasya retaḥ* and *ayaṁ te yoniḥ.*[1]

1. For these verses see TB I.2.1.15-16.

अग्नी रक्षांसि सेधति शुक्रशोचिरमर्त्यः। शुचिः पावक ईड्य इत्यरणी अभिमन्त्र्य मही विश्पत्नी सदने ऋतस्यार्वाची एतं धरुणे रयीणाम्। अन्तर्वत्नी

जन्यं जातवेदसमध्वराणां जनयथः पुरोगामित्यरणी आह्रियमाणे यजमानः प्रतीक्षते॥६॥

6. With *agnī rakṣāṁsi*...[1] having addressed them, with *antarvatnī janyam*...[2] the sacrificer looks at the churning sticks while they are being brought.

1. TB II.4.1.6.
2. TB I.2.1.13.

दोह्या च ते दुग्धभृच्चोर्वरी ते ते भागधेयं प्रयच्छामीति यजमानाय प्रयच्छति॥७॥

7. With *dohyā ca te dugdhabhṛccorvarī te*...[1] (the Adhvaryu) gives the churning sticks to the sacrificer.

1. MS I.6.1.

आरोहतं दशतं शक्वरीर्ममर्तेनाग्न आयुषा वर्चसा सह। ज्योग्जीवन्त उत्तरामुत्तरां समां दर्शमहं पूर्णमासं यज्ञं यथा यजा इति प्रतिगृह्यर्त्वियवती स्थो अग्निरेतसौ गर्भं दधाथां ते वामहं ददे। तत्सत्यं यद्वीरं बिभृथो वीरं जनयिष्यथः॥ ते मत्प्रातः प्रजनिष्येथे ते मा प्रजाते प्रजनयिष्यथः। प्रजया पशुभिर्ब्रह्मवर्चसेन सुवर्गे लोक इति प्रतिगृह्याभिमन्त्रयते यजमानः॥८॥

8. With *ārohatam daśataṁ śakvarīḥ*...[1] having accepted (the churning sticks), with *ṛtviyavatī sthaḥ*...[2] (the sacrificer) addresses them after having accepted[3] them.

1-2. TB I.2.1.14-15.
3. The word *pratigṛhya* seems to be repeated unnecessarily.

V.9

मयि गृह्णाम्यग्रं अग्निं यो नो अग्निः पितर इत्युभौ जपतः। अपेत वीतेति गार्हपत्यायतनमुद्धृत्य शं नो देवीरभिष्टय इत्यद्भिरवोक्षति॥१॥

1. Both the Adhvaryu and the sacrificer mutter two verses viz. *mayi gṛhṇāmyagre*...[1] and *yo no agniḥ pitaraḥ*...[2] Having dug up the place of Gārhapatya with *apeta vīta*...[3] he sprinkles water on that place with his palm turned downwards, with *śaṁ no devīrabhiṣṭaye*...[4]

1-2. TS V.7.9.a-b.
3. TS IV.2.4.a.
4. TB I.2.1.1.

एवं दक्षिणाग्नेराहवनीयस्य सभ्यावसथ्ययोश्च॥२॥

2. In the same manner he sprinkles water on the places of Dakṣiṇa-fire, of Āhavanīya and of Sabhya and of Āvasathya.

एवमनुपूर्वाण्येवैष्वत ऊर्ध्वं कर्माणि क्रियन्ते॥३॥

3. Henceforth the rites are performed in this order.

सिकतानामर्धं द्वैधं विभज्यार्धं गार्हपत्यायतने निवपत्यर्धं दक्षिणाग्नेः। अर्धं त्रैधं विभज्य पूर्वेषु॥४॥

4. Having divided the half of the sand[1] into two parts,(the Adhvaryu) throws the half on the place of the Gārhapatya and the other half on the place of the Dakṣiṇa-fire. Having divided the second half into three parts, he throws it on the places of the eastern fires.[2]

1. See IV.1.7.
2. viz. Āhavanīya, Sabhya and Āvasathya.

एतेनैव कल्पेन सर्वान्पार्थिवान्निवपति॥५॥

5. In this same way of performance he throws all the materials connected with earth[1] on the places of fires.

1. Mentioned in V.1.7 and V.2.1.

अग्नेर्भस्मासीति सिकता निवपति। संज्ञानमित्यूषान्॥६॥

6. With *agner bhasmāsi...*[1] he throws the sand, with *saṁjñānam...*[2] he thrwos the salty earth.[3]

1. TS IV.2.4.b.
2. TS IV.2.4.c.
3. See V.1.7.

तान्निवपन्यददश्चन्द्रमसि कृष्णं तदिहास्त्विति मनसा ध्यायति॥७॥

7. While thrwoing them he mentally thinks *yadadaścandramasi...*[1]

1. TB I.1.3.3.

उदेह्यग्ने अधि मातुः पृथिव्या विश आविश महतः सधस्थात्। आखुं त्वा ये दधिरे देवयन्तो हव्यवाहं भुवनस्य गोपामित्याखुकरीषम्॥ यत्पृथिव्या

अनामृतं संबभूव त्वे सचा। तदग्निरग्नयेऽददात्तस्मिन्नाधीयतामयमिति गार्हपत्या-यतने वल्मीकवपां निवपति॥८॥

8. With *udehyagne adhi mātuḥ...*[1] he throws the earth dug by rats; with *yat pṛthivyā anāmṛtam...*[2] he throws fossilized ant-hill on the place of the Gārhapatya.

1. KS VII.12.
2. KS VII.12.

यदन्तरिक्षस्येति दक्षिणाग्नेः। यद्दिव इति पूर्वेषु॥९॥

9. With (the same formula but with) *yadantarikṣasya*[1] (on the place) of the Dakṣiṇa fire; with (the same formula but with) *yaddivaḥ*[2] on the eastern places.[3]

1-2. In the second formula mentioned in Sūtra 8 the first words are to be changed. See KS VII.12.
3. See V.9.4. note 2.

उत्समुद्रान्मधुमाँ ऊर्मिरागात्साम्राज्याय प्रतरां दधानः। अमी च ये मघवानो वयं चेषमूर्जं मधुमत्सं भरेमेति सूदम्। इयत्यग्र आसीरिति वराहविहतम् ॥१०॥

10. With *utsamudrānmadhumān ūrmiḥ...*[1] he throws mud from dried out lakes; with *iyatyagra āsīḥ....*[2] the earth dug out by a boar.

1. KS VII. 12.
2. KS VII.12.

अदो देवी प्रथमाना पृथग्यद्देवैर्न्युप्ता व्यसर्पो महित्वा। अदृंहथाः शर्कराभिस्त्रिविष्टप्यजयो लोकान्प्रदिशश्चतस्र इति शर्कराः। द्वेष्यं च मनसा ध्यायति॥११॥

11. With *ado devī prathamānā....*[1] he throws gravel and he thinks of the enemy.

1. Cp. KS VII.12.

V.10

ऋतं स्तृणामि पुरीषं पृथिव्यामृते ऽध्यग्निमादधे सत्येऽध्यग्निमादध इत्यायतनेषु संभाराननुव्यूहति॥१॥

1. With *ṛtaṁ stṛṇāmi purīṣam...* (the Adhvaryu) spreads the materials on the places of fires.

सं या वः प्रियास्तनुव इत्येषा॥ सं वः सृजामि हृदयानि संसृष्टं मनो अस्तु वः। संसृष्टः प्राणो अस्तु व इति वानस्पत्यान्संसृज्य सिकतावन्निवपतीतः प्रथमं जज्ञे अग्निरित्येतया॥२॥

2. *Saṁ yā vaḥ priyāstanuvaḥ...*[1] with this verse and with *saṁ vaḥ sṛjāmi hṛdayāni...*[2] having mixed the materials connected with trees, he throws them on the places of fires in the same manner as that of sand[3], with this verse beginning with *itaḥ prathamaṁ jajñe agniḥ.*[4]

1. TS IV.2.4.d; TB I.2.1.17.
2. TB I.2.1.17.
3. See V.9.4.
4. TS II.2.4.8.

यास्ते शिवास्तनुवो जातवेदो या अन्तरिक्षे दिवि याः पृथिव्याम्। ताभिः संभूय सगणः सजोषा हिरण्ययोनिर्वह हव्यमग्न इति गार्हपत्यायतने सौवर्णं हिरण्यशकलमुत्तरतः संभारेषूपास्यति॥३॥

3. With *yāste śivāstanuvaḥ...*[1] he throws a piece of gold on the place of Gārhapatya, to the north near the materials.

1. KS VII.13.

चन्द्रमग्निं चन्द्ररथं हरित्वचं वैश्वानरमप्सुषदं सुवर्विदम्। विगाहं तूर्णिं तविषीभिरावृतं भूर्णिं देवास इह सुश्रियं दधुरित्युपास्तमभिमन्त्रयते। द्वेष्याय रजतं प्रयच्छति॥४॥

4. With *candramagnim...* he addresses (the gold which is) thrown near the materials; he gives the silver to the enemy.

यदि द्वेष्यं नाधिगच्छेद्यां दिशं द्वेष्यः स्यात्तेन निरस्येत्॥५॥

5. If he does not get an enemy, he should throw (the silver) towards the direction in which there may be the enemy.

एवं सर्वेषूपास्य करोति॥६॥

6. In the same manner he acts after having thrown (a piece of gold) near (the materials) in all (the places of fires).

ब्राह्मौदनिकाद्भस्मापोह्य तस्मिञ्छमीगर्भादग्निं मन्थति॥७॥

7. Having taken away ash from the Brāhmaudanika fire he churns out fire on it[1] from the wood[2] grown on a śamī-tree.[3]

1. i.e. the place of the Brāhmaudanika-fire
2. i.e. the churning sticks made out of the wood of the Aśvattha tree grown on a Śamī-tree.
3. Cp. TB I.1.9.1.

उद्यत्सु रश्मिषु दशहोत्रारणी समवदधाति॥८॥

8. (At the time) when the rays (of sun) are coming up,[1] he places the two churning sticks with the Daśahotṛ(-formula).[2]

1. Cf. MS I.6.10.
2. TĀ III.1. For this Sūtra cf. TB II.2.1.6.

सहाग्नेऽग्निना जायस्व सह रय्या सह पुष्ट्या सह प्रजया सह पशुभिः ब्रह्मवर्चसेनेत्युपतिष्ठत्यश्वे ऽग्निं मन्थति॥९॥

9. While a horse is standing near, he churns out fire with *sahāgne'gninā jāyasva...*[1]

1. KS. VII.13.

श्वेतोऽश्वोक्लिन्नाक्षो भवति रोहितो वासितजानुरपि वा य एव कश्चित्साण्डः ॥१०॥

10. The horse should be white, one whose eyes are not flowing, or red with black knees or any uncastrated (horse).

मथ्यमाने शक्तेः सांकृतेः साम गायति। धूमे जाते गाथिनः कौशिकस्य। अरण्योर्निर्हितो जातवेदा इति च॥११॥

11. While the churning is being done, (the Brahman)[1] sings the melody of Śakti Sāṁkṛti;[2] after smoke is produced he sings the melody of Gāthin Kauśika[3] and (the melody based on the verse) *araṇyor nihito jātavedāḥ....*[4]

1. See V.16.6.
2. not traced.
3. Grāmageyagāna II.1.13. sung on ṚV VIII.103.1. (SV I.47).
4. Grāmageyagāna II.2.17. (Sung on ṚV III.29.2. (SV I.79).

उपावरोह जातवेद इति निर्वर्त्यमानमभिमन्त्रयते॥१२॥

12. With *upāvaroha jātavedaḥ*...[1] he addresses the fire while it is being produced.

1. TB II.5.8.9

V.11

अत्र चतुर्होतृन्यजमानं वाचयति॥१॥

1. At this stage the Adhvaryu makes the sacrificer recite the Caturhortṛ-formulae.[1]

1. TĀ III.3.

अजन्नग्निः पूर्वः पूर्वेभ्यः पवमानः शुचिः पावक ईड्य इति जातमभिमन्त्रयते॥२॥

2. With *ajannagniḥ pūrvaḥ*...[1] he (the Adhvayu) addresses (the fire after it is) produced.

1. Cp. KS VII.13.

जाते यजमानो वरं ददाति॥३॥

3. After (the fire) is produced, the sacrificer gives a boon (chosen gift) (to the Adhvaryu).

गौर्वै वरोऽतिवरो ऽन्यो धेनुर्वरोऽतिवरो ऽन्यो ऽनड्वान्वरोऽतिवरो ऽन्यः पष्ठौही वरो ऽतिवरो ऽन्यः॥४॥

4. A bull is indeed a boon; any other (animal) is a redundant boon; a milch-cow is a boon; any other (animal) is a redundant boon; an ox is a boon; any other (animal) is a redundant boon; a cow pregnant for the first time is a boon, any other (animal) is a redundant boon.

जातं यजमानो ऽभिप्राणिति प्रजापतेस्त्वा प्राणेनाभिप्राणिभि पूष्णः पोषेण मह्यं दीर्घायुत्वाय शतशारदाय शतं शरद्भ्य आयुषे वर्चसे जीवात्वै पुण्यायेति॥५॥

5. With *prajāpatestvā prāṇena*...[1] the sacrificer breathes over the fire after it has been produced.

1. TB I.2.1.19-20.

अजीजनन्नमृतं मर्त्यासो ऽस्त्रेमाणं तरणिं वीडुजम्भम्। दश स्वसारो अग्रुवः समीचीः पुमांसं जातमभिसंरभन्तामिति जातमञ्जलिनाभिगृह्य सम्राडसि विराडसि सारस्वतौ त्वोत्सौ समिन्धातामन्नादं त्वान्नपत्यायेत्युपसमिध्याथैनं प्राञ्चमुद्धृत्यासीनः सर्वेषां मन्त्राणामन्तेन रथंतरे गीयमाने यज्ञायज्ञीये च यथार्ष्या-धानेन प्रथमया व्याहृत्या द्वाभ्यां वा प्रथमाभ्यां च सर्पराज्ञीभ्यां प्रथमेन च घर्मशिरसा॥६॥

6. With *ajījanannamṛtam*...[1] having held the produced fire (in an earthen vessel) by means of his folded hands, with *samrāḍasi virāḍasi*...[2] having enkindled it, then having lifted it towards the east, remaining seated, (the Adhvaryu) should place it on the materials while Rathantara[4] and Yajñāyajñīya[5] sāmans are being sung, at the end of all the formulae, with the establishment formula according to the sage (of the sacrificer), with first sacred utterance (*vyāhṛti*),[6] or two sacred utterances[7] with the first two Sārparājñī verses[8] and with the first Gharmaśiras formula.[9]

1. TB I.2.1.19.
2. These formulae in this form occur here only.
3. Contrast V.15.5 (and V.13.8).
4. Āraṇyagāna II.1.21.
5. Grāmageyagāna I.2.25.
6. viz. *bhūḥ*.
7. *bhuḥ, bhuvaḥ* cf. TB I.1.5.2.
8. TS I.5.3.a-b.
9. TB I.1.7.1.

भृगूणां त्वा देवानां व्रतपते व्रतेनादधामीति भार्गवस्यादध्यात्। अङ्गिरसां त्वा देवानां व्रतपते व्रतेनादधामीति यो ब्राह्मण आङ्गिरसः स्यात्। आदित्यानां त्वा देवानां व्रतपते व्रतेनादधामीत्यन्यासां ब्राह्मणीनां प्रजानाम्। वरुणस्य त्वा राज्ञो व्रतपते व्रतेनादधामीति राज्ञः। मनोस्त्वा ग्रामण्यो व्रतपते व्रतेनादधामीति वैश्यस्य। ऋभूणां त्वादेवानां व्रतपते व्रतेनादधामीति रथकारस्येति यथर्ष्या-धानानि॥७॥

7. With *bhṛgūṇāṁ tvā devānāṁ vratapate vratenādadhāmi* he should place (the fire) of (a sacrificer) belonging to Bhṛgu's

family; with *aṅgirasāṁ*... he should place... who belongs to Āṅgirasa family; with *ādityānāṁ*... (he should place...) of other Brāhmaṇa-people; with *varuṇasya*... (he should place...) of a king; with *indrasya*... (he should place...) of a Kṣatriya; with *manoḥ*... (he should place...) of a Vaiśya; with *ṛbhūṇāṁ*...[1] (he should place...) of a chariot-maker—these are the (formulae for) establishment (of fire) in accordance with the sages.

1. TB I.1.4.8.

V.12

भूर्भुवः सुवरिति व्याहृत्यः। भूमिर्भूम्नेति सर्पराज्ञियः। घर्म शिरस्तदयमग्निः संप्रियः पशुभिर्भुवत्। छर्दिस्तोकाय तनयाय यच्छ॥ वातः प्राणस्तदयमग्निः संप्रियः पशुभिर्भुवत्। स्वदितं तोकाय तनयाय पितुं पच॥ अर्कश्चक्षुस्तदसौ सूर्यस्तदयमग्निः संप्रियः पशुभिर्भुवत्। यत्ते शुक्र शुक्रं वर्चः तनूः शुक्र ज्योतिरजस्रं तेन मे दीदिहि तेन त्वादधे ऽग्निनाग्ने ब्रह्मणेति घर्मशिरांसि॥१॥

1. The sacred utterances (*vyāhṛtis*) are *bhūḥ, bhuvaḥ suvaḥ*. (The verses beginning with) *bhūmir bhūmnā*[1] are the Sārparājñī-verses. The formulae beginning with *gharmaḥ śirastadayamagniḥ*[2] are the Gharmaśiras-formulae.

1. TS I.5.2.a-d.
2. TB I.1.7.1-2.

यास्ते शिवास्तनुवो जातवेदो या अन्तरिक्ष उत पार्थिवीर्याः। ताभिः संभूय सगणः सजोषा हिरणयोनिर्वह हव्यमग्ने॥ प्राणं त्वामृत आदधाम्यन्नादमन्नाद्याय गोप्तारं गुप्त्यै। दिवस्त्वा वीर्येण पृथिव्यै महिम्नान्तरिक्षस्य पोषेण पशूनां तेजसा सर्वपशुमादधे। अग्ने गृहपते ऽहे बुध्न्य परिषद्य दिवः पृथिव्याः पर्यन्तरिक्षाल्लोकं विन्द यजमानाय। पृथिव्यास्त्वा मूर्धन्सादयामि यज्ञिये लोके। यो नो अग्ने निष्ट्यो यो ऽनिष्ट्यो ऽभिदासतीदमहं तं त्वयाभिनिदधामीति संभारेषु निदधाति॥२॥

2. (Having also recited the verses beginning) with *yāste śivāstanuvo*...[1] (the Adhvaryu) places (the fire) on the materials.[2]

1. Cp. KS.
2. The sentence begun in sūtra V.11.6 ends here. There is no finite verb in V.11.6.

सुगार्हपत्यो विदहन्नरातीरुषसः श्रेयसीःश्रेयसीर्दधत्। अग्ने सपत्नाँ अपबा-धमानो रायस्पोषमिषमूर्जमस्मासु धेहीत्याधीयमानमभिमन्त्रयते यजमानो घर्मशिरांसि चैनमध्वर्युर्वाचयति॥३॥

3. With *sugārhapatyo vidahannarātiḥ*...[1] the sacrificer addresses the fire being placed. And the Adhvaryu makes him recite the Gharmaśiras (-formulae).

1. TB I.2.1.20-21.

V.13

अर्धोदिते सूर्य आहवनीयमादधाति॥१॥

1. (The Adhvaryu) places the Āhavanīya while the sun is half risen.[1]

1. Cf. TB I.1.4.2.

उदिते ब्रह्मवर्चसकामस्य॥२॥

2. (He places the Āhavanīya) after (the sun has) risen for the (sacrificer) desirous of Brahman-splendour.

गार्हपत्ये प्रणयनीयमाश्वत्थमिध्ममादीपयति सिकताश्चोपयमनीरुपकल्प-यते॥३॥

3. The Adhvaryu enkindles the fuel-stick of Aśvattha-tree which is to be carried forward (towards the Āhavanīya-place) and keeps ready (i.e. takes by means of a vessel) the sand to be used as an underlayer.[1]

1. Thus a vessel is filled with sand and on it the burning Aśvattha-stick is to be kept and then taken to the place of the Āhavanīya.

तमुद्यच्छत्योजसे बलाय त्वोद्यच्छे वृष्णे शुष्मायायुषे वर्चसे। सपत्नतूरसि वृत्रतूः॥ यस्ते देवेषु महिमा सुवर्गो यस्त आत्मा पशुषु प्रविष्टः। पुष्टिर्या ते मनुष्येषु पप्रथे तया नो अग्ने जुषमाण एहि॥ दिवः पृथिव्याः पर्यन्तरिक्षाद्वातात्पशुभ्यो अध्योषधीभ्यः। यत्रयत्र जातवेदः संबभूथ ततो नो अग्ने जुषमाण एहि॥ उदु त्वा विश्वे देवा इत्येताभिश्चतसृभिः॥४॥

4. He lifts it up with four verses beginning with *ojase balāya tvā*...; *yaste deveṣhu mahimā*...[2] *divaḥ pṛthivyāḥ*...[3] and *yatra yatra jātavedaḥ*...[4]

1-3. TB I.2.1.21-22.

4. TS IV.2.3.

उपरीवाग्निमुद्यच्छति॥५॥

5. He lifts up the fire (i.e. the burning Aśvattha-stick) a little high[1] as it were.

1. See TB I.1.5.4.

उद्यतमुपयतं धारयति॥६॥

6. He holds it raised and supported (by the sand).

अथाश्वस्य कर्णे यजमानमग्नितनूर्वाचयति या वाजिन्नग्नेः पशुषु पवमाना प्रिया तनूस्तामावह या वाजिन्नग्नेरप्सु, पावका प्रिया तनूस्तामावह या वाजिन्नग्नेः सूर्ये शुचिः प्रिया तनूस्तामावहेति। धारयत्येवाग्निम्॥७॥

7. Then he makes the sacrificer recite the (formulae called) "Bodies of Agni" beginning with *yā vājinnagneḥ*[1] in the right ear of the horse.[2] (At that time) he continues to hold the fire up.

1. Cp. KS VIII.13. and MS I.6.2.

2. For this horse see V.10.9.

अथाग्नीध्रो लौकिकमग्निमाहृत्य मथित्वा वोर्ध्वज्ञुरासीनो दक्षिणमग्निमादधाति यज्ञायज्ञीये गीयमाने यथर्ष्याधानेन द्वितीयया व्याहृत्या तिसृभिः सर्पराज्ञीभिर्द्वितीयेन च घर्मशिरसा॥ यास्ते शिवास्तनुवो जातवेदो या अन्तरिक्ष उत पार्थिवीर्याः। ताभिः संभूय सगणः सजोषा हिरण्योनिर्वह हव्यमग्ने॥ व्यानं त्वामृत आदधाम्यन्नादमन्नाद्याय गोप्तारं गुप्त्यै। दिवस्त्वा वीर्येण पृथिव्यै महिम्नान्तरिक्षस्य पोषेण पशूनां तेजसा सर्वपशुमादधे॥ अग्नेऽन्नपा मयोभुव सुशेव दिवः पृथिव्याः पर्यन्तरिक्षाल्लोकं विन्द यजमानाय। पृथिव्यास्त्वा मूर्धन्सादयामि यज्ञिये लोके। यो नो अग्ने निष्ट्यो यो ऽनिष्ट्यो ऽभिदासतीमहं तं त्वयाभिनिदधामीति संभारेषु निदधाति॥८॥

8. Either having brought the wordly (i.e. profane) fire or having churned it out, the Āgnīdhra, sitting with his knees up, places the Dakṣiṇa-fire while the Yajñāyajñiya-melody is being sung, with the formula of placing in accordance with the sage, with second sacred utterance, with three Sārparājñī-verses, with the second Gharmaśiras-verse, and with verses

and formulae beginning with *yāste śivāstanuvo jātavedaḥ* he keeps the fire on the materials (on the place of the Dakṣiṇa-fire).[2]

1. Contrast V.11.6.
2. For the melody, verses etc. see and cp. V.12.1

V.14

यो ब्राह्मणो राजन्यो वैश्यः शूद्रो वासुर इव बहुपुष्टः स्यात्तस्य गृहादाहृत्या-दध्यात्पुष्टिकामस्य॥१॥

1. Having brought from the house of a Brāhmaṇa, or a Kṣatriya, or a Vaiśya or a Śūdra who will be very prosperous like an Asura, the Āgnīdhra should place the Dakṣīṇāgni in the case of a (sacrificer) desirous of prosperity.[1]

1. For this Sūtra cf. KS VIII.12. MS I.6.10.

गृहे त्वस्य ततो नाश्नीयात्॥२॥ अम्बरीषादन्नकामस्य वृक्षाग्राज्ज्वलतो ब्रह्मवर्चसकामस्य॥३॥

2-3. Afterwards, however, the sacrificer should not eat in his house.[1] (The Āgnīdhra should bring the fire for establishing as the Dakṣiṇa-fire) from the fire-pan in the case of (a sacrificer) desirous of food; from the burning top of a tree[2] in the case of (a sacrificer) desirous of Brahman-splendor.

1. Cf. KS VIII.12.
2. Cf. KS XIX.10.

वामदेव्यमभिगायत आहवनीय उद्ध्रियमाणे॥४॥

4. (The Brahman[1]) sings the Vāmadevya-sāman[2] while the Āhavanīya-fire is being held up (by the Adhvaryu)[3].

1. See V.16.6.
2. Grāmageyagāna V.1.25.
3. The Adhvaryu is holding up the Āhavanīya fire since V.13.7. For this Sūtra cf. TB I.1.8.2.

प्राचीनमनु प्रदिशमित्येषा। विक्रमस्व महाँ असि वेदिषन्मानुषेभ्यः। त्रिषु लोकेषु जागृहि प्रजया च धनेन च॥ इमा उ मामुपतिष्ठन्तु राय आभिः प्रजाभिरिह

संवसेय। इहो इडा तिष्ठतु विश्वरूपी मध्ये वसोर्दीदिहि जातवेद इति प्राञ्चो ऽश्वप्रथमा अभिप्रव्रजन्ति॥५॥

5. With *prācīmanu pradiśam..*[1] this verse, and with a formula and a verse beginning with *vikramasva mahān asi* and *imā u mama patiṣṭhante rāye*[3] with horse in front, they[4] go towards the east.

1. TS IV.6.5.a=TB I.2.1.22.
2. Cp. TB I.2.1.23.
3. TB I.2.1.21.
4. The sacrificer and the priests.

दक्षिणतो ब्रह्मा रथं रथचक्रं वा वर्तयति यावच्चक्रं त्रिः परिवर्तते॥६॥

6. Towards the south (of the sacrificial place), the Brahman causes a chariot or wheel of chariot[1] to role as long as the wheel roles thrice.

1. Cf. TB I.1.6.8.

षट्कृत्वो द्वेष्यस्य॥७॥

7. Six times for an enemy.[1]

1. Cf. MS I.6.6.

जानुदघ्ने धारयमाणस्तृतीयमध्वनो ऽग्निं हरति नाभिदघ्ने तृतीयमास्यदघ्ने तृतीयम्। न कर्णदघ्नमत्युद्गृह्णाति॥८॥

8. Holding at the level of his knees, (the Adhvaryu) carries the fire for one third of the path;[1] ... at the level of his navel (another) one third; ....at the level of his mouth (the last) one third (...); he does not hold more than the level of ears.[2]

1. From the Gārhapatya to the place of Āhavanīya.
2. Cf. TB I.1.5.7.

यद्युद्गृह्य निगृह्णीयान्मुखेन संमायादध्यात्॥९॥

9. Having lifted up (the fire upto the level of knees etc.) if he brings it down[1] then having measured[2] it equal to the level his mouth, he should place it.

1. by mistake.
2. having brought.

नाग्निामदित्यं च व्ययेयात्॥१०॥

10. He should not go between the fire and the Sun.

दक्षिणतः परिगृह्य हरति॥११॥

11. He carries it after having taken it to the right side.[1]

1. Cf. MS I.6.6. Thus the Adhvaryu keeps his hands turned to his right while carrying the fire.

अर्धाध्वे यजमानो वरं ददाति॥१२॥

12. At the half distance, the sacrificer gives a boon (chosen gift) (to the Adhvaryu).[1]

1. Cf. MS I.6.6.

अर्धाध्वे हिरण्यं निधाय नाको ऽसि ब्रध्नः प्रतिष्ठा संक्रमण इत्यतिक्रामति॥१३॥

13. At the half distance, after having kept down gold (on the ground) with *nāko'si bradhnaḥ...*[1] the Adhvaryu steps beyond it.

1. Cp. KS VII.13.

प्राञ्चमश्वमभ्यस्थाद्विश्वा इति दक्षिणेन पदोत्तरतः संभारानाक्रमयति यथाहितस्याग्नेरङ्गाराः पदमभ्यववर्तेरन्निति॥१४॥

14. With *abhyasthād viśvāḥ...*[1] he makes the horse which is facing the east to step upon the materials (on the place of the Āhavanīya) from the north with its right foot in such a way that the coals of the fire (after it has been placed there) would fall upon the foot-print (of the horse).[2]

1. TS IV. 2.8.1.
2. Cf. TB I.1.5.8-9.

प्रदक्षिणमावर्तयित्वा यदक्रन्द इति पुनरेवाक्रमयति॥१५॥

15. Having made the horse to turn from the left to the right (i.e. in a clockwise manner), he makes it step upon (the same place) with *yadakrandaḥ...*[1]

1. TS IV.2.8.b. For this Sūtra cf. TB I.1.5.5-6.

पुरस्तात्प्रत्यञ्चमश्वं धारयति॥१६॥

16. He holds the horse to the east (of the place of the Āhavanīya), with its face to the west.

पूर्ववाडश्वो भवति॥१७॥

17. The horse is one which is yoked for the first time (i.e. young one).

तदभावे ऽनड्वान्पूर्ववाडेतानि कर्माणि करोतीति पैङ्गायनिब्राह्मणं भवति॥१८॥

18. "In the absence of it a young ox does all these works"—Thus is (said in) the Paiṅgāyani-Brāhmaṇa.[1]

1. This work is not available. ŚB II.1.4.17 allows an ox instead of Horse.

V.15

कमण्डलुपद आदधीतेति बह्वृचब्राह्मणम्। अजस्य पद आदधीतेति वाजसनेयकम्॥१॥

1. According to a Brāhmaṇa-text of the Ṛgveda (the Adhvaryu) should place (the Āhavanīya-fire) on the foot-print of a Kamaṇḍalu.[1] According to the (view of) Vājasaneyaka[2] (he should place) on the foot-print of a he-goat.

1. An unknown animal.
2. This view is not found in the ŚB known to us.

अथ यजमानः शिवा जपति ये ते अग्ने शिवे तनुवौ विराट्च स्वराट्च ते मा विशतां ते मा जिन्वताम्। ये ते अग्ने शिवे तनुवौ सम्राट्चाभिभूश्च ते मा विशतां ते मा जिन्वताम्। ये ते अग्ने शिवे तनुवौ विभूश्च परिभूश्च ते मा विशतां ते मा जिन्वताम्। ये ते अग्ने शिवे तनुवौ प्रभ्वी च प्रभूतिश्च ते मा विशतां ते मा जिन्वताम्। यास्ते अग्ने शिवास्तनुवस्ताभिस्त्वादध इति॥२॥

2. At this stage the sacrificer mutters the auspicious (forms of Agni) with *ye te agne śive tanvau....*[1]

1. TB I.1.7.2-3.

यास्ते अग्ने घोरास्तनुवस्ताभिरमुं गच्छेति यजमानो द्वेष्याय प्रहिणोति ताभिरेनं पराभावयति॥३॥

3. With *yāste agne ghorāstanuvastābhiramuṁ gaccha*[1] the sacrificer sends (the dangerous forms of Agni) to the hated enemy. With them be causes his defeat.[2]

1. TB I.1.7.3.
2. TB I.1.8.6.

अरण्येऽनुवाक्या भवन्ति॥४॥

4. There are also Araṇye' nuvākya (chapters from the Āraṇyaka) (which the sacrificer should recite).[1]

1. TĀ IV.22;23.

यदिदं दिवो यददः पृथिव्याः संविदाने रोदसी संबभूवतुः। तयोः पृष्ठे सीदतु जातवेदाः शंभूः प्रजाभ्यस्तनुवे स्योन इत्यभिमन्त्र्य पुरस्तात्प्रत्यङ् तिष्ठन्नाहवनीयमादधाति॥५॥

5. Having addressed (the place of the Āhavanīya) with *yadidaṁ divaḥ...*[1] (the Adhvaryu) standing[2] towards the east, with his face to the west, places the Āhavanīya-fire (on the materials).

1. TB I.2.1.23-24.

2. Contrast V.11.6;V.13.8.

बृहति गीयमाने श्यैतवारवन्तीययोर्यज्ञायज्ञीये च यथर्ष्याधानेन सर्वाभिर्व्याहृतीभिः सर्वाभिः सर्पराज्ञीभिस्तृतीयेन च घर्मशिरसा यास्ते शिवास्तनुवो जातवेदो या अन्तरिक्ष उत पार्थिवीर्याः। ताभिः संभूय सगणः सजोषा हिरण्ययोनिर्वह हव्यमग्ने॥ अपानं त्वामृत आदधाम्यन्नादमन्नाद्याय गोप्तारं गुप्त्यै। दिवस्त्वा वीर्येण पृथिव्यै महिम्नान्तरिक्षस्य पोषेण पशूनां तेजसा सर्वपशुमादधे॥ अग्ने सम्राडजैकपादाहवनीय दिवः पृथिव्याः पर्यन्तरिक्षाल्लोकं विन्द यजमानाय। पृथिव्यास्त्वा मूर्धन्सादयामि यज्ञिये लोके। यो नो अग्ने निष्ट्यो यो ऽनिष्ट्यो ऽभिदासतीदमहं तं त्वयाभिनिदधामीति संभारेषु निदधाति॥६॥

6. While the Bṛhat[1], Śyeta[2] Vāravantīya[3] and Yajñāyajñiya[4] (melodies are) being sung, with the placing formula in accordance with the sages,[5] with all the sacred utterances,[6] with all the Sārparājñī-verses,[7] and with the third Gharmaśiras-formula, and with the verses beginning with *yāste tanuvo jātavedaḥ, apānaṁ tvāmṛte, agne samrāḍajaikapādāhavanīya,*[8] he places (the fuel-stick from the Gārhapatya) on the materials (on the place of the Āhavanīya).

1. Āraṇyagāna I.1.27.

2. Grāmagāna VI.1.32.

3. Grāmagāna I.1.30.

4. Āraṇyagāna I.2.25.

5. See V.11.7.
6. See V.12.1.
7. See V.12.1.
8. See V.12.2.

V.16

आनशे व्यानशे सर्वमायुर्व्यानशे। अहं त्वदस्मि मदसि त्वमेतन्ममासि योनिस्तव योनिरस्मि। ममैव सन्वह हव्यान्यग्ने पुत्रः पित्रे लोककृज्जातवेद इत्याधीयमानमभिमन्त्रयते यजमानः॥१॥

1. With *ānaśe vyānaśe*...[1] and with *ahaṁ tvadasmi*...[2] the sacrificer addresses the (fire) being placed.

1. TB I.2.1.24.
2. TB I.2.1.20.

व्याहृतीः सर्पराज्ञीर्घर्मशिरांसीति सर्वेष्वाधानेषु यजमानो ऽनुवर्तयते येनयेनादधाति॥२॥

2. In all the placings (of the fires) the sacrificer repeats the sacred utterances, Sarparājñī-verses, and Ghramaśiras-formulae with which (the Adhraryu) places (the fires).

नाहितमनभिहुतमग्निमुपस्पृशति। आज्येनौषधीभिश्च शमयितव्यः॥३॥

3. He does not touch the fire which has been established and in which no offering has been made[1]. The fire should be pacified by means of ghee and herbs[2].

1. The newly established fire is dangerous as it were.
2. Cf. KS VIII.11.

या ते अग्ने पशुषु पवमाना प्रिया तनूर्या पृथिव्यां याग्नौ या रथन्तरे या गायत्रे छन्दसि तां त एतेनावयजे स्वाहा। या ते अग्ने ऽप्सु पावका प्रिया तनूर्यान्तरिक्षे या वायौ या वामदेव्ये या त्रैष्टुभे छन्दसि तां त एतेनावयजे स्वाहा। या ते अग्ने सूर्ये शुचिः प्रिया तनूर्या दिवि यादित्ये या बृहति या जागते छन्दसि तां त एतेनावयजे स्वाहेत्येतैः प्रतिमन्त्रमाज्यमोषधीश्च जुहोति॥४॥

4. With each one of the following formulae (the sacrificer) offers ghee and herbs in the three fires: *yā te agne paśuṣu*...

समिध आदधातीत्येके॥५॥

5. According to some (ritualists) he offers fuel-sticks (with these formulae).

ब्रह्माग्न्याधेये सामानि गायति॥६॥

6. In the Agnyādheya (-ritual) the Brhaman sings Sāmans.[1]

1. According Lātyāśs IV.10.1ff and Drāhyāśs XII.1.29ff either the Brahman or the Udgātṛ should sing sāmans in the Agnyādheya (fire-establishment-)ritual. According to Jaminīyaśs 22 the Udgātṛ should sing the Sāmans. It mentions a view according to which the Brahman may sing them. According to Kātyāśs IV.9.1-9, either Adhvaryu or the Brahman should sing the Sāmans.

प्रतिषिद्धान्येकेषाम्॥७॥

7. According to some[1] (ritualists the Sāmans are) prohibited (in the Agnyādheya-ritual).

1. The Kaṭhas in the Agnyādheya-Brāhmaṇa.

व्याहृतीभिरेवोद्गीथं भवतीति वाजसनेयकम्॥८॥

8. The Vājasaneyaka (opinion is that the work of) Udgītha (singing) is done by the sacred utterances (Vyāhṛtis) themselves.[1]

1. This opinion is not found in either ŚB or Kātyāśs. See, however, ŚB II.1.4.14, 25.

V.17

ततः सभ्यावसथ्यावादधाति लौकिकमग्निमाहृत्य मथित्वाहवनीयाद्वा यथर्ष्याधानेन॥१॥

1. Then (the Adhvaryu) places the Sabhya[1] and Āvasathya[2]-(fires) having either brought the profane fire or having churned out or (having taken them) from the Āhavanīya with the formulae of placing in accordance with the sages.

1. See V.11.7.

2. See V.4.7-8.

अग्न आयूंषि पवसे ऽग्ने पवस्व स्वपाः। अग्निर्ऋषिः पवमानः पाञ्चजन्यः पुरोहितः। तमीमहे महागयमिति तिस्र आश्वत्थ्यः समिध एकैकस्मिन्नादधाति॥२॥

2. With *agna āyūṁṣi pavase*...[1], *agnir ṛṣiḥ pavamānaḥ*...[2] and *tamīmahe mahāgayam*...[3] he puts three fuel-sticks of Aśvattha-tree in each of these fires.

1-2. TS I.6.6.l-m.

3. MS I.5.1.

आहवनीये वा तिस्रः॥३॥

3. Or (he offers) three (fuel-sticks) in the Āhavanīya (-fire).[1]

1. Cf. MS I.6.5.

समुद्रादूर्मिर्मधुमाँ उदारदुपांशुना सममृतत्वमानट्। घृतस्य नाम गुह्यं यदस्ति जिह्वा देवानाममृतस्य नाभिः॥ वयं नाम प्रब्रवामा घृतेनास्मिन्यज्ञे धारयामा नमोभिः। उप ब्रह्मा शृणवच्छस्यमानं चतुः शृङ्गोऽवमीद्गौर एतत्॥ चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य। त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्याँ आविवेशेति शमीमय्यो घृतान्वक्तास्तिसृभिस्तिस्र एकैकस्मिन्नादधाति। आहवनीये वा तिस्रः॥४॥

4. With three verses viz. *samudrādūrmir madhumān*...[1], *vayaṁ nāma prabravāma*...[2] *catvāri śṛṅgā*...[3] he puts three (fuel—sticks) of Śamī(-tree) soaked in ghee in each (fire) or he puts three sticks in the Āhavanīya.

1-3. Cp. MS I.6.2.

एवं नानावृक्षीयाः। प्रेद्धो दीदिहि पुरो न इत्यौदुम्बरीं समिधमादधाति। विधेम ते परमे जन्मन्नग्न इति वैकङ्कतीम्। तां सवितुर्वरेण्यस्य चित्रामिति शमीमयीम्॥५॥

5. In the same manner he puts fuel-sticks of different trees in fires; with *preddho agne dīdihi*...[1] (he puts fuel-stick) of Udumbara-tree; with *vidhema te parame janman*...[2] (...) Vikaṅkata-tree; with *tāṁ savitur vareṇyasya*...[3] (...) Śamī-tree.

1-3. TS IV.6.5.k-m.

ततस्तूष्णीमग्निहोत्रं जुहोति॥६॥

6. Then he performs the morning-Agnihotra silently (without any formula).[1]

1. Ct. TB I.1.6.9.

अपि वा द्वादशगृहीतेन स्रुचं पूरयित्वा प्रजापतिं मनसा ध्यायञ्जुहोति साग्निहोत्रस्य स्थाने भवति॥७॥

7. Or having filled the ladle with twelve-time-scooped ghee he offers it while mentally thinking about Prajāpati. This (offering) is in the place of (morning-)Agnihotra.

यास्ते अग्ने घोरास्तनुवस्ताभिरमुं गच्छेति यजमानो द्वेष्याय प्रहिणोति ताभिरेनं नितमयति। अरण्येऽनुवाक्या भवन्ति॥८॥

8. With *yāste agne ghorāstanuvaḥ*...[1] the sacrificer sends (the dangerous forms of Agni) to the enemy; with them he causes trouble to him. There are (also) the Araṇye' nuvākyā (-formulae).[1]

1. Cp. V.15.3-4.

V.18

द्वादशगृहीतेन स्रुचं पूरयित्वा सप्त ते अग्ने समिधः सप्त जिह्वा इति सप्तवत्या पूर्णाहुतिं जुहोति। हुतायां यजमानो वरं दत्त्वा शिवा जयति। ये अग्नयो दिवो ये पृथिव्याः समागच्छन्तीषमूर्जं दुहानाः। ते अस्मा अग्नयो द्रविणं दत्त्वेष्टाः प्रीता आहुतिभाजो भूत्वा यथालोकं पुनरस्तं परेत स्वाहेति जुहोति॥१॥

1. By means of the ladle (viz. Juhū) filled with twelve-times-scooped ghee (the Adhvaryu) offers a full-spoon libation with a verse containing the word *sapta* (seven) beginning with *sapta te agne samidhaḥ*[1] After (this libation) is offered, the sacrificer having given a boon (chosen gift) (to the Adhvaryu), mutters (the formulae mentioning) the auspicious (forms of Agni).[2] Then (the Adhvaryu) offers (another) libation with *ye agnayo divaḥ*...[3]

1. TS I.5.3.h
2. See V.15.2.
3. Cp. MS I.6.7.

अथ विराट्क्रमैर्यजमान उपतिष्ठते ऽथर्व पितुं मे गोपायान्नं प्राणेन संमितम्। त्वया गुप्ता इषमूर्जं मदन्तो रायस्पोषेण समिषा मदेमेत्यन्वाहार्यपचनम्। नर्य प्रजां मे गोपाय मूलं लोकस्य संततिम्। आत्मनो हृदयान्निर्मितां तां ते परिददाम्यहमिति गार्हपत्यम्॥ शंस्य पशून्मे गोपाय विश्वरूपं धनं वसु। गृहाणां पुष्टिमानन्दं तांस्ते परिदाम्यहमित्याहवनीयम्॥ सप्रथ सभां मे गोपायेन्द्रियं भूतिवर्धनम्। विश्वजनस्य छायां तां ते परिददाम्यहमिति सभ्यम्॥ अहे बुध्निय मन्त्रं मे गोपाय श्रियं च यशसा सह। अहये बुध्नियाय मन्त्रं श्रियं यशः परिददाम्यहमित्यावसथ्यम्॥ पञ्चधाग्नीन्व्यक्रामद्विराट् सृष्टा प्रजापतेः। ऊर्ध्वारोहद्रोहिणी योनिरग्नेः प्रतिष्ठितिरिति सर्वान्॥२॥

2. Then the sacrificer stands near the fires praising with verses called Virāṭkrama[1] with *atharva pituṁ me...*[2] (near) the Dakṣiṇa-fire; with *narya prajāṁ me...*[3] near the Gārhapatya (-fire); with *śaṁsya paśūn me ...*[4] *(near) the Āhavanīya(-fire);* with *sapratha sabhāṁ me gopāya...*[5] (near) the Sabhya(-fire); with *ahe budhniya mantraṁ me gopāya...*[6] (near) the Āvasathya (-fire); with *pañcadhāgnīn vyakrāmad virāṭ...*[7] near all the fires.

1. See TB I.1.10.1-3;6.
2-6. Cp. TB I.2.1.25-26.
7. TB I.2.1.27.

V.19

आग्नेयस्याष्टाकपालस्य तन्त्रं प्रक्रमयति॥१॥

1. The Adhvaryu starts the paradigm of the (sacrificial bread prepared) on eight potsherds, for Agni.

निरुप्तं हविरुपसन्नमप्रोक्षितं भवति। अथ सभाया मध्येऽधिदेवनमुद्धत्यावोक्ष्याक्षान्न्युप्याक्षेषु हिरण्यं निधाय समूह्य व्यूह्य प्रथयित्वा निषसाद धृतव्रत इति मध्ये ऽधिदेवने राजन्यस्य जुहोति॥२॥

2. While (the material for the above-mentioned) oblation has been poured out, kept ready but (water) is not sprinkled upon it,[1] then having dug out gambling-place in the middle of the hall (by means of the wooden sword i.e. Sphya), having sprinkled water with the palm downwards, upon it, having thrown dice, having placed gold upon the dice, having brought

the dice together and then having separated them, having spread them, he offers a libation for a Kṣatriya-sacrificer[2] on the middle of the gambling-place with *ni ṣasāda dhṛtavratah...*[3]

1. Thus the activities upto I.18.5 have been performed.
2. i.e. if the sacrificer is a Kṣatriya. For this cf. MS I.6.11.
3. TS I.6.16.a.

आवसथे परिषदो मध्ये हिरण्यं निधाय मन्त्रवत्या हिरण्ये जुहोति प्र नूनं ब्रह्मणस्पतिर्मन्त्रं वदत्युक्थ्यम्। यस्मिन्निन्द्रो वरुणो मित्रो अर्यमा देवा ओकांसि चक्रिर इति॥३॥

3. In the Guest-house, having kept gold in the middle of the gathering, he offers a libation of ghee on the gold with a verse containing the word *mantra* viz. *pra nūnaṁ brahmaṇaspatiḥ...*[1]

1. For this Sūtra as well as the verse cf. KS VIII.7.

उत नो ऽहिर्बुध्न्यः शृणोत्वज एकपात्पृथिवी समुद्रः। विश्वे देवा ऋतावृधो हुवानाः स्तुता मन्त्राः कविशस्ता अवन्तु न इत्युक्त्वा शतमक्षान्यजमानाय प्रयच्छन्नाह व्रीहिभ्यो गां दीव्यताहिंसन्तः परूंषि विशसतेति॥४॥

4. Having said *uta no'hir budhnyaḥ śṛṇotu...*[1] giving a hundred dice to the sacrificer,[2] he says (to the gamblers) "Do you gamble away the cow for the sake of rice-grains; without killing (the cow) divide its limbs".[3]

1. Cp. ṚV VI.50.14.
2. Cf. MS I.6.11.
3. Cf. MS I.6.11. The cow is not killed. But the limbs of it won by the gamblers are substituted by rice-portions.

संप्रैषवत्कुर्वन्ति॥५॥

5. (The gamblers)[1] do as per the order.

1. The sacrificer is included among these.

V.20

कृतं यजमानो विजिनाति॥१॥

1. The sacrificer wins the Kṛta.[1]

1. This signifies victory.

तया यज्जयन्ति तदन्नं संस्कृत्य सभासद्भ्य उपहरन्ति॥२॥

2. What[1] they[2] win by means it (cow) having prepared food out of it they give it to those sitting in the hall.[3]

1. Rice-grains.

2. The gamblers.

3. Cf. KS VIII.7; MS I.6.11.

आवसथे भुञ्जते॥३॥

3. They eat (the rice-pap) in the guest-house.[1]

1. Cf. TB I.1.10.6.

क्लृप्तिसामनसीभ्यामग्नीन्यजमान उपतिष्ठते कल्पेतांद्यावापृथिवी येऽग्नयः समनस इति॥४॥

4. With the verse called K!pti and Sāmanasī beginning with *kalpetāṁ dyāvāpṛthivī* and *ye'gnayaḥ samanasaḥ*,[1] the sacrificer stands near the fires praising them.

1. TS IV.4.11.g; cp. TB I.2.1.18.

प्रोक्षादि कर्म प्रतिपद्यते॥५॥

5. (The Adhvaryu) starts the work like sprinkling (water) etc.[1]

1. Now the work of the offering interrupted at V.19.2 is continued and the rites mentioned in I.19.1—III.4.1. are performed.

आग्नेयस्य दक्षिणाकाले दक्षिणा ददाति॥६॥

6. At the time of the gifts in connection with the sacrificial bread for Agni, (the sacrificer gives gifts connected with the fire-establishment).

अजं पूर्णपात्रमुपबर्हणं सार्वसूत्रमित्यग्नीधे॥७॥ वह्निमश्वं ब्रह्मणे ऽध्वर्यवे वा॥८॥ आहवनीयदेशे ऽनड्वाहमध्वर्यवे॥९॥ अपरेण गार्हपत्यं धेनुं होत्रे॥१०॥

7-10. (He gives) a he—goat, a full-pot[1], a pillow prepared out of threads of all (colours) to the Āgnīdhra(-priest); a horse capable of carrying (a chariot) to the Brahman or to the Adhvaryu; an ox[2] to the Adhvaryu (situated) near the place of

the Āhavanīya(-fire); a milch-cow[3] to the Hotṛ (situated) to the west of the Gārhapatya(-fire).

1. i.e. a particular measurement of rice.
2. Cf. TB I.1.6.10.
3. TB I.1.6.10.

वासो मिथुनौ गावौ नवं च रथं ददाति। तानि साधारणानि सर्वेषाम्॥११॥

11. (He gives) a garment,[1] a cow and a bull, a new chariot.[2] These are common to all (the priests i.e. to every one).

1. Cf. TB I.1.6.11.
2. Cf. KS VIII.8.

आ द्वादशभ्यो ददातीत्युक्त्वाह काममूर्ध्वं देयमपरिमितस्यावरुद्ध्य इति विज्ञायते॥१२॥

12. Having said, "He gives upto twelve gifts" a Brāhamaṇa-text[1] says, "Let more be given, in order to obtain unmeasurable (prosperity)" —thus is known.

1. TB I.1.6.11.

ऊर्ध्वमादिष्टदक्षिणाभ्यो वदति षड् देया द्वादश देयाश्चतुर्विंशतिर्देया इति॥१३॥

13. About the gifts more than twelve (the Brāhmaṇa-text)[1] says six (gifts) be given twelve be given, twenty-four be given.

1. KS VIII.8; cp. ŚB II.2.2.3-5.

ता विकल्पन्ते॥१४।

14. They are optional.[1]

1. The numbers mentioned in Sūtra 13 can be applicable to the gifts mentioned in Sūtra 7-11.

येषां पशूनां पुष्टिं भूयसीं कामयेत तेषां वयसाम्॥१५॥

15. (He should give cows) of that age[1] prosperity of cows of which are among his cattle he may desire.[2]

1. Cows are divided into various groups on the basis of their age as follows 1. six months old. 2. one year old (ekahāyanī). 3. 1½ years old (*tryavi*). 4. 2 years old *dityavāh*/*dityauhī*. 5. 2½ years old *pañcāvi*. 6. 3 years old *trivatsā*. 7. 3½ years old *turyavāh*. 8. 4 years old (*paṣṭhavāh*/*paṣṭhauhī*).
2. Cf. MS. I.6.4.

दित्यौहीं दद्याद् दित्यवाहं च मुष्करम्॥१६॥

16. He should give a two-year old cow and two year old uncastrated bull.

वर्धमानां दक्षिणां ददाति॥१७॥

17. He should give gifts in an increasing manner.[1]

1. Cf. KS VIII.8.

यद्यनाढ्यो ऽग्नीनादधीत काममेवैकां गां दद्यात्सा गवां प्रत्याम्नायो भवतीति विज्ञायते॥१८॥

18. "If a (sacrificer who is) not rich establishes fies, he may at will give only one cow (as a gift). That (cow) becomes the representative of (all) the cows"—thus is known from a Brāhmaṇa-text.

1. This is the view of Paiṅgaka Brāhmaṇa (cf. Jamini-śrautasūtra XXII; cf. also Baudhāśs II.7) which is not available.

19. The Iṣṭi (offering of sacrificial bread to Agni) stands completely established (i.e. concluded) in accordance with the usual paradigm.[1]

1. Thus the rites mentioned in III.4.1 ff are to be performed.

V.21

पवमानहवींषि सद्यो निर्वपेत्॥१॥

1. On the same day (the Adhvaryu) pours out the material for the sacrificial oblations called Pavamānahavīṁṣi.

1. These oblations are to be offered to Agni Pavamāna, Agni Pāvaka and Agni Śuci. Cf. TB I.1.5.10;I.1.6.1-3.

द्वादशाहे द्व्यहे त्र्यहे चतुरहे ऽर्धमासे मास्यृतौ संवत्सरे वा॥२॥

2. Or he may do so after twelve days,[1] two days, three days, four days, half a month, one month, one season, or one year.

1. Cf. TB I.1.6.7; cp. also KS VIII.8.

न सोमेनायक्ष्यमाणः पुरा संवत्सरान्निर्वपेत्॥३॥

3. A (sacrificer who) is not going to perform a Soma-

sacrifice should not pour out the material (for the above- mentioned offering) before one year.[1]

1. Cf. MS I.6.10.

निर्वपेदित्येके॥४॥

4. According to some (ritualists) he (also) may pour out (i.e. perform the above-mentioned offering).

यदि निर्वपेदग्नये पवमानायाग्नये पावकायाग्नये शुचय इति तिस्र आज्याहुतीः सोमदेवताभ्यो वा हुत्वा निर्वपेत्॥५॥

5. If he pours out (i.e. performs the offering) having offered three libations of ghee to Agni Pavanāna, Agni Pāvaka and Agni Śuci or to the Soma-deities.

समानतन्त्राणि वाग्नेयेन वा समानतन्त्राणि॥६॥

6. The oblations viz. Pavamānahavīṁṣi should be performed in a common procedure, or with different procedures (for each one of them) or with a common procedure with that of the sacrificial bread to Agni.

यं कामयेत पापीयान्स्यादिति तस्यैकमेकमेतानि हवींषि निर्वपेत्। न वसीयान्न पापीयानिति तस्य साकं सर्वाणि। यं कामयेतोत्तरं वसीयाञ्छ्रेयान्स्यादिति तस्याग्नये पवमानाय निरुप्य पावकशुचिभ्यां समानबर्हिषी निर्वपेत्॥७॥

7. In the case of a (sacrificer) about whom (the Adhvaryu) desires, "May he be poorer" for him he should pour out the material of these oblations one by one;[1] In the case of a (sacrificer) (about whom the Adhvaryu desires) "May he not be richer, not poorer", for him (he should pour out) all the materials together;[2] (In the case of a sacrificer) about whom (the Adhvaryu desires) "May he be richer, better in future" for him, having poured out material for Agni Pavamāna, he should pour out the materials for Agni Pāvaka and Agni Śuci (for the offering to be performed) on a common Barhis (i.e. in a common procedure).[3]

1. i.e. he should offer the three oblations each separately.
2. i.e. he should offer all the three oblations in a common procedure.
3. For these details cf. MS I.6.7ff.

शतमानं हिरण्यं दक्षिणा॥८॥

8. Gold weighing hundred Mānas (should be given) as a gift for this offering.

1. Māna=Guñjā-fruit used for weighing gold.

पूर्वयोर्हविषोर्द्वे त्रिंशन्माने उत्तरस्मिंश्चत्वारिंशन्मानम्॥९॥

9. In the first two oblations two goden pieces of thirty Mānas each; in the next one golden piece of forty Mānas should be given.[1]

[1] For Sūtras 8-9, cf. MS I.6.4.; cp. KS VII.5.

येन हिरण्यं मिमते तेन मीत्वा ददाति॥१०।

10. Having measured the gold with that weight with which (the merchants) measure it, (the sacrificer) gives it.

सिद्धमिष्टिः संतिष्ठते॥११॥

11. The offering stands completely established[1] in the usual manner.

1. Concluded.

V.22

ऐन्द्राग्नमेकादशकपालमनुनिर्वपत्यादित्यं च घृते चरुम्॥१॥

1. (The Adhvaryu) takes out the material for a (sacrificial bread) on eleven potsherds for Indra-and-Agni and for a rice pap for Aditi.

सप्तदश सामिधेन्यः॥२॥

2. (In this offering there should be) seventeen enkindling verses.

चतुर्धाकरणकाल आदित्यं ब्रह्मणे परिहरति॥३॥

3. At the time of division into four (parts of the sacrificial bread[1]) (the Adhvaryu) brings the rice-pap for Aditi to the Brahman.[2]

1. See III.3.2.

2. Cf. MS I.6.8.

तं चत्वार आर्षेयाः प्राश्नन्ति॥४॥

4. Four priests whose ancestors are Ṛṣis, eat that rice-pap.

प्राशितवद्भ्यः समानं वरं ददाति। धेन्वनुडुहोर्दानमेके समामनन्ति। सिद्धमिष्टिः संतिष्ठते॥५॥

5. (The sacrificer) gives the same boon (chosen gift) to each of them after they have eaten.[1] According to the opinion of some (ritualists) the gift should consist of a milch-cow and an ox. The offering stands completely established in the usual manner.

1. Cf. MS I.6.6.

आग्नावैष्णवमेकादशकपालमनुनिर्वपत्यग्नीषोमीयमेकादशकपालं विष्णवे शिपिविष्टाय त्र्युद्धौ घृते चरुम्॥६॥

6. (The Adhvaryu) pours out material for (sacrificial bread) on eleven potsherds for Agni-and-Viṣṇu; for (sacrificial bread) on eleven potsherds for Agni-and-Soma, and for rice-pap to be cooked, in ghee in a vessel with three proturberances for Viṣṇu Śipiviṣṭa.[1]

1. Cf. MS I.6.8;KS VIII.10.

सिद्धमिष्टिः संतिष्ठते॥७॥

7. The offering stands completely established in the usual manner.

आदित्यं घृते चरुं सप्तदशसामिधेनीकं धेनुदक्षिणां सर्वेषामनुनिर्वाप्याणां स्थाने वाजसनेयिनः समामनन्ति॥८॥

8. In the opinion of Vājasaneyins in the place of all the offerings to be performed after (the Tanūhavis-offering) (an offering of) rice-pap cooked in ghee for Aditi, with seventeen enkindling verses and a with a milch-cow as a sacrificial gift (should be performed).[1]

1. See ŚB II.2.1.18-20. Only the mention of seventeen enkindling verses does not find support here.

सिद्धमिष्टिः संतिष्ठते॥९॥

9. The offering stands completely established in the usual manner.[1]

1. This indicates that Āpastamba accepts the view of ŚB as an alternative.

अग्निहोत्रमारप्स्यमानो दशहोतारं मनसानुद्रुत्याहवनीये सग्रहं हुत्वाथ सायमग्निहोत्रं जुहोति॥१०॥

10. When the sacrificer is about to start performing Agnihotra, having mentally recited the Daśahotṛ-formula,[1] having offered a libation (of ghee in the Āhavanīya) by means of Darvī(-Iadle) with the (portion called) Graha[2] (in the Daśahotṛ-formula), in the Āhavanīya(-fire), then offers the evening-Agnihotra.[3]

1. TĀ III.1;cf. TB II.2.2.1.
2. TĀ III.1.b.
3. After the ritual mentioned in VI.10.8. For the morning-Agnihotra on this day see V.17.6ff.

व्याहृतीभिरुपसादयेत्॥११॥

11. (In the evening-Agnihotra) he should keep (the Agnihotra-milk to the west of the Āhavanīya-fire on the sacred grass) with sacred utterances (viz. *bhūḥ bhuvaḥ svaḥ*).[1]

1. Instead of the usual formula. See VI. 8.11.

संवत्सरे पर्यागत एताभिरेवोपसादयेत्॥१२॥

12. After one year is over, (in the evening-Agnihotra at that time also) he should keep (the Agnihotra-milk...) with the same sacred utterances.[1]

1. Cf. TS I.6.10.3.

द्वादशाहमजस्रेष्वग्निषु यजमानः स्वयमग्निहोत्रं जुहुयादप्रवसन्नहतं वासो बिभर्ति॥१३॥

13. In continuously burning fires[1] for twelve days, the sacrificer himself[2] should offer the Āgnihotra(-libation) without staying away. (During this period) he wears a new garment.

1. On other days only Gārhapatya is continuously burning, see VI.2.13.
2. in contrast to the other days during which it is the Adhvaryu who does this work.

V.23

यां प्रथमामग्निहोत्राय दोग्धि तां दक्षिणां ददाति॥१॥

1. (The sacrificer) gives that cow which he milks first for the sake of the Agnihotra as a gift (to any one whom he likes to give).

अथैकेषाम्। अग्नीनाधाय हस्ताववनिज्य संवत्सरमग्निहोत्रं हुत्वाथ दर्शपूर्णमासावारभते ताभ्यां संवत्सरमिष्ट्वा सोमेन पशुना वा यजते तत ऊर्ध्व-मन्यानि कर्माणि कुरुते॥२॥

2. Now according some (ritualists): Having established fires, having washed his hands, having performed the Agnihotra for one year, (the sacrificer) starts performing New and Full-moon sacrifices. Having performed them for one year he performs a Soma-sacrifice or an animal-sacrifice. Thereafter he performs other rituals.

त्रयोदशरात्रमहतवासा यजमानः स्वयमग्निहोत्रं जुहुयादप्रवसन्नत्रैव सोमेन पशुना वेष्ट्वाग्नीनृत्सृजति यथा सुयवसान्कृत्वा प्राज्यात्तादृक्तदिति शाट्यायनिब्राह्मणं भवति॥३॥

3. There is the Śaṭyāyani—Brāhmaṇa as follows: "Wearing new garment the sacrificer without staying away should himself perform the Agnihotra for thirteen days. At that time itself having performed a Soma-sacrifice or an animal-sacrifice he gives up (the act of keeping) the fires (always burning). Just as having made (one's animals) wellfed (with grass) one may drive them (i.e. yoke them to vehicles) this is like that[1].[1]

1. cp.JB.

पूर्णा पश्चाद्यत्ते देवा अदधुरिति सारस्वतौ होमौ हुत्वान्वारम्भणीयामिष्टिं निर्वपति॥४॥

4. With *purṇā paścāt*[1] and *yat te devā adadhuḥ*[2] having offered the two offerings to Sarasvat, he performs the Anvārambhṇīyā-offering (which marks the beginning of the New and Full-moon-sacrifices).[3]

1-2. TS III.5.1.a-b.
3. Cf. TS III.5.1.4.

आग्नावैष्णवमेकादशकपालं सरस्वत्यै चरुं सरस्वते द्वादशकपालम्॥५॥

5. (He offers a sacrificial bread) on eleven potsherds to Agni-and-Viṣṇu, rice-pap to Sarasvatī, (and a sacrificial bread) on twelve potsherds to Sarasvat.[1]

1. These are the details of the Anvārambhaṇiyā-offering.

अग्नये भगिनेऽष्टाकपालं यः कामयेत भग्यन्नादः स्यामिति॥६॥

6. A (sacrificer) who desires, "May I be lucky, eater of food", (should offer a sacrificial bread) on eight potsherds to Agni Bhagin.[1]

1. Cf. MS I.4.15.

नित्यवदेके समामनन्ति॥७॥

7. According to the opinion of some (ritualists) this offering is as good as obligatory.

नानातन्त्रमेके॥८॥

8. According to some other (ritualists) (this offering should be performed) with separate procedure.[1]

1. Thus when the offering to Agni Bhagin is considered to be obligatory it should be performed separately.

त्वद्विश्वा सुभग सौभगान्यग्ने वि यन्ति वनिनो न वयाः। श्रुष्टी रयिर्वाजो वृत्रतूर्ये दिवो वृष्टिरीड्यो रीतिरपाम्॥ त्वं भगो न आ हि रत्नमिषे परिज्मेव क्षयसि दस्मवर्चाः। अग्ने मित्रो न बृहत ऋतस्यासि क्षत्ता वामस्य देव भूरेरिति याज्यानुवाक्ये॥९॥

9. The verses beginning with *tvadviśvā subhaga*[1] and *tvaṁ bhago na ā hi ratnam*[2] should be used as invitatory and offering-verses in the offering to Agni Bhagin.

1-2. ṚV VI. 13.1-2.

V.24

चित्तं च चित्तिश्चेति पुरस्तात्स्विष्टकृतो जयाञ्जुहोति॥१॥

1. With *cittaṁ ca cittiśca*[1] (the Adhvaryu) offers the (two) Jaya-libations before the Sviṣṭakṛt offering.[1]

1. TS III.4.4.9.
2. Thus immediately after the main-offering. For this Sūtra cf. MS I.4.14.

चित्ताय स्वाहा चित्त्यै स्वाहेत्येके समामनन्ति॥२॥

2. In the opinion of some (ritualists he offers the above-mentioned libations) with *cittāya svāhā cittyai svāhā.*

प्रजापतिर्जयानिति त्रयोदशीम्॥३॥

3. With *prajāpatir jayān*...[1] he offers the thirteenth libation.

1. TS III. 4.4.b; cf. MS I.4.14.

अग्ने बलद सह ओजः क्रममाणाय मे दाः। अभिशस्तिकृते ऽनभिशस्तेन्यायास्यै जनतायै श्रैष्ठ्यायेति चतुर्दशीं यः कामयेत चित्रं जनतायां स्यामिति। चित्रं भवति शबलं त्वस्य मुखे जायते॥४॥

4. With *agne balada saha ojah*... he who desires, "May I be distinguished among the people", should offer the fourteenth libation—he becomes distinguished; but mixed colour is produced on his face.

मिथुनौ गावौ दक्षिणा॥५॥

5. A bull and a cow are the sacrificial gifts.[1]

1. Cf. TS III.5.1.4.

सिद्धमिष्टिः संतिष्ठते॥६॥

6. The offering stands completely established in the usual manner.

दर्शपूर्णमासावारप्स्यमानश्चतुर्होतारं मनसानुद्रुत्याहवनीये सग्रहं हुत्वाथ दर्शपूर्णमासावारभते॥७॥

7. When the sacrificer is about to perform the New and Full-moon-sacrifices, having mentally recited the Caturhotṛ-formula,[1] having offered a libation of ghee in the Āhavanīya by means of Darvī (ladle), with (the portion called) Graha (in the Caturhotṛ-formula)[2] he starts the New and Full-moon-sacrifices.[3]

1. TĀ III.2.1.

2. TĀ III.2.2.

3. Cp. V.22.10.

व्याहृतीभिर्हवींष्यासादयेत्संवत्सरे पर्यागत एताभिरेवासादयेत्॥८॥

8. He[1] should keep the oblation-substances near (the Gārhapatya, to the west of it) with sacred utterances.[2] After one year is over he should keep them with these (sacred utterances) only.[3]

1. The Adhvaryu.

2. viz. *bhūḥ, bhuvaḥ, svaḥ*, contrast II. 4.5.

3. Cf. TS I.6.10.3.

अमावास्यायामादधानस्यैतत्। पौर्णमास्यां तु पूर्वस्मिन्पर्वणि सेष्टि सान्वारम्भणीयमाधानमपवृज्य॥९॥

9. This is valid (only) in connection with (the sacrificer who) establishes (fires) on the New-moon-day. (In the case of him who establishes fires) on the Full-moon-day, however, after he has completed the establishment-rite along with the offering (viz. Tanūhavis) and the Anvārambhaṇīyā(-beginning-offering),[1]

1. The fi.e-establishment can be done on the New or Full-moon day see V.3.17. If it is done on the New-moon-day, (as is described here) following rites will have to be performed: Ādhāna, Tanūhavis on the day of establishment and Anvārambhaṇīyā on the first coming full-moon-day. If the Ādhāna is done on the Full-moon-day, these rituals will have to be done on the day preceding the Full-moon-day. In the sūtra no. 8 the sentence is incomplete. See the next sūtra.

V.25

श्वोभूते पौर्णमासेन यजते॥१॥

1. on the next day he performs the Full-moon-sacrifice.

अनन्तरमाधानादाहिताग्निव्रतानि॥२॥

2. Immediately after the fire-establishment following are the vows for (the person who) has established fires.

नानृतं वदेत्॥३॥

3. He should not speak untruth.

नास्य ब्राह्मणो ऽनाश्वान्गृहे वसेत्॥४॥

4. No Brahmin without having eaten should stay in his house.[1]

1. For Sūtras 3 and 4 cf. TB I.1.4.2.

सूर्योढमतिथिं वसत्यै नापरुन्धीत॥५॥

5. He should not deny residence to a guest arrived after sun-set.

नर्बीसपक्वस्याश्नीयात्॥६॥

6. He should not eat (food) cooked on the fire (kept in the) crevice of earth.

क्लिन्नं दारु नादध्यात्॥७॥

7. He should not put wet wood (on the fire).

अन्तर्नाव्यपां नाश्नीयात्॥८॥

8. (While sitting) in a boat he should not drink water.[1]

स्वकृत इरिणे नावस्येत्॥९॥

9. He should not stay in a place with naturally porous land.

1. For Sūtras 5-9 cf. Kāṭhaka-Agnyādheya-Brāhmaṇa.

पुण्यः स्यात्॥१०॥

10. He should (always) be auspicious (doing meritorious activities).

हिङ्कृत्य वाग्यतः स्त्रियमुपेयात्॥११॥

11. Restraining his speech,[1] having produced the sound *him*, he should aproach the wife.[2]

1. i.e. without uttering any profane word.
2. Cp. MS I.8.7.

व्याहरेद्वा॥१२॥

12. Or he may speak.

न सायमाहुतावहुतायामश्नीयात्॥१३॥

13. In the evening he should not eat anything before the evening-libation is offered.

एवं प्रातः॥१४॥

14. Similarly in the morning.[1]

1. For Sūtras 13-14 see Kāṭhaka-Āgnyhādheya-Brāhmaṇa.

आहिताग्नेर्गृहे न सायमहुते भोक्तव्यं तथा प्रातरित्यन्येषां व्रतम्॥१५॥

15. In the house of a (sacrificer) who has established fires, no food should be eaten in the evening before the libation is offered and similarly in the morning—this is the vow for other (members) (in the house).

नक्तं नान्यदन्नाद्दद्यात्॥१६॥

16. In the night he should not give anything other than food.

दद्यादित्येके॥१७॥

17. According to some (ritualists) he may give (any other thing like gold etc.)

अन्नं तु ददन्नदयीत॥१८॥

18. While giving food he should cause (the person accepting it) to eat (it at the same place and at the same-time).[1]

1. Cf. Rudradatta's commentary. He takes *dadan* as a present participle (instead of *dadat*) and *adayīta* as a causal potential third person singular.

नैतस्मिन्संवत्सरे पशुनानिष्ट्वा मांसं भक्षयेत्॥१९॥

19. During this year without having performed an animal-sacrifice, he should not eat flesh.

मनसाग्निभ्यः प्रहिणोमि भक्षं मम वाचा तं सह भक्षयन्तु। अप्रमाद्यन्नप्रमत्तश्चरामि शिवेन मनसा सह भक्षयतेति यद्यादिष्टो भक्षयेदेतं मन्त्रमुक्त्वा भक्षयेत्॥२०॥

20. If it is necessary he may eat (flesh) after having recited the verse *manasāgnibhyaḥ prahiṇomi...*

PUNARĀDHĀNA (*RE-ESTABLISHMENT OF FIRES*)

V.26

पुनराधेयं व्याख्यास्यामः॥१॥

1. We shall explain Punarādheya (re-establishment of fire).

तस्याग्न्याधेयवत्कल्पः॥२॥

2. Its procedure is similar to that of Agnyādhāna.

अग्नीनाधायैतस्मिन्संवत्सरे यो नर्ध्नुयात्स पुनरादधीत प्रजाकामः पशुकामः पुष्टिकामो ऽन्यां पुत्रमर्त्यायां स्वेष्वारुध्यमानेषु यदा वाङ्गेन विधुरतां नीयात्॥३॥

3. He who will not prosper after having established fires in that year should establish them again. (Similarly) a sacrificer desirous of progeny, desirous of cattle, desirous of prosperity (should re-establish fires). (Similarly) at the time of distress, death of son, when his relatives are being suppressed or when he will become cripple on account of any limb (should re-establish fires).

1. Cp. TS I.5.1.4, MS I.7.2. KS VIII.15.

आग्नेयमष्टाकपालं निर्वपेद्वैश्वानरं द्वादशकपालं वारुणं दशकपालमग्नये ऽप्सुमते ऽष्टाकपालं मैत्रं चरुमग्निमुद्वासयिष्यन्॥४॥

4. When a (sacrificer) is about to remove (his first fires and to establish new fires), he should offer a (sacrificial bread) on eight potsherds to Agni, (a sacrificial bread) on twelve potsherds to Vaiśvānara, (a sacrificial bread) on ten potsherds to Varuṇa, (a sacrificial bread) on eight potsherds to Agni Apsumat, (and) a rice-pap to Mitra.[1]

1. This offering seems to be an expansion of the offering mentioned in TS II.2.5.5-6.

या ते अग्न उत्सीदतः पवमाना प्रिया तनूः। तया सह पृथिवीमाविश रथंतरेण साम्ना गायत्रेण च छन्दसा॥ या ते अग्ने पावका या मनसा प्रेयसी प्रिया तनूः। तया सहान्तरिक्षमाविश वामदेव्येन साम्ना त्रैष्टुभेन च छन्दसा। ततो न ऊर्जमा कृधि गृहमेधं च वर्धय॥ या ते अग्ने सूर्ये शुचिः प्रिया तनूः शुक्रेऽध्यधि संभृता। तया सह दिवमाविश बृहता साम्ना जागतेन च छन्दसा ततो नो वृष्ट्यावत॥ यास्ते अग्ने कामदुघा विभक्तिरनुसंभृताः॥ ताभिर्नः कामान्धुक्ष्वेह प्रजां पुष्टिमथो धनम्॥ यास्ते अग्ने संभृतीरिन्द्रः सूकर आभरत्। तासु शोचिषु सीदेह भस्म वैश्वानरस्य यत्॥५॥

5. *yā te agne utsīdataḥ..., yā te agne pāvakā..., yā te agne sūrye..., yāste agne kāmadughāḥ..., yāste agne sambhṛtīḥ...*[1],

1. This sūtra is incomplete, see the next sūtra.

V.27

ये ते अग्ने वानस्पत्याः संभारा संभृताः सह। तेभिर्गच्छ वनस्पतीन्स्वां योनिं यथायथम्॥ अगन्नग्निर्यथालोकमसदत्सदने स्वे। अवीरहत्यं देवेषूपागां मनसा सहेति पुरस्तात्स्विष्टकृतः सप्ताहुतीर्जुहोति॥१॥

1. *ye te agne vānaspatyāḥ... agannagnir yathā lokam...* (with these seven verses the Adhvaryu) offers seven libations before the Sviṣṭakṛt(-offering).

सिद्धमिष्टिः संतिष्ठते॥२॥

2. The offering stands completely established (is concluded) in the usual manner.

पौर्णमासीमिष्ट्वा ज्वलतो ऽग्नीनुत्सृजति॥३॥

3. Having performed the Full-moon-sacrifice he gives up the burning fires.[1]

1. After the offering is over, one fuel-stick is put on the fire. Then the fires are let be extinguished and then given up.

संवत्सरं पराध्यर्मृत्सृष्टाग्निर्भवति॥४॥

4. (The sacrificer) remains in the state of one who has given up fires at the most for one year.

रोहिणी पुनर्वसू अनुराधा इति नक्षत्राणि॥५॥

5. Rohiṇī, Punarvasū, and Anurādhās—these are the Constellations (under which the re-establishment of the fires is done).[1]

[1] TS I.5.1.4. allows only Punarvasū.

वर्षासु शरदि वादधीत॥६॥

6. In the rainy season or in the autumn he should establish (fires) again.

कृताकृताः संभारा यजूंषि च भवन्ति॥७॥

7. The materials[1] and the formulae[2] are optional.[3]

1. For these see V. 1.7-2.4
2. For these see V. 1.7-2.1.
3. For this Sūtra cf. in general TS I.5.2.4, MS I.7.2., KS VII.15.

अपि वा पञ्च पार्थिवान्संभारानाहरति एवं वानस्पत्यान्॥८।

8. Or rather he brings five materials connected with the earth and similarly those connected with trees.[1]

1. See V. 1.4.

आयतनेषु पुराणान्दर्भान्संस्तीर्य भूमिर्भूम्नेति सर्पराज्ञीभिर्गार्हपत्यमादधाति॥९॥

9. Having scattered old Darbha grass on the places (where fires are to be placed) with Sarparājñī-verses beginning with *bhūmir bhūmnā* the Adhvaryu places the Gārhapatya fire.

मध्यंदिन इतरान्॥१०॥

10. He establishes the other fires at mid-day.[1]

1. Cf. ŚB II.2.3.9.

उपोलवैर्दर्भैः परुत्कैः संवत्सरप्रवातैराहवनीयं ज्वलन्तमुद्धरति॥११॥

11. He takes the burning Āhavanīya fire from the Gārhapatya by means of Darbha-grass-blades which are grown out of gleans, which have nodes and which have been dried for one year.

यत्त्वा क्रुद्धः परोवपेति दक्षिणाग्निम्। यत्ते मन्युपरोप्तस्येतीतरान्॥१२॥

12. With *yat tvā kṛddhaḥ*[1] ... (he places) the Dakṣiṇa-fire; with *yat te manyuparoptasya*[2] ... (he establishes) the other fires.[3]

1. TS I.5.3.e.
2. TS I.5.3.f.
3. viz. Āhavanīya, Sabhya and Āvasathya.

मनो ज्योतिर्जुषतामिति बृहस्पतिवत्यर्चोपतिष्ठते॥१३॥

13. With the verse containing the word Bṛhaspati beginning with *mano jyotir juṣatām*...[1] he stands near the fires praising them.

1. TS I.5.3.g.

सप्त ते अग्ने समिधः सप्त जिह्वा इत्यग्निहोत्रं जुहोति॥१४॥

14. With *sapta te agne samidhaḥ*[1]... he performs the Agnihotra.

1. TS I.5.3.h.

V.28

आग्नेयं पञ्चकपालं निर्वपत्यष्टाकपालं वा॥१॥

1. He offers a sacrificial bread on five potsherds[1] or eight potsherds to Agni.[2]

[1] TS I.5.1.4. prescribes only this.
[2] MS I.7.4. allows both.

यदि पञ्चकपालो गायत्र्यौ। यद्यष्टाकपालः पङ्क्त्यौ॥२॥

2. If there is a sacrificial bread on five potsherds then the invitatory and offering verses for the Sviṣṭakṛt-offering should be in Gāyatrī-metre;[1] if on eight potsherds, then in Paṅkti-metre.[1]

1. viz. TS II.6.11.o and q.
2. See Sūtra 15.

सर्वमाग्नेयं भवति॥३॥

3. The entire offering belongs to Agni.[1]

1. Cf. TS I.5.2.2. Thus even the offerings which are otherwise to be offered to some other deities, should be offered to Agni.

पञ्चदश सप्तदश वा सामिधेन्यः॥४॥

4. There should be either fifteen or seventeen enkindling-verses.[1]

1. Cf. KS IX.2; MS I.7.2

सामिधेनीप्रभृत्युपांशु यजत्योत्तमादनूयाजादुच्चैः स्विष्टकृतम्॥५॥

5. From the enkindling-verses upto the last after-offering (the Hotṛ) recites (the verse) inaudibly; (be recites the verse connected with) the Sviṣṭakṛt-offering loudly.[1]

1. Cf. TS I.5.2.3.

अग्नाग्ने ऽग्नावग्ने ऽग्निनाग्ने ऽग्निमग्न इति चतुर्षु प्रयाजेषु चतस्रो विभक्तीर्दधाति॥६।

6. At the time of the first four fore-offerings[1] he puts the four case-forms (of the word *agni*) viz. *agne* (voc.), *agnau* (loc.), *agninā* (instru.), and *agnim* (acc.)[2]

1. See II.17.2.
2. Cf. TS I.5.2.2.

नोत्तमे॥७॥

7. He does not put a case-form in the last fore-offering.

विभक्तिमुक्त्वा प्रयाजेन वषट्करोति॥८॥

8. Having uttered the case-form, with fore-offering-formula he makes the Vaṣaṭ-call.[1]

1. Cf. TS I.5.2.3.

यं कामयेतर्ध्नुयादिति तस्योपरिष्टाद्येयजामहाद्विभक्तिं दध्यात्पुरा वा वषट्करात्॥९॥

9. In the case of a (sacrificer) about whom he desires, "May he prosper", he should put the case-form either after the word *yajāmahe* or before the Vaṣaṭ-call.

अग्निं स्तोमेन बोधयेत्याग्नेयस्याज्यभागस्य पुरोऽनुवाक्या भवति। अग्न आयूंषि पवस इति सौम्यस्य॥१०॥

10. (The verse) *agniṁ stomena bodhaya...*[1] is to be used as the invitatory verse for the offering of the ghee-portion to Agni,[2] the verse *agna āyuṁṣi pavase...*[3] is to be used... to Soma.[4]

1. TS IV.1.11.t.
2. Cf. TB I.3.1.4; ŚB II.2.3.21; KB I.4.
3. TS I.1.6.6.1.
4. Cf. MS I.7.4.; KS IX. 2; ŚB II.2.3.22.

अग्निर्मूर्धेति वा सौम्यस्य कुर्यात्॥११॥

प्रजाकामपशुकामस्य प्रजाव्यृद्धपशुव्यृद्धस्य वा॥१२॥

11-12. Or he may use (the verse) *agnir mūrdhā...*[1] as the invitatory verse for the offering of the ghee—portion to Soma; or he may do so in the case of a sacrificer desirous of progeny or of cattle or one devoid of progeny or of one devoid of cattle.[2]

1. TS I.5.5.c.
2. Cf. KS IX.2; MS I.7.4.

अग्निन्यक्ताः पत्नीसंयाजानामृचो भवन्ति॥१३॥

13. The verses for Patnīsaṁyājas should be containing the word *agni*.[1]

1. Cf. TB I.3.1.4. Thus in the verses to be used at the time of Patnīsaṁyājas one should insert the word *agni* in the same case in which the word standing for deity in that verse is.

अपि वा यथापूर्वमाज्यभागावेवं पत्नीसंयाजाः॥१४॥

14. Or rather the (verses for the) ghee-portions and (for) the Patnīsaṁyājas should be the same as (described) earlier (i.e. in the basic paradigme).[1]

1. Cf. TB I.3.1.6.

अग्ने तमद्याश्वमित्यक्षरपङ्क्त्यो याज्यानुवाक्या भवन्ति। द्वे आग्नेयस्य द्वे स्विष्टकृतः॥१५॥

15. The verses beginning with *agne tamadyāśvam*[1] in Akṣarapaṅkti(-metre) should be used[2] as the invitatory and offering verses—two for the offering to Agni and two for the Sviṣṭakṛt(-offering).

1. TS IV.4.4.w-z.
2. Cf. TS I.5.2.1.

पुनरूर्जा सह रय्येत्यभितः पुरोडाशमाहुतीर्जुहोति॥१६॥

16. With *punarūrjā...*[1] and with *saha rayyā...*[2] (the Adhvaryu) offers libations on both the sides[2] of the sacrificial bread[3].

1-2. TS I.5.3.i-k.
2. i.e. one libation before the offering of the sacrificial bread and one after.
3. Cf. TS I.5.4.4.

पुनरूर्जेति वा पुरस्तात्प्रयाजानां सह रय्येत्युपरिष्टादनूयाजानाम्॥१७॥

17. Or he offers with *punarūrjā...*[1] (a libation) before the fore-offerings and with *saha rayyā...*[2] (another libation) after the after-offerings.[3]

1-2. TS I.5.3.i-k.
3. Cf. KS IX.1; MS I.7.4.

एतद्वा विपरीतम्॥१८॥

18. Or in the reverse order.

उभयीर्दक्षिणा ददाति॥१९॥

19. The sacrificer gives both the sacrificial gifts.[1]

1. For details see the next Sūtra.

V.29

आग्न्याधेयिकीः पौनराधेयिकीश्च पुनर्निष्कृतो रथ इत्येताः शतमानं च हिरण्यम्॥१॥

1. Those of Agnyādheya[1] and those of Punaragnyādheya viz. a re-made chariot[2] etc. these and gold weighing one hundred Mānas (Guñjā-berries).

1. See V.20.6ff.

2. For details see TS I.5.2.4: a re-made chariot, a re-woven garment, an old ox, and gold weighing one hundred mānas.

तस्माद्रजतं हिरण्यमित्युक्तम्॥२॥

2. It has been said (in the Brāhmaṇa-text)[1]: "Therefore white gold (silver) (should not be given as a gift)".

1. TS I.5.1.2.

पुनरभिहितो रथः पुनरुत्स्यूतं स्यामूलं पुनःकामस्याप्त्या इत्येकेषाम्॥३॥

3. According to some (ritualists)[1] a repaired chariot, a re-woven silk garment (is to be given as gift) for the sake of obtainment of the re-desire.

1. Not identified.

यदीतराणि न विद्येरन्नप्यनड्वाहमेव दद्यात्। अनडुहि ह वा एते च कामा अतश्च भूयांस इति पैङ्गायनिब्राह्मणं भवति॥४॥

4. If the other (things) are not available (the sacrificer) should give only the ox.[1] There is Paiṅgāyanibrāhmaṇa according to which "All these desires are indeed included in the ox and more than these (are also included)".

1. Cf. ŚB II.2.3.28.

देव अग्नौ देवो अग्निरिति द्वयोरनूयाजयोर्विभक्ती दधाति॥५॥

5. In the (offering-verses of the first) two after-offerings he puts the case-forms (of the word *agni*) in the following manner; *deva agnau*... and *devo agniḥ*...[1]

1. Thus *deva agnau barhiḥ*... and *devo agnir narāśaṁsaḥ*...

नोत्तमे॥६॥

6. (He does) not (put any case-form) in the (offering-verse of the) last after-offering.[1]

1. Because this after-offering already belongs to Agni.

उच्चैरुत्तमं संप्रेष्यति॥७॥

7. At (the time of) the last (after-offering) the Adhvaryu orders loudly.

सिद्धमिष्टिः संतिष्ठते॥८॥

8. The offering stands completely established (i.e. concluded) in the usual manner.

आग्निवारुणमेकादशकपालमनुनिर्वपति सर्वेषामनुनिर्वाप्याणां स्थाने द्विदेवत्यानां वा॥९॥

9. In the place of all the offerings which follow the Tanūhavis or of those connceted with two deities he offers (a sacrificial bread) on eleven potsherds for Agni-and-Varuṇa[1].

1. Thus after the sacrificial bread for Agni the Tanūhavis offerings (V.21.1-11) are performed; then only one bread for Agni and Varuṇa is to be offered and the offerings mentioned in V.22.1-9 are not to be performed.

सिद्धमिष्टिः संतिष्ठते। संतिष्ठते पुनराधेयम्॥१०॥

10. The offering stands completely established (i.e. concluded) in the usual manner. The re-establishment of fires stands completely established (i.e. concluded).

यस्तृतीयमादधीत स एतान्होमाञ्जुहुयाल्लेकः सलेकः सुलेक इति॥११॥

11. He who may establish (fires) for the third time should offer these libations of ghee with *lekaḥ sulekaḥ*...[2]

1. After the Sviṣṭakṛt-offering of the sacrificial bread on five potsherds to Agni these libations are to be offered; cf. BaudhāŚS III.3.

2. TS I.5.3.1.

यदरण्योः समारूढो नश्येत्॥१२॥

यस्य वोभावनुगतावभिनिम्रोचेदभ्युदियाद्वा पुनराधेयं तस्य प्रायश्चित्तिः ॥१३॥

12-13. If the fire mounted upon the churning sticks is lost,[1] or in the case of whom the sun sets or rises when both the fires are extinguished, the re-establishment of fires is the expiation for him.

1. i.e. the churning sticks are lost after the fires have been made to mount upon them. For causing the fires to mount upon the fire-sticks see VI.28.8-9.

पुनराधेयमित्याश्मरथ्योऽग्न्याधेयमित्यालेखन आलेखनः॥१४॥

14. (In this case) re-establishment (of fires) should be done according to Āśmarathya; establishment of fires (should be done) according to Ālekhana.

AGNIHOTRA

VI.1

अग्निहोत्रं व्याख्यास्यामः॥१॥

1. We shall explain the Agnihotra.[1]

1. Libation of milk in fire in the evening and morning.

अधिवृक्षसूर्य आविःसूर्ये वा धृष्टिरसि ब्रह्म यच्छेत्युपवेषमादाय गार्हपत्यमभिमन्त्रयते सुगार्हपत्य इति॥२॥

2. When (in the evening) the sun is at the top of the trees or when the sun is visible (in the morning), with *dhṛṣṭirasi brahma yaccha*[1], having taken the poking stick (Upaveṣa) in his hand, with *sugārhapatyaḥ...*[2] the Adhvaryu addresses the Gārhapatya(-fire).

1. TS I.1.7.a.

2. TB I.2.1.20-21.

अथैनं बोधयत्युद्बुध्यस्वाग्ने जागृह्येनमिष्टापूर्ते संसृजेथामयं च। अस्मिन्स-धस्थे अध्युत्तरस्मिन्विश्वे देवा यजमानश्च सीदतेति॥३॥

3. Then he makes it (the fire) wake up (i.e. visible), by removing the ashes with *udbudhyasvāgne...*[1]

1. VS XV. 54.

उद्धरेत्येव सायमाह यजमानः। उद्धरेति प्रातः॥४॥

4. In the evening the sacrificer says (to the Adhvaryu), "Do you take up the fire"; similarly in the morning he says, "Do you take up (the fire)".

सहस्रं तेन कामदुघो ऽवरुन्द्धे॥५॥

5. Thereby the sacrificer obtains one thousand desire-(fulfilling) cows.[1]

1. Cf. MS I.8.6

वाचा त्वा होत्रा प्राणेनोद्गात्रा चक्षुषाध्वर्युणा मनसा ब्रह्मणा श्रोत्रेणाग्नी-ध्रैतैस्त्वा पञ्चभिर्दैव्यैर्ऋत्विग्भिरुद्धरामीति गार्हपत्यादाहवनीयं ज्वलन्तमुद्ध-रति॥६॥

6. With *vācā tvā hotrā...* the Adhvaryu takes up the burning Āhavanīya (i.e. a burning fire-brand to be kept in the place of the Āhavanīya) from the Gārhapatya.

भूर्भुवः सुवरुद्ध्रियमाण उद्धर पाप्मनो मा यदविद्वान्यच्च विद्वांश्चकार। अह्ना यदेनः कृतमस्ति पापं सर्वस्मान्मोद्धृतो मुञ्च तस्मादित्युद्ध्रियमाणमभिमन्त्रयते यजमानः सायम्। रात्र्या यदेनः कृतमस्ति पापं सर्वस्मान्मोद्धृतो मुञ्च तस्मादिति प्रातः॥७॥

7. In the evening when the fire is being taken up the sacrificer addresses it with *bhūr bhuvaḥ svaḥ uddhriyamāṇam uddhara... ahnā yadenaḥ...*; in the morning with *bhūrbhuvaḥ svaḥ... rātryā yadenaḥ...*

अग्निपतये ऽग्नये मे विदध्यग्निपतये ऽग्नये मे मृड। अमृताहुतिममृतायां

जुहोम्यग्निं पृथिव्याममृतस्य जित्यै। तयानन्तं काममहं जयानि प्रजापतिर्यं प्रथमो जिगायाग्निमग्नौ स्वाहा॥८॥

8. With *agnipataye' gnaye me viddhi...*[1],

1. The sentence is incomplete. See the next sūtra.

VI.2

अग्ने सम्राडजेकपादाहवनीय दिवः पृथिव्याः पर्यन्तरिक्षाल्लोकं विन्द यजमानाय। पृथिव्यास्त्वा मूर्धन्सादयामि यज्ञिये लोके। यो नो अग्ने निष्ट्यो योऽनिष्ट्यो ऽभिदासतादमहं तं त्वयाभिनिदधामीति पुरस्तात्परिक्रम्योदङ्मुखः प्रत्यङ्मुखो वा सायमायतनेऽग्निं प्रतिष्ठापयति। प्राङ्मुखः प्रातः॥१॥

1. (and with) *agne samrāḍajaikapādāhavanīya...* having turned towards the east, with his face to the north or to the west (the Adhvaryu) places (the Āhavanīya-fire) in its place in the evening... with his face to the east in the morning.

स्वयं यजमानं इध्मानाहरति विश्वदानीमाभरन्तोनातुरेण मनसा। अग्ने मा ते प्रतिवेशा रिषामेत्येतया॥२॥

2. With this verse viz. *viśvadānīmābharantaḥ...* the sacrificer himself brings the fuel-sticks.

यदग्ने यानि कानि चेत्येताभिः पञ्चभिः प्रतिमन्त्रमग्निषु महत इध्मानादधाति॥३॥ आहवनीये वर्षिष्ठम्॥४॥

3-4. With each one of these five verses viz. *yadagne yāni kāni ca...*[1] he puts five big fuel-sticks; the biggest fuel-stick in the Āhavanīya.

1. TS IV.1.10.a-e

यथाहितास्तेनानुपूर्व्येणाहवनीयाद्वा प्रक्रम्य॥५॥

5. (He puts fuel-sticks in fires) in the same order in which they were established[1] or having started with Āhavanīya-fire (and then following the order of establishemtnt).[2]

1. Thus Gārhapatya, Dakṣiṇa, Āhavanīya, Sabhya and Āvasathya.

2. Āhavanīya, Gārhapatya, Dakṣiṇa, Sabhya and Āvasathya.

तथाग्निराधेयो यथाहुतिर्न व्यवेयात्॥६॥

6. The fire (i.e. fuel-stick) should be placed in such a manner that the (Agnihotra)-libation (offered afterwards) will not be hindered (i.e. it will not come in between the libtion and the fire).

नान्तराग्नी संचरति॥७॥

7. The Adhvaryu does not walk through the two fires[1].

1. Gārhapatya and Āhavanīya.

यदि पूर्वोऽनुगतः संचर्यम्॥८॥

8. If the fire in the east[1] is extinguished, then he may walk through.

1. viz. Āhavanīya. Thus after the Agnihotra-rite is over and in case the sacrificer is not a *gataśri* who keeps the Āhavanīya-fire always burning (see Sūtra 12).

पश्चाद्धि स तर्हि गतः॥९॥

9. For, in that case, that (Āhavanīya)-fire is gone (to the west (to the Gārhapatya).

कामं हुते संचर्यमित्येके॥१०॥

10. According to some (ritualists) after the (Agnihotra)-libation is offered one may walk through, at will.

नक्तमाहवनीयं धारयति॥११॥

11. He preserves[1] the Āhavanīya during the night-time.

1. does not allow to be extinguished.

नित्यो गतिश्रियो ध्रियते॥१२॥

12. In the case of a Gataśrī[1] it is always preserved.

1. For *gataśrī* see I.1.3; I.14.9. According to TS II.5.4.4 there are three Gataśrīs (rich persons): a learned (Brāhmaṇa), a leader of the village (Vaiśya), a Kṣatriya.

नित्यं गार्हपत्यम्॥१३॥

13. (He) always (preserves) the Gārhapatyay.[1]

1. Whether the sacrificer is Gataśrī or not, the Gārhapatya is always kept burning.

तथान्वाहार्यपचनं यदि मथित्वाहितो भवति॥१४॥

14. Similarly (he always preserves) the Anvāhārya-pacana (Dakṣiṇa-fire) in case it has been established after having been churned out.[1]

1. See V.13.8 according to which the Dakṣiṇa-fire is to be established either having brought a common, profane fire or after having produced fire through the process of churning. The Dakṣiṇa-fire is to be continuously kept burning in case the second alternative is accepted.

यद्याहार्यो ऽहरहरेनं दक्षिणत आहरन्ति॥१५॥

15. If it is "to be brought" then he daily brings it to the south.

1. i.e. if at the time of establishement of fires, the Dakṣiṇāgni was established after being brought from the profane fire; (See V.13.8).

उपवसथ एवैनमाहरेयुर्नवावसान एवैनमाहरेयुरिति वाजसनेयकम्॥१६॥

16. According to the Vājasaneyaka[1] view only on the Upavasatha-day[2] they should bring it or in the new residence only they should bring it.

1. ŚB II.3.2.7-8.
2. The day preceding the New or Full-moon-offerings.

VI.3

परिसमूहनेनाग्नीनलंकुर्वन्ति॥१॥

1. They[1] adorn the fires by sweeping around them.

1. The Adhvaryu, sacrificer and his wife.

पुरस्तादलंकाराः सायमुपरिष्टदलंकाराःप्रातः॥२॥

2. The acts of adornment should be done before (the Agnihotra-offering) in the evening; the acts of adornment... after (the Agnihotra—offering) in the morning.

एतद्वा विपरीतम् उभयतोऽलंकाराः सायं तथा प्रातरित्येके॥३॥

3. Or this may be done the other way round. According to some (ritualists) there should be the acts of adornment on

both the sides (i.e. before and after the Agnihotra) in the evening and similarly in the morning.

अग्ने गृहपते शुन्धस्वेति गार्हपत्यमग्ने वह्ने शुन्धस्वेति दक्षिणाग्निमग्ने सम्राट् शुन्धस्वेत्याहवनीयमग्ने सभ्य शुन्धस्वेति सभ्यमग्ने परिषद्य शुन्धस्वेत्या-वसथ्यम्॥४॥

4. They adorn the Gārhapatya with *agne gṛhapate śundhasva*; the Dakṣiṇāgni with *agne vahne śundhasva*; the Āhavanīya with *agne samrāṭ śundhasva*; the Sabhya with *agne sabhya śundhasva*; and the Āvasathya with *agne pariṣadya śundhasva*.

उदगग्रैः प्रागग्रैश्च दर्भैस्तृणैर्वाग्नीन् परिस्तृणात्यग्निमग्नी वा॥५॥

5. (The Adhvaryu) spreads Darbha-grass-blades or grass-blades with their points to the north and their points to the east around all the fires or around one[1] fire or around two[2] fires.[3]

1. viz. Āhavanīya.
2. viz. Āhavanīya and Gārhapatya.
3. Thus towards the south and north the points of the grass should be eastwards and towards the east and west the points be northwards.

खादिरः स्रुवो वैकङ्कत्यग्निहोत्रहवणी बाहुमात्र्यरत्निमात्री वा॥६॥

6. The spoon should be made out of Khadira—wood, the ladle for offering Agnihotra(-libation) out of Vikaṅkata (Flacourtia Sapida)-wood, an arm-long or a cubit-long.

प्रसृताकृतिरार्यकृताग्निहोत्रस्थाल्यूर्ध्वकपालाचक्रवर्ता भवति॥७॥

7. The earthern vessel (for containing milk) is broad in size, with perpendicular potsherds (sides) and not prepared by means of a wheel's rotation.[1]

1. Thus hand-made. For this Sūtra cp. MS I.8.3.

दक्षिणेन विहारमग्निहोत्री तिष्ठति तां यजमानो ऽभिमन्त्रयत इडासि व्रतभदृहं नावुभयोर्व्रतं चरिष्यामि सुरोहिण्यहं नावुभयोर्व्रतं चरिष्यामीड एहि मयि श्रयस्वेर एह्यदित एहि गौरेहि श्रद्ध एहि सत्येन त्वाह्वयामीति॥८॥

8. To the south of the sacrificial place the cow yielding

milk for Agnihotra stands; the sacrificer addresses her with *iḍāsi vratabhṛdaham...*[1]

1. Cp. MS I. 5.3.

अथ वेदिदेशमभिमृशतीयमसि तस्यास्ते ऽग्निर्वत्सः सा मे स्वर्गं च लोकममृतं च धुक्ष्वेति॥९॥

9. Then he (the sacrificer) touches the place of Vedi (altar) with *iyamasi tasyāste'gnirvatsaḥ...*

पूषासीति दक्षिणतो वत्समुपसृज्य प्राचीमावृत्य दोग्ध्युदीचीं प्राचीमुदीचीं वा॥१०॥

10. With *pūṣāi*[1] having sent the calf from the south near (the cow), then having turned her so as to face the east,[2] he milks her while she is standing with her face to the north,[3] or to the north-east.

1. MS. I.8.5.VS XXXVIII. 3.
2. Cf. TB II.1.8.1.
3. Cf. TB II.1.8.1.

न शूद्रो दुह्यात्॥११॥

11. A Śūdra should not milk.

असतो वा एष संभूतो यच्छूद्रः॥१२॥

12. For it is from something bad[1] that a Śūdra is born.[2]

1. viz. out of the feet of Prajāpati—cf. TS VII.1.1.6.
2. The sentence is quoted from TB III.2.3.9.

दुह्याद्वा॥१३॥

13. Or he may milk.

यदेव गार्हपत्ये ऽधिश्रयति पवयत्येवैनत्॥१४॥

14. When he (the Adhvaryu) keeps it (milk) on the Gārhapatya-fire[1] he indeed purifies it.

1. See VI 5.7.

अग्निहोत्रस्थाल्या दोहनेन च दोग्धि॥१५॥

15. He milks by means of the Agnihotra-vessel and milking pot.[1]

1. Cf. MS I.8.6.

VI.4

पूर्वौ दुह्याज्ज्येष्ठस्य ज्यैष्ठिनेयस्य यो वा गतश्रीः स्यात्। अपरौ दुह्यात्कनिष्ठस्य कानिष्ठिनेयस्य यो वानुजावरो यो वा बुभूषेत्॥१॥

1. For (the sacrificer who is) the eldest son, born out of the eldest wife of his father or for one who is a Gataśrī, he (the Adhravyu) should milk the two front teats of the cow; for (the sacrificer) who is the youngest son, born out the youngest wife of his father or for one who is a posthumos son, or for one who wants to progress, he should milk the two rear teats.[1]

1. Cf. TB II.1.8.1. There is no reference to the "posthumous son" here. Cp. also II.19.3-4.

न स्तनान्संमृशति॥२॥

2. He does not touch the teats.[1]

1. Cf. TB II.1.8.2. Thus he does not apply oil etc. to the teats for making the cow yield more milk (Caland). Or, rather while milking one teat, he should not touch the other teats.

यथोपलम्भं नित्ये कल्पे दोग्धि॥३॥

3. In the regular ritual he milks the teats as he gets them[1].

1. i.e. the rules mentioned in the Sūtra No. 1 are not to be followed.

पूर्ववदुपसृष्टां दुह्यमानां धाराघोषं च यजमानो ऽनुमन्त्रयते॥४॥

4. In the same manner as described earlier,[1] the sacrificer addresses (the cow) when the calf is sent near her and when she is being milked, and (also) the sound of stream (of milk).

1. See I.12.17-13.1.

अस्तमिते दोग्धि॥५॥ अग्नेरस्तमिते होतव्यम्॥६॥

5-6. He milks (the cow) after (the sun) is set down; immediately after the sun is set, (the Agnihotra) libation should be offered.[1]

1. Cf. KS VI.5.

समुद्रो वा एष यदहोरात्रस्तस्यैते गाधे तीर्थे यत्संधी तस्मात्संधौ होतव्यमिति शैलालिब्राह्मणं भवति॥७॥

7. "The day and night are like an ocean indeed; the junc-

ture (twilight)-times of it are like shallow fords; therefore (the Agnighotra-libation) should be offered at the (time of) junctures (twilight times)"— thus is said in the Śaiāli-Brāhmaṇa.[1]

1. Cp. KB II.9.

नक्षत्रं दृष्ट्वा प्रदोषे निशायां वा सायम्॥८॥

8. Or in the evening (the Agnihotra may be offered) after an asterism is seen, when the night starts or at night.

उषस्युपोदयं समयाविषित उदिते वा प्रातः॥९॥

9. In the morning (the Agnihotra may be offered) at the dawn, before the sun-rise, when the sun is half-risen or when it is (fully) risen.

यदुदिते जुहोत्यग्निष्टोमं तेनावरुन्द्धे यन्मध्यंदिने जुहोत्युक्थ्यं तेनावरुन्द्धे यदपराह्णे जुहोति षोडशिनं तेनावरुन्द्धे यत्पूर्वरात्रे जुहोति प्रथमं तेन रात्रिपर्यायमाप्नोति यदपररात्रे जुहोति जघन्यं तेन रात्रिपर्यायमाप्नोति॥१०॥

10. If one offers after (the sun is fully) risen, one obtains the Agniṣṭoma thereby; if one offers at the midday,... Ukthya thereby; if in the afternoon... Śoḍaśin thereby; if in the first part of night...., one obtains the first night-round thereby; if one offers at the midnight one obtains the middle night-round thereby. If one offers in the last part of the night, one obtains the last night-round thereby.

स न मन्येत सर्वेष्वेतेषु कालेषु होतव्यमापदि हुतमित्येव प्रतीयादिति विज्ञायते॥११॥

11. He should not think that offering can be made in all these timings; one should understand that at the time of emergency libation offered (in any of these timings also is equally good)—thus is known (from a Brāhmaṇa-text).

यो होमकालः सोऽङ्गानाम्॥१२॥

12. Whatever is the time of the offering (proper) that (same is the time) of the subsidiary (rites).

VI.5

पत्नीवदस्याग्निहोत्रं भवति॥१॥

1. His (sacrificer's) Agnihotra is accompanied by his wife.

स्व आयतने पत्न्युपविशति॥२॥

2. The wife of the sacrificer sits on her seat.

अपरेणाहवनीयं दक्षिणातिक्रम्योपविश्य यजमानो विद्युदसि विद्य मे पाप्मानममृतात्सत्यमुपैमि मयि श्रद्धेत्यप आचामति॥३॥

3. Having stepped towards the west of the Āhavanīya by the right, then having sat down (on his seat)[1] the sacrificer sips water with *vidyudasi vidya me pamānam*..

1. See IV.4.3.

ऋतं त्वा सत्येन परिषिञ्चामीति सायं परिषिञ्चति। सत्यं त्वर्तेन परिषिञ्चामीति प्रातः। आहवनीयमग्रेऽथ गार्हपत्यमथ दक्षिणाग्निमपि वा गार्हपत्यमाहवनीयं दक्षिणाग्निं यथा वाहिताः॥४॥

4. With *ṛtaṁ tvā satyena pariṣiñcāmi*[1] (the Adhvaryu) sprinkles water (around the fires) in the evening; with *satyaṁ tvartena pariṣiñcāmi*[2] in the morning. (He sprinkles water in the following order): first Āhavanīya, (then) Gārhapatya (then) Dakṣiṇa-fire; or first Gārhapatya, (then) Āhavanīya, (then) Dakṣiṇa; or the order in which they were established.[3]

1-2. TB II.1.11.1.

3. viz. Gārhapatya, Dakṣiṇa, Āhavanīya. Cp. VI.2.5.

यज्ञस्य संततिरसि यज्ञस्य त्वा सततिमनुसंतनोमीति गार्हपत्यात्प्रक्रम्य संततामुदकधारां स्रावयत्याहवनीयात्॥५॥

5. With *yajñasya santatirasi*...[1] he causes to fall a continuous line of water starting from the Gārhapatya upto the Āhavanīya.

1. TB III.7.4.17; cp. I.1.5.4.

धृष्टिरसि ब्रह्म यच्छेत्युपवेषमादाय भूतकृत स्थापोढं जन्यं भयमपोढाः सेना अभीत्वरीरिति गार्हपत्यादुदीचो ऽङ्गारान्निरूह्य व्यन्तान् गार्हपत्येन कृत्वा

सगरा स्थेत्यभिमन्त्र्य जपत्यग्नय आदित्यं गृह्णाम्यह्ने रात्रिमिति सायम्। आदित्यायाग्निं गृह्णामि रात्र्या अहरिति प्रातः॥६॥

6. With *dhṛṣṭirasi brahma yaccha...*[1] having taken the poking stick in his hand, with *bhūtakṛta stha...*[2] having pushed away some burning coals from the Gārhapatya towards the north having them taken out of the Gārhapatya-fire-place, with *sagarā stha*[3] having addressed them, he mutters *agnaya ādityaṁ gṛhṇāmi ahne rātrim* in the evening; *ādityāyāgniṁ gṛhṇāmi rātryā ahaḥ*[4]—in the morning.

1. TB III.7.4.13.
2. JB
3. This formula occurs only in Āp.
4. This formula also occurs only in Āp.

इडायाः पदं घृतवच्चराचरं जातवेदो हविरिदं जुषस्व। ये ग्राम्याः पशवो विश्वरूपा विरूपास्तेषां सप्तानामिह रन्तिरस्तु। रायस्पोषाय सुप्रजास्त्वाय सुवीर्यायेति तेष्वग्निहोत्रमधिश्रयति॥७॥

7. With *iḍāyāḥ padaṁ ghṛtavat...*[1] and with *rāyaspoṣāya suprajāstvāya...*[2] he keeps the Agnihotra-milk on those burning coals.

1. Cp. AV III.10.6.
2. TS V.7.1.1.

VI.6

रेतो वा अग्निहोत्रम्। न सुश्रृतं कुर्याद्रेतः कूलयेन्नोऽश्रृतमन्तरेवैवस्यात्॥१॥

1. "The Agnihotra (milk) is verily semen. (The Adhvaryu) should not make it (too) well-cooked, lest he would burn it; he should also not keep it uncooked; it should be, rather, in between (these two stages)"[1].

1. KS VI.7.

समुदन्तं होतव्यम्॥२॥

2. The (Agnihotra-milk which has) come up to the brim of the vessel should be offered.[1]

1. Cf.MS I.8.2. contrast ŚB II.3.1.14.

उदन्तीकृत्य प्रतिषिच्यम्॥३॥

3. Having casued to reach (the milk) upto the brim, he should pour (water in the milk).[1]

1. See Sūtra 7.

अप्रतिषेक्यं स्यात्तेजस्कामस्य ब्रह्मवर्चसकामस्य पाप्मानं तुस्तूर्षमाणस्याथो सर्वेभ्यः कामेभ्यो ऽथो यः कामयेत वीरो म आजायेतेति॥४॥

4. In the case of a (sacrificer) desirous of lustre, desirous of Brahman-splendour, of one desirous to cross the evil, for the sake of all the desires, moreover in the case of a (sacrificer) who desires, "May a heroic son be born to me" water should not be poured.[1]

1. Cp. MS I.8.3.

अम्नरधिश्रितं वा॥५॥

5. Or immediately after the milk is kept on the fire (water should be poured).[1]

1. This is an alternative to Sūtra 3.

अदब्धेन त्वा चक्षुषावेक्ष इति तृणेन ज्वलतावेक्षते॥६॥

6. With *adabdhena tvā cakṣusāvekṣe*...[1] he looks (towards the milk) by means of (the light of) burning grass.

1. TS I.1.10.3

दोहनसंक्षालनं स्रुव आनीय हरस्ते मा विनैषमिति तेन प्रतिषिञ्चत्यपां वा स्तोकेन॥७॥

7. Having poured the water with which the milking pot was washed, into the spoon, he pours it in the (Agnihotra)-milk or a little quantity of water with *haraste mā vinaiṣam.*[1]

1. MS I.8.3.

उद्भव स्थोदहं प्रजया प्र पशुभिर्भूयासं हरस्ते मा विगादुद्यन्सुवर्गो लोकस्त्रिषु लोकेषु रोचयेति पुनरेवावेक्ष्यान्तरितं रक्षोऽन्तरिता अरालयोऽ पहता व्यृदद्रिरपहतं पापं कर्मापहतं पापस्य पापकृतः पापं कर्म यो नः पापं कर्म चिकीर्षति प्रत्यगेनमृच्छेति त्रिः पर्यग्नि कृत्वा घर्मोऽसि रायस्पो- षवनिरिहोर्जं दृंहेति वर्त्म कुर्वन्प्रागुद्वासयत्युदक् प्रागुदग्वा॥८॥

8. With *udbhava sthodahaṁ prajayā paśubhir bhūyāsam* ...[1] having again looked at the milk,[2] with *antaritaṁ rakṣ-*

o'ntaritā arātayaḥ[3] having thrice moved fire[4] around (the milk), with *gharmo'si rāyaspoṣavaniḥ...* he removes (the milk from the fire) towards the north[5] or towards the north-east, dragging it (as it were).[6]

1. Cp. MS I.8.4; KS 6.7.
2. As described in Sūtra 6.
3. TS I.1.8.1.
4. i.e. a burning fire-brand.
5. Cf. TB II.1.3.4-5.
6. Thus he does not lift up the vessel from the fire, but drags it away.

न वर्त्म करोतीत्येके॥९॥

9. According to some (ritualists) he does not drag.

इह प्रजां पशून्दृंहेति त्रिर्भूमौ प्रतिष्ठाप्य सुभूतकृत स्थ प्रत्यूढं जन्यं भयं प्रत्यूढाः सेना अभीत्वरीरिति गार्हपत्ये ऽङ्गारान्प्रत्यूह्य॥१०॥

10. With *iha prajāṁ paśūn dṛṁha...*[1] having kept (milk-vessel) thrice on the ground,[2] with *subhūtakṛta stha pratyūḍhaṁ janyaṁ bhayam...* having thrown back the burning coals into the Gārhapatya(-fire),[3]

1. The formula only in Āp.
2. Cp. KB II.1; cp. also Kātyāśs IV.14.5.
3. The sentence is incomplete. See the next Sūtra.

VI.7

देवस्य त्वा सवितुः प्रसव इति स्रुक्स्रुवमादाय प्रत्युष्टं रक्षः प्रत्युष्टा अरातय इत्याहवनीये गार्हपत्ये वा प्रतितप्यारिष्टो यजमानः पत्नी चेति संमृश्य हिरण्ययष्टिरस्यमृतपलाशा स्रोतो यज्ञानामित्यग्निहोत्रवहणीमभिमन्त्र्योमुन्नेष्यामि हव्यं देवेभ्यः पाप्मनो यजमानमिति सायमाह। ओमुन्नयामीति प्रातः॥१॥

1. with *devasya tvā...*[1] having taken the ladle and spoon in his hands, with *pratyuṣṭaṁ rakṣaḥ pratyuṣṭā arātayaḥ*[2] having heated them over the Āhavanīya or the Gārhapatya, with *ariṣṭo yajamānaḥ...* having touched them, with *hiraṇyayaṣṭirasyamṛtapalāśā śroto yajñānāṁ*[3] having addressed the ladle

to be used for offering the Agnihotra-libation, in the evening the Adhvaryu says, *om unneṣyāmi havyaṁ devebhyaḥ pāpmano yajamānam*; in the morning *om unnayāmi...*

1. TS I.3.1.4.
2. TS I.1.4.c.
3. JB.

हविर्देवानामसि मृत्योर्मे ऽभयं स्वस्ति मे ऽस्त्वभयं मे अस्त्वित्युपांशूक्त्वोमुन्नयेत्युच्चैरनुजानाति। अपचारे यजमानस्य स्वयमात्मानमनुजानीयात्॥२॥

2. Having inaudibly uttered *havir devānāmasi mṛtyor me'bhayam...* (the sacrificer) loudly allows (the Adhvaryu to scoop the milk) with *om unnaya*. When the sacrificer is away, the Adhvaryu should allow himself.

उन्नीयमान उभौ वाचं यच्छत आ होमात्॥३॥

3. While the milk is being scooped, both the sacrificer and the Adhvaryu restrain their speech upto the libation.[1]

1. For the Agnihotra-libation see VI.10.8. For this Sūtra cf. KS VI.7; cp. MS I.8.4.

न चाभिमीलते तिष्ठति च यजमानः॥४॥

4. The sacrificer does not close his eyes[1] and remains standing (while the Adhvaryu is scooping the milk).

1. He should look at the process of scooping.

उन्नीत उपविशति॥५॥

5. After the scooping is over, he sits down.

चतुरुन्नयति॥६॥

6. (The Adhvaryu) scoops the milk for four times.[1]

1. By means of the spoon into the ladle.

यं कामयेत पुत्राणामयमृध्नुयादिति तं प्रति पूर्णमुन्नयेत्॥७॥

7. In connection with whom among the sons (of the sacrificer) (the Adhvaryu) desires that he should prosper, for him[1], he should scoop fully.[2]

1. i.e. he should think about that son at that time.
2. Cf. TB II.1.3.8.

यदि कामयेत ज्येष्ठतो ऽस्य प्रजार्धुका स्यादिति पूर्णं प्रथममनुन्नयेत्तत ऊनतरमूनतरम्। कनिष्ठत इत्येतद्विपरीतम्। सर्वे समावीद्वीर्या इति समम्॥८॥

8. If (the Adhvaryu) desires, "May his (sacrificer's) sons should be prosperous senioritywise,[1] then he should scoop fully first and then less and less; if juniority-wise[2] then the other way round; if "all should be of equal power", then equally".[3]

1. i.e. more the senior more the prosperous.

2. i.e. more the junior more the prosperous.

3. Cf. for the Sūtra MS I.8.4; KS VI.4.

यथोपलम्भं नित्ये कल्प उन्नयति॥९॥

9. In the regular ritual,[1] he scoops in accordance with whatever he obtains (in the spoon).

1. i.e. when there is no specific desire.

VI.8

अग्नये च त्वा पृथिव्यै चोन्नयामीति प्रथमं वायवे च त्वान्तरिक्षाय चेति द्वितीयं सूर्याय च त्वा दिवे चेति तृतीयं चन्द्रमसे च त्वा नक्षत्रेभ्यश्चेति चतुर्थम्॥१॥

1. (The Adhvaryu) scoops first with *agnaye ca tvā pṛthivyai connayāmi,* second with *vāyave ca tvāntarikṣāya ca,* third with *sūryāya ca tvā dive ca...,* fourth with *candramase ca tvā nakṣatrebhyaśca....*

अद्भ्यश्च त्वौषधीभ्यश्चेति पञ्चमं जमदग्नीनाम्॥२॥

2. In the case of (sacrificers) belonging to Jamadgni-family, fifth with *adbhyaśca tvāuṣadhībhyaḥ.*[1]

1. See II.18.2.

भूरिडा भुव इडा सुवरिडा करदिडा वृथदिडेति वा प्रतिमन्त्रम्॥३॥

3. Or with each one of the formulae viz. *bhūriḍā, bhuva-iḍā, suvariḍā, karadiḍā, pṛthagiḍā.*

पशूंन्मे यच्छेत्यपरेण गार्हपत्यमुन्नयनदेशे ऽभितरां वा सादयित्वा गार्हपत्ये हस्तं प्रताप्य संमृशति सजूर्देवैः सायंयावभिः सायंयावानो देवाः स्वस्ति संपार-

यन्तु पशुभिः संपृचीय प्रजां दृंहेति सायम्। सजूर्देवैः प्रातर्यावभिः प्रातर्यावाणो देवाः स्वस्ति संपारयन्तु पशुभिः संपृचीय प्रजां दृंहेति प्रातः॥४॥

4. With *paśūn me pāhi*[1] having kept the Agnihotra-ladle containing the scooped milk either to the west of the Gārhapatya-fire where the scooping was done[2] or near the Gārhapatya,[3] having heated his hand on the Gārhapatya, he touches the ladle with *sajūrdevaiḥ sāyaṁyāvabhiḥ...*[4] in the evening; with *sajūrdevaiḥ prātaryāvabhiḥ...* in the morning.

1. KS VI.4.
2. Cf. KS VI.4.
3. Cf. MS I.8.4.
4. Cp.TB II.1.5.10.

दशहोत्रा चाभिमृश्य पालाशीं समिधं प्रादेशमात्रीमुपरि धारयन्गार्हपत्यस्य समयार्चिर्हरति॥५॥

5. And having touched (the Agnihotra-ladle) also with the Daśahotr-formula,[1] holding a one-span long fuel-stick of Palāśa-wood upon the Gārhapatya, he carries it near the flame (in the fire).

1. TĀ III.1.
2. Cf. MS I.8.4; KS VI.4.

उर्वन्तरिक्षं वीहीत्युदद्रवति॥६॥

6. With *urvantarikṣaṁ vīhi*[1] he runs from Gārhapatya towards the Āhavanīya.

1. MS I.1.2.; KS I.2.4; VS XI.15.

उदद्रवन्दश होतारं व्याचष्टे॥७॥

7. While running he mutters the Daśahotṛ-formula.[1]

1. TĀ III.1.For this Sūtra cf. TB II.2.1.6.

समं प्राणैर्हरति॥८॥

8. He carries the Agnihotra-ladle at the level of his nose.

स्वाहाग्नये वैश्वानरायेति मध्यदेशे नियच्छति॥९॥

9. At the half of the distance (between the Gārhaptya and Āhavanīya) he lowers (the Agnihotra-ladle) with *svāhāgnaye vaiśvānarāya*.

वाताय त्वेत्युद्गृह्णाति॥१०॥

10. With *vātāya tvā* he takes up the Agnihotra-ladle at the level of nose.

उपप्रेत संयतध्वं मान्तर्गात भागिनं भागधेयात्सप्तर्षीणां सुकृतां यत्र लोकस्तत्रेमं यज्ञं यजमानं च धेह्युप प्रत्नमुप भूर्भुवः सुवरायुर्मे यच्छेत्यपरेणाहवनीयं दर्भेषु सादयति॥११॥

11. With *upapreta saṁyatadhvam... upa pratnam upa, bhūḥ bhuvaḥ svaḥ. āyur me yaccha* he keeps the Agnihotra-ladle on the Darbha-grass, to the west of the Āhavanīya.

VI.9

यस्याग्नावुद्ध्रियमाणे हूयते वसुषु हुतं भवति। निहितो धूपायञ्छेते रुद्रेषु। प्रथममिध्ममर्चिरालभत आदित्येषु। सर्व एव सर्वश इध्म आदीप्तो भवति विश्वेषु देवेषु। नितरामर्चिरुपावैति लोहिनीकेव भवतीन्द्रे हुतं भवति। अङ्गारा भवन्ति तेभ्यो ऽङ्गारेभ्यो ऽर्चिरुदेति प्रजापतावेव। शरो ऽङ्गारा अध्यूहन्ते ततो नीलोपकाशो ऽर्चिरुदेति ब्रह्मणि हुतं भवति॥१॥

1. (The sacrificer) in the case of whom (the Agnihotra libation) is offered while fire is being taken up, it becomes offered in Vasus; if it is kept (on the Āhavanīya) it remains smoking it becomes offered in Rudras; (if it is offered) while the flame is touching the fuel for the first time, ...in Ādityas (if it is offered when) the whole fuel becomes completely ablaze it becomes offered in Viśve Devas; (if it is offered when) the flame goes down and becomes red as it were it bcomes offered in Indra; if (it is offered when) there are burning coals, and from them flame comes up, it becomes offered in Prajāpati only; (if it is offered when) ash gathers on burning coals and from them blackish flame comes up, it becomes offered in Brahman.[1]

1. Cf TB II.1.10; cp. ŚB II.3.2.9-13.

यदङ्गारेषु व्यवशान्तेषु लेलायद्वीव भाति तद्देवानामास्यं तस्मात्तथा होतव्यं यथास्येऽपिदधात्येवं तदिति विज्ञायते॥२॥

2. After the burning coals have calmed down when a flickering glow appears, that is the mouth of the gods; therefore

offering should be made in such a manner that he puts the offering in the mouth—it is like this—thus is known (from a Brāhmaṇa–text).[1]

1. Cp. MS I.8.6.

विद्युदसि विद्य मे पाप्मानमृतासत्यमुपैमीति होष्यन्नप उपस्पृश्य पालाशीं समिधमादधात्येकां द्वे तिस्रो वा॥३॥

3. When the Adhvaryu is about to offer, having touched water, with *vidyudasi vidya me pāpmānam...*[1] he puts one fuel-stick of Palāśa-wood (in fire)—or two[2] or three (fuel-sticks)

1. TB III.10.9.2.
2. TB II.1.3.9. rejects the second fuel-stick. MS I.8.4 first allows two fuel-sticks but then rejects this practice.

एषा ते अग्ने समिदिति। हिरण्ययं त्वां वंशं स्वर्गस्य लोकस्य संक्रमणं दधामीति द्वितीयाम्। रजतां त्वा हरितगर्भामग्निज्योतिषमक्षितिं कामदुघां स्वर्ग्यां स्वर्गाय लोकाय रात्रिमिष्टकामुपदधे तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति सायं तृतीयाम्। हरिणीं त्वा रजतगर्भां सूर्यज्योतिषमक्षितिं कामदुघां स्वर्ग्यां स्वर्गाय लोकायाहरिष्टकामुपदध इति प्रातः॥४॥

4. He puts the fuel-stick in fire with *eṣā te agne samid....*[1]; the second with *hiraṇyayaṁ tvā vaṁśam...*[2]; the third with *rajatāṁ tvā haritagarbhām...*[3] in the evening; with *hariṇīṁ tvā rajatagarbhām...*[4] in the morning.

1. Cp. VS 2.14.
2. Cp. JB.
3-4. Cp. Āśvśs II.3.15.

VI.10

समिधमाधाय प्राण्यापान्य निमील्य वीक्ष्य हुत्वा ध्यायेद्यत्कामः स्यात्॥१॥

1. Having put the fuel stick (in fire), having taken breath and released it, having closed his eyes, having offered (the Agnihotra-libation), (the Adhvaryu) should think about that what (the sacrificer) is desirous of.

हुत्वा महदभिवीक्षते॥२॥

2. Having offered (the Agnihotra-libation) he looks at (the libation) with widely opened eyes.

आदीप्तायां जुहोति श्यावायां वा यदा वा समतीतार्चिर्लेलायतीव। धूपायत्यां ग्रामकामस्य ज्वलत्यां ब्रह्मवर्चसकामस्याङ्गारेषु तेजस्कामस्य॥३॥

3. He offers (the Agnihotra-libation) when the fuel-stick is burning[1] or when it is black-brown, or when the flame has gone away and when it is flickering as it were. (He offers the Agnihotra libation), when (the fuel-stick) is producing smoke in the case of a (sacrificer) desirous of a village; ....when it is burning; in the case of a (sacrificer) desirous of Brahman-splendour; ... on the burning coals in the case of a (sacrificer) desirous of lustre.[1]

1. Cf. TB II.1.3.9.
2. Cf. KB III.2.

द्व्यङ्गुले मूलात्समिधमभि जुहोति॥४॥

4. He offers on the fuel-stick on a place two inches away from its root-side.[1]

1. Cf. KB III.2.

अभिक्रामं सायं जुहोत्यपक्रामं प्रातः॥५॥

5. Stepping forward[1] he offers (the libation) in the evening; stepping backward[2] in the morning.[3]

1-2. i.e. keeping his right foot forward or backward.
3. Cf. KS VI.5.

उभयत्र वाभिक्रामम् ॥६॥

6. Or rather, stepping forward in both the cases.[1]

1. Cf. KS VI.5.

भूर्भूवः सुवरिति होष्यञ्जपति॥७॥

7. When he is about to offer he mutters *bhūrbhuvaḥ svaḥ*.[1]

1. MS I.8.5.

अग्निर्ज्योतिर्ज्योतिरग्निः स्वाहेति सायमग्निहोत्रं जुहोति। सूर्यो ज्योतिर्ज्योतिः सूर्यः स्वाहेति प्रातः॥८॥ संसृष्टहोमं वाग्निर्ज्योतिर्ज्योतिः सूर्यः स्वाहेति सायम्। सूर्यो ज्योतिर्ज्योतिरग्निः स्वाहेति प्रातः॥९॥

8-9. With *agnir jyotirjyotiragniḥ svāhā* he offers the evening Agnihotra(-libation); with *sūryo jyotir jyotiḥ sūryaḥ*

svāhā the morning...[1] Or he offers in a mixed manner of offering, with *agnirjyotir jyotiḥ sūryaḥ* in the evening; with *sūryo jyotir jyotiragniḥ* in the morning.[2]

1. Cf. TB II.1.9.2.
2. Cf. TB II.1.2.10.

इषे त्वेति स्रुङ्मुखादवाचीनं सायं लेपमवमार्ष्ट्यूर्जे त्वेति ऊर्ध्वं प्रातः॥१०॥

10. With *iṣe tvā* he wipes the milk sticking to the mouth of the ladel from top to bottom, in the evening; with *ūrje tvā...*[2] from bottom to top in the morning.[3]

1-2. TS I.1.1.a.
3. For the act in this Sūtra cf. TB II.1.4.4; cp. also MS I.8.5.

ओषधीभ्यस्त्वौषधीर्जिन्वेति बर्हिषि लेपं निमृज्य वर्चो मे यच्छेति स्रुचं सादयित्वाग्ने गृहपते मा मा संताप्सीरामत्मन्नमृतमधिषि प्रजा ज्योतिरदब्धेनत्वा चक्षुषा प्रतीक्ष इति गार्हपत्यं प्रतीक्ष्य भूर्भुवः सुवरित्युत्तरामाहुतिं पूर्वार्धे समिधि जुहोति तूष्णीं वा॥११॥

11. With *oṣadhībhyastvauṣadhīrjinva*[1] having wiped the sticking (milk) on the barhis(-grass), with *varco me yaccha*[2] having kept down the ladel, with *agne gṛhapate mā mā saṁtāpsīḥ...* having looked at the Gārhapatya(fire),[3] with *bhūrbhuvaḥ svaḥ* he offers the next libation on the eastern half of the fuel-stick or rather he offers it silently (without any utterance).[4]

1. TS III.5.2.4.; Cf. TB II.1.4.7.
2. MS I.8.4.
3. Cf. TB II.1.4.3; cp. MS I.8.5.
4. Cf. TB II.1.2.12; cp MS I.8.7; KS VI.6.

न समिदभिहोतवा इत्येके॥१२॥

12. According to some (ritualists)[1] "(the second libation) should not be offered on the fuel-stick."

1. Cf. MS I.8.6.

VI.11

वर्षीयसीमुत्तरामाहुतिं हुत्वा भूयो भक्षायावशिनष्टि॥१॥

1. Having offered a bigger[1] (quantity of milk in the) sec-

ond libation (the Adhvaryu) keeps still more quantity of milk for consuming.[3]

1. Than the first libation.
2. Cf. TB II.1.4.1.; MS I.8.5.
3. Cf. VI.11.4-5.

यं कामयेत पापीयान्स्यादिति भूयस्तस्य पूर्वं हुत्वोत्तरं कनीयो जुहुयात्॥२॥

2. In the cace of a (sacrificer) about whom he desires that he (the sacrificer) should be worse, having offered more (quantity of milk in the) first libation, he should offer less in the second libation.[1]

1. Cf. TB II.1.4.2.

हुत्वा स्रुचमुद्गृह्य रुद्र मृडानार्भव मृड धूर्त नमस्ते अस्तु पशुपते त्रायस्वैनमिति त्रिः स्रुचाग्निमुदञ्चमति वल्गयति॥३॥

3. Having offered (the second libation), having raised the ladle, with *rudra mṛdānārbhava...* he thrice moves the ladle form south to north upon the (Āhavanīya)-fire.

पूर्ववल्लेपमवमृज्य प्राचीनावीती स्वधा पितृभ्यः पितॄञ्जिन्वेति दक्षिणेन वेदिं भूम्या लेपं निमृज्य प्रजां मे यच्छेति स्रुचं सादयित्वा वृष्टिरसि वृश्च मे पाप्मानमृतात्सत्यमुपागामिति हुत्वाप उपस्पृश्यान्तर्वेदि स्रुक्। अथाङ्गुल्यापादाय पूषासीति लेपं प्राश्नात्यशब्दं कुर्वन्नतिहाय दतः॥४॥

4. Having wiped[1] the sticking milk, (from the ladle) in the same manner as (described) before[2], with his sacred thread on the right shoulder and under left armpit, with *svadhā pitṛbhyaḥ pitṝñ jinva*[3] having wiped the sticking (milk) on the ground towards the south of the altar, with *prajāṁ me yaccha*[4] having kept down the ladel, with *vṛṣṭirasi vṛśca mepāpmānam...* having touched the water after having offered the libation,[5] while the ladel is within the altar, then having taken the milk sticking to the ladle he consumes it without making sound and without any contact with teeth,[6] with *pūṣāsi*.

1. TB III.10.9.2.
2. See VI.10.10.
3. TS III.5.2.3.
4. KS VI.5;VII.14.
5. Just as he did before the libation; see VI.9.3.
6. Cf. MS I.8.5.

अप आचम्यैवं पुनः प्राश्याचम्य बर्हिषोपयम्योदङ्ङावृत्योत्सृप्य गर्भेभ्य-स्त्वा गर्भान्प्रीणीह्याग्नेयं हविः प्रजननं मे अस्तु दशवीरं सर्वगणं स्वस्तये। आत्मसनि प्रजासनि पशुसन्यभयसनि लोकसनि वृष्टिसनि। अग्निः प्रजां बहुलां मे करोत्वन्नं पयो रेतो अस्मासु धेहि। रायस्पोषमिषमूर्जमस्मासु दीधरत्स्वाहेत्यु-दग्दण्डया प्राग्दण्डया वा स्रुचाचामति॥५॥

5. Having sipped water, and in the same manner, having drunk it again and sipped it, having supported (the ladle) by means of the barhis-grass, having turned with his face to the north and moved (a little) away from the altar, with *garbhebhya-stvā garbhān prīṇīhi*... he sips (the milk in the ladle) by means of the ladel with its handle pointing to the north or to the east.[3]

1. Cf. ŚB II.3.1.21.
2. Cp. TB II.6.3.5.
3. For this Sūtra cp. TB II.1.4.7.

VI.12

सौर्यं हविरिति प्रातर्मन्त्रं संनमति॥१॥

1. In the morning (the Adhvaryu) modifies the words *āgneyaṁ haviḥ* (in the formula *garbhebhyastvā garbhān prīṇīhi* mentioned in VI.11.5) with the words *sauryaṁ haviḥ*.

द्विः स्रुचं निर्लिह्याद्भिः पूरयित्वोच्छिष्टभाजो जिन्वेति पराचीनं निनीया-चम्याग्रेणाहवनीयं दर्भैरग्निहोत्रहवणीं प्रक्षालयति॥२॥

2. Having licked the ladel twice, having filled it with water, *with ucchiṣṭabhājo jinva* having poured the water in the direction away from himself, having sipped water, he washes the Agnihotra-ladle rubbing it by means of the Darbha-grass-blades.

न मांसधौतस्य देवा भुञ्जत इति विज्ञायते॥३॥

3. "The gods do not eat that which is washed with flesh (i.e. hand)" this is known from a Brāhmaṇa-text.[1]

1. not known.

अद्भिः स्रुचं पूरयित्वा सर्पेभ्यस्त्वा सर्पाञ्जिन्वेति प्रतिदिशं व्युत्सिच्य तिस्रः स्रुच सर्पान्पिपीलिका जिन्व सर्पेतरजनाञ्जिन्व सर्पदेवजनाञ्जिन्वेति

उत्सिच्य चतुर्थीं पूरयित्वा पृथिव्याममृतं जुहोमि स्वाहेत्यपरेणाहवनीयं निनीय शेषं पत्न्या अञ्जलौ गृहेभ्यस्त्वा गृहान् जिन्वेति॥४॥

4. Having filled the ladle with water, with *sarpebhyastvā sarpāñjinva* having poured (the water) in every direction, with *sarpān pipīlikā jinva*... having poured three ladle(ful water), having filled the ladle for the fourth time, with *pṛthivyāmamṛtaṁ juhomi svāhā* having poured it to the west of the Āhavanīya, with *gṛhebhyastvā gṛhān jinva* he pours the remaining (water) on the folded hands of the wife of (the sacrificer).

यदि पत्नी नानुष्याद्देवानां पत्नीभ्यो ऽमृतं जुहोमि स्वाहेति पत्न्यायतने निनयेत्॥५॥

5. In case the wife is not present there,[1] with *devānāṁ patnībhyo'mṛtaṁ juhomi svāhā* he should pour it on the place (where she normally sits at the time of the Agnihotra-ritual).

1. Due to her monthly period.

अपरं स्रुच्यानीय विप्रुषां शान्तिरसीत्युन्नयनदेशे निनीयाहवनीये स्रुचं प्रताप्य हस्तोऽवधेयो हस्तो वा प्रताप्य स्रुच्यवधेयः॥६॥

6. Having poured another water in the ladle, with *vipruṣ-āṁ śāntiḥ* having poured it on the place where scooping (of milk was done),[1] either having heated the ladle on the Āhavanīya he should keep his hand on it or having heated the hand on the Āhavanīya he should keep it on the ladle.[2]

1. See VI.7.1.
2. Cf. MS I.8.5.

तयोदगुद्दिशति सप्तर्षिभ्यस्त्वा सप्तर्षीञ्जिन्वेति॥७॥

7. With *saptarṣibhistvā saptarṣīn jinva* he directs towards the north by means it (ladle).

1. See TB II.1.4.8.

VI.13

अग्ने गृहपते परिषद्य जुषस्व स्वाहेति स्रुवेण गार्हपत्ये जुहोत्येकां द्वे तिस्रश्चतस्रो वा॥१॥

1. With *agne gṛhapate pariṣadya juṣasva svāhā*[1] (the

Adhvaryu) offers one or two or three or four (libations) in the Gārhapatya(-fire) by means of the spoon (Sruva).

1. MS I.8.5; KS VI.8.

अग्नये गृहपतये रयिपतये पुष्टिपतये कामायान्नाद्याय स्वाहेत्येतामेके समामनन्ति॥२॥

2. According to the opinion of some (ritualists)[1] there should be this libation (which should be offered) with *agnaye gṛhapataye*...

1. Perhaps Kaṇvas. In VSK III.2.5. a similar formula occurs. ŚBK does not mention this libation.

समभ्युच्चयवदेके॥३॥

3. According to some others these two formulae should be used, jointly (in order to offer, either one or two libations).

अग्ने ऽदाभ्य परिषद्य जुषस्व स्वाहेति स्रुवेणान्वाहार्यपचने जुहोत्येकां द्वे तिस्रश्चतस्रो वा॥४॥

4. With *agne'dābya pariṣadya juṣasva svāha*[1] he offers one or two or three or four (libations) in the Anvāhāryapacana (i.e. Dakṣiṇa-fire) by means of spoon.

1. KS VI.8. The purpose of this formula in KS is, however, different.

अन्नपते ऽन्नस्य नो देहीति द्वितीयाम्॥५॥

5. With *annapate' nnasya no dhehi* he offers the second libation.

1. Cp. Kātyāśs IV. 14.25.

अप्राश्य वापरयोर्जुहुयात्॥६॥

6. Or he may offer (the libations) in the two western fires[1] without having consumed the milk.[2]

1. viz. Gārhapatya and Dakṣiṇa.

2. i.e. he may first offer the libations in these two fires and then consume the milk. For consuming milk see VI.11.4ff.

आहवनीये होमो नापरयोः॥७॥

7. There should be offering only in the Āhavanīya and not in the two western fires[1] at all.

1. viz. Gārhapatya and Dakṣiṇa. Thus according to this opinion the libations mentioned in VI.13.1-5. should not be offered at all.

यदावहनीये हुत्वापरयोर्जुहुयाद्यथा स्वर्गाल्लोकात्प्रत्यवरोहेत्तादृक्तदिति विज्ञायते॥८॥

8. "Having offered in the Āhavanīya if one offers in the two western fires that will be as if some one decended from the heavenly world"—Thus is known (from a Brāhmaṇa-text).[1]

1. Not identified.

सर्वे वा एते होमार्था आधीयन्ते। चतस्रो गार्हपत्ये जुहोति चतस्रो ऽन्वाहार्यपचने द्वे आहवनीये। दश संपद्यन्ते। दशाक्षरा विराड् विराजा यज्ञः संमित इति बह्वृचब्राह्मणं भवति॥९॥

9. "All these (fires) are established for the sake of offerings. He offers four (libations) in the Gārhapatya-fire, four in the Dakṣiṇa (fire), two in the Āhavanīya (fire). They become ten. The Virāj-metre consists of ten syllables. The sacrifice is measured by means of Vijāj"--Thus (is said) in a Brāhmaṇa of the Ṛgveda.[1]

1. Cp KB II.3.

दीदिहि दीदिदासि दीदायेत्येषो ऽग्न्युपसमिन्धन आम्नातः॥१०॥

10. The formula transmitted for enkindling the fires is this—*dīdihi dīdidāsi dīdāya*.

दीदिहि दीदिदासि दीदाय दीद्यासं दीद्यस्वेति वा प्रतिमन्त्रम्॥११॥

11. Or he enkindles, each one of the fires with each one of the formulae *dīdīhiī, dīdidāsi, dīdāya, dīdyāsam, dīdyasva*.

यथाहितास्तेनानुपूर्व्येणाहवनीयाद्वा प्रक्रम्य॥१२॥

12. (He enkindles the fires in the order) in which they were established or having started with the Āhavanīya.[1]

1. See VI.2.5.

अन्तर्वेद्यपो निनीय॥१३॥

13. Having poured some water within the altar,[1]

1. The sentence is incomplete. see the next Sūtra.

VI.14

पूर्ववदग्नीन्परिषिञ्चति। न धाराम्॥१॥

1. (the Adhvaryu) sprinkles water around the fires in the same manner (as described) earlier[1] but he does not cause line of water (to flow).[2]

1. See VI.5.4.

2. See VI.5.5.

अपिप्रेरग्ने स्वां तन्वमयाड् द्यावापृथिवी ऊर्जमस्मासु धेहीत्यग्निहोत्रस्थाल्यां तृणमङ्क्त्वानुप्रहरति॥२॥

2. With *apipreragne svāṁ tanvam...*[1] having besmeared a blade of grass in the vessel of Agnihotra(-milk), he throws it (into the Āhavanīya-fire).[2]

1. KS VI.8.

2. Cf. KS VI.8; cp. MS.I.8.7.

सा ह्यग्निहोत्रस्य संस्थितिः॥३॥

3. This is the complete establishment[1] of the Agnihotra-(ritual).[2]

1. End.

2. Cp. similar things in connection with the New and Full-moon-sacrifices. III.7.4.

न बर्हिरनुप्रहरेत्। असंस्थितो वा एष यज्ञो यदग्निहोत्रमित्युक्तम्॥४॥

4. "He should not throw the blade of grass (into the fire); not completely established (unending) indeed is this sacrifice namely Agnihotra"--This has been said (by a Brāhmaṇa-text).[1]

1. TB II.1.4.9.

अग्निहोत्रस्थालीं प्रक्षाल्याक्षितमक्षित्यै जुहोमि स्वाहेत्युन्नयनदेशे निनयति। अन्तर्वेदि वा॥५॥

5. Having washed the Agnihotra-milk-vessel, with *akṣ-*

itamakṣiytai juhomi svāhā[1] he should pour it either on the place of scooping (the milk)[2] or within the altar.

1. The formula occurs only in this text.
2. See VI.7.1. For this Sūtra cp. TB II.1.4.9.

वृष्टिरसि वृश्च मे पाप्मानमृतात्सत्यमुपागामप्सु श्रद्धेत्यप आचम्य यजमानो ऽन्तर्वेदि मार्जयते ऽन्नादा स्थान्नादो भूयासं यशः स्थ यशस्वी भूयासं श्रद्धा स्थ श्रद्धिषीयेति॥६॥

6. With *vṛṣṭirasi vṛśca me pāpmānam...* having sipped water, the sacrificer cleanses himself within the altar with *annādāḥ sthānnādo bhūyāsam...*

आपो ह श्लेष्म प्रथमं संबभूव येन धृतो वरुणो येन मित्रः। येनेन्द्रं देवा अभ्यषिञ्चन्त राज्याय तेनाहं मामभिषिञ्चामि वर्चस इति शिरस्यप आनयते॥७॥

7. With *āpo ha śleṣma prathamaṁ sambabhūva...* he pours water on his own head.[1]

1. The formula and action only in Āpaśs. Here the description of Agnihotra is concluded. Now follow some special types of Agnihotra.

द्वयोः पयसा पशुकामस्य जुहुयात्॥८॥

8. In the case of (a sacrificer) desirous of cattle he should offer (the Agnihotra-libation) by means of the milk of two cows.

अग्निहोत्रस्थाल्या पूर्वां दोग्धि दोहनेनोत्तराम्॥९॥

9. He milks the first (cow) by means of the Agnihotra-vessel; the second with the milking-pot.

अधिश्रित्य पूर्वमुत्तरमानयति॥१०॥

10. Having kept the first (viz. Agnihotra-vessel) on the fire, he pours (the milk from the) second (pot) in it.[1]

1. For Sūtras 8-10 cf. TB II.1.5.4-5.

यस्य रुद्रः पशूञ्छमायेतैतयैवावृता द्वयोः पयसा सायंप्रातर्जुहुयात्॥११॥

11. For (the sacrificer) whose cattle will be killed by Rudra[1] he (the Adhravyu) should offer the Agnihotra by means of the milk of two cows in this same manner in the morning and in the evening.

1. i.e. when there is an epidemic.

तच्चेदतिहन्यात्सजूर्जातवेदो दिव आ पृथिव्या अस्य हविषो घृतस्य वीहि स्वाहेति सायंप्रातराज्येन जुहुयात्॥१२॥

12. If he (Rudra) may kill even after this, he should offer (the Agnihotra-libation) in the evening and in the morning by means of ghee with *sajūr jātavedo diva ā pṛthivyā asya haviṣo ghṛtasya vīhi svāhā.*[1]

1. Cp. MS I.8.6; KS VI.7.

अनारमत्यग्ने दुःशीर्ततनो जुषस्व स्वाहेति द्वादशाहमाज्येन हुत्वा तत ऊर्ध्वं न सूर्क्षेत्॥१३॥

13. If he (Rudra) does not stop, then having offered (the Agnihotra-libation) by means of ghee for twelve days, with *agne duḥśīrtatano juṣasva svāhā,*[1] he should not bother about it afterwards.[2]

1. MS I.8.6.
2. Cf. MS.

VI.15

पयसा पशुकामस्य जुहुयाद् दध्नेन्द्रियकामस्य यवाग्वा ग्रामकामस्यौदनेनान्नाद्यकामस्य तण्डुलैरोजस्कामस्य। बलकामस्येत्येके। मांसेन यशस्कामस्य सोमेन ब्रह्मवर्चसकामस्याज्येन तेजस्कामस्य॥१॥

1. In the case of (a sacrificer) desirous of cattle (the Adhvaryu) should offer (the Agnihotra-libation) by means of milk; ....desirous of power of sense-organs by means of curds; ...desirous of food ... by means of rice-pap; ...desirous of power by means of rice-grains; ...desirous of strength (by means of rice-grains) according to some (ritualists); ...desirous of success by means of flesh; ...desirous of Brahman-splendour by means of Soma(-juice); ...desirous of lustre by means of ghee.[1]

1. Cf. TB II.1.5.5-6; KS VI.3.

प्रतिषेकं यवागूं श्रपयति॥२॥

2. He cooks the rice-gruel pouring water in it again and again.

शृतां यजुषा प्रतिषिञ्चति॥३॥

3. He pours water with a Yajus-formula on it after it is cooked.[1]

1. Cp. VI.6.7.

एवं मांसम्॥४॥

4. (He cooks) the flesh in the same manner.

नाज्यं प्रतिषिञ्चति हरस्ते मा विनैषमिति। द्वे दर्भाग्रे प्रत्यस्यत्येकं वा॥५॥

5. He does not pour water on ghee. With *haraste mā vinaiṣam*... he throws two upper parts of Darbha-grass-blades or one (upper part...) in it.

न दध्यधिश्रयति। शृतं हि तन्न प्रतिषिञ्चति प्रतिषिक्तं हि तदातञ्चनेनेति विज्ञायते॥६॥

6. He does not keep curds on the fire; "It is cooked indeed; He does not pour water on it; water is indeed poured on it (as it were) by means of curdling"--Thus is known (from a Brahmaṇa-text).[1]

1. not known.

एवं तण्डुलानोदनं सोमं च॥७॥

7. In the same manner (he does not keep) the rice-grains, rice-pap and the Soma-juice (on the fire).

आज्येन तण्डुलैरोदनेन सोमेन वा जुहुयाद्यस्याप्रतिषेक्यं स्यात्॥८॥

8. (The sacrificer) in the case of whom water is not to be poured (in the offering-material) for him he should offer the Agnihotra-libation by means of ghee, rice-grains, rice-pap or Soma(-juice).

आज्येन तेजस्कामः संवत्सरं जुहुयाद्द्वादशाहं वा॥९॥

9. One desirous of lustre should offer (the Agnihotra-libation) by means of ghee for one year or for twelve days.

न राजन्यस्य जुहुयात्॥१०॥

10. For a Kṣatriya-sacrificer (the Adhvaryu) should not offer (the Agnihotra-libation).[1]

1. Cf. MS I.8.7; KS VI.6.

होमकाले गृहेभ्यो ब्राह्मणायान्नं प्रहिणुयात्तेनो हैवास्य हुतं भवति॥११॥

11. At the time of Agnihotra-offering (the Kṣatriya-sacrificer) should send food to a Brāhmaṇa. By that indeed it is as good as offered.[1]

1. Cp MS I.8.7; KS VI.6.

नित्यमग्न्युपस्थानं वाचयितव्यः॥१२॥

12. He should be caused to recite the obligatory[1] Agnyupsthāna (formulae to be recited by the performer while standing near the fires).

1. i.e. the one which is not connected with any specific desire; see VI.17.11.

यो वा सोमयाजी सत्यवादी तस्य जुहुयात्॥१३॥

13. For the (Kṣatriya-sacrificer) who is a performer of a Soma-sacrifice or who is speaker of truth,[1] (the Adhvaryu) should offer (the Agnihotra-libation).

1. Cf. MS I.8.7.

अहरहर्यजमानः स्वयमग्निहोत्रं जुहुयात्॥१४॥ पर्वणि वा॥१५॥

14-15. Every day the sacrificer himself should offer (the Agnihotra-libation), or at least on the joint days[1].

1. On the other days the Adhvaryu or another priest may perform the Agnihotra-rite on behalf of the sacrificer.

ब्रह्मचारी वा जुहुयाद्ब्रह्मणा हि स परिक्रीतो भवति। क्षीरहोता वा जुहुयाद्धनेन हि स परिक्रीतो भवतीति बह्वृचब्राह्मणम्॥१६॥

16. "Or a Vedic student may offer the Agnihotra-libation on behalf of the sacrificer, because he is purchased by means of the Brahman (i.e. the Veda); or a milk-offerer[1] may offer because he is purchased by means of money"—This is said by a Brāhmaṇa-text of the Ṛgveda.[1]

1. A person employed to offer milk, i.e., to perform the Agnihotra-ritual on behalf of the sacrificer. The word *kṣīrahotṛ* occurs, besides this place, only in ŚB II.3.3.15. and Kātyāśs IV.14.31. The *hotṛ* part of this word is used in the sense of "offerer". It has othing do with the priest Hotṛ.

2. Not known.

VI.16

अग्न्युपस्थानं व्याख्यास्यामः॥१॥

1. We shall explain the Agnyupasthāna (praise of fires done while standing near them).

उपतिष्ठत इति चोद्यमान आहवनीयमेवोपतिष्ठेत वचनादन्यम्॥२॥

2. When it is prescribed "he stands praising near" he should stand praising near the Āhavanīya only[1]; and any other (fire only when there is a specific) statement (about that)[2].

1. The Agnyupasthāna is to be doen by the sacrificer.

2. e.g. VI.17.2.

उत्तरामाहुतिमुपोत्थाय कवातिर्यङ्ङिवोपतिष्ठेत॥३॥

उपप्रयन्तो अध्वरमिति षड्भिः॥४॥

3-4. (In the evening)[1] after the second libation, having got up he should stand near the Āhavanīya a little obliquely facing[2] it, while praising it, with the six verses beginning with *upaprayanto adhvaram.*[3]

1. The Agnyupasthāna is to be done only in the evening and not in the morning; cf. TS I.5.9.5.

2. i.e. not exactly in front of the fire; but slightly turned towards right or left. Cf. TS I.5.9.7.

3. TS I.5.5.a-f.

अग्नीषोमाविमं सु म इति सप्तम्या पूर्वपक्षे। ऐन्द्राग्न्या सप्तम्यापरपक्षे॥५॥

5. In the first fortnight with *agnīṣomāvimaṁ su me...*[1] as the seven verse. In the second fortnight with a verse[2] refering to Indra and Agni.

1. TS II.3.14.1.

2. Namely TS I.5.5.e.

दधिक्राव्णो अकारिषमित्युभयत्राष्टम्या॥६॥

6. In both the cases (fortnights) with *dadhikrāvṇo akāriṣam...*[1] as the eighth verse.[2]

1. TS I.5.11.1.

2. For Agnyupasthāna in this manner cf. MS. I.5.6.; KS VII.4.

ममाग्ने वर्चो विहवेष्वस्त्विति चतस्रः पुरस्तादग्नीषोमीयायाः पूर्वपक्षे। तथैन्द्राग्न्या अपरपक्षे॥७॥

7. In the first fortnight the four (verses) beginning with *mamāgne varco vihaveṣvastu*[1] are to be used before the verse referring to Agni-and-Soma; in the second fortnight (these verses are to be used) before the verse referring to Indra-and-Agni.

1. TS IV.7.14.a-d.

अग्न आयूंषि पवस इति षड्भिः संवत्सरेसंवत्सरे सदा वा॥८॥

8. Either once in every year or always (he should stand near the Āhvanīya praising it with) six verses beginning with *agna āyūṁsi pavase.*[1]

1. TS I.5.5.g.

पवमानहवींषि वा संवत्सरेसंवत्सरे निर्वपदेतासां स्थाने॥९॥

9. Or instead of (the recitation of these verses) he may offer every year Pavamāna-oblations.[1]

1. For these see VI.21.5ff. For this Sūtra cf. MS I.5.6.

आयुर्दा अग्न इति सिद्धमा चित्रावसोः॥१०॥

10. Then from the formulae beginning with *āyurdā agne...*[1] upto the verse beginning with the word *citrā vasu*[2] every thing is well-established (i.e. there is nothing different).[3]

1. TS I.5.5.n-o.
2. TS I.1.5.5.p.
3. They are to be used in the Agnyupasthāna.

त्रिश्चित्रावसुना सायमुपतिष्ठते। त्रिरर्वाग्वसुना प्रातरर्वाग्वसो स्वस्ति ते पारमशीय॥११॥

11. Then he stands near the fire praising with the formula containing the word *citrāvasu*[1] thrice in the evening. With the formula containng the word *arvāgvasu viz. arvāgvaso svasti te pāramaśiya...* in the morning[2].

1. TS I.5.5.p.
2. Cf. MS I.5.9; KS VII.6.

इन्धानास्त्वा शतं हिमा इत्युपस्थायेन्धानास्त्वा शतं हिमाः। अग्नेः समिदस्यभिशस्त्या मा पाहि सोमस्य समिदसि परस्पा म एधि यमस्य समिदसि मृत्योर्मा पाहीति चतस्त्रः समिध एकैकस्मिन्नाधाय सं त्वमग्ने सूर्यस्य वर्चसागथा इत्यनुवाकशेषेणोपस्थाय वयं सोम व्रते तव मनस्तनूषु बिभ्रतः प्रजावन्तो अशीमहीति मुखं विमृष्टे॥१२॥

12. With *indhānāstvā śataṁ himāḥ...*[1] having stood near (the Āhavanīya) praising it, with each one of the formulae beginning with *indhānāstvā śataṁ himāḥ..., agne samidasi... somasya samidasi... yamasya samidasi...* having put four fuel-sticks in each fire[2], having stood near (the Āhavaniya-fire) praising it with the remaining section beginning with *saṁ tvamagne sūryasya varcasāgathāḥ*, he rubs his face with *vayaṁ soma vrate tava...*[3]

1. TS I.5.5.q.
2. Cf. MS I.5.8; KS VII.6. In TS I.5.7.6 only one fuel-stick is to be put in the Āhavanīya.
3. TB II.4.2.7.

VI.17

संपश्यामि प्रजा अहमिति गृहान्प्रेक्षते॥१॥

1. With *saṁ paśyāmi prajā aham...*[1] the sacrificer looks at his house.

1. TS I.5.6.a.

अम्भः स्थाम्भो वो भक्षीयेति गोष्ठमुपतिष्ठते॥२॥

2. With *ambha sthāmbho vo bhakṣīya...*[1] he stands near the cow-stall praising it.

1. TS I.5.6.b.

रेवती रमध्वमित्यन्तराग्नी तिष्ठञ्जपति॥३॥

3. Standing in between the two fires,[1] (he mutters *revatī ramadhvam...*[2]

1. Āhavanīya and Gārhapatya.
2. TS I.5.6.c.

संहितासि विश्वरूपीरिति वत्समभिमृशति॥४॥

4. With *saṁhitāsi viśvarūpīḥ...*[1] he touches the male calf.

1. TS I.5.6.d-e.

संहितासि विश्वरूपेति वत्साम्॥५॥

5. With *saṁhitāsi viśvarūpā*...[1] he touches the female calf.

1. MS I.5.9; KS VIII.7.

भुवनमसि सहस्रपोषं पुषेति वा वत्सम्॥६॥

6. Or he touches the male calf with *bhuvanamasi sahasra-poṣaṁ puṣa*...[1]

1. Cp MS I.5.3.

उप त्वाग्ने दिवेदिव इति तिसृभिर्गायत्रीभिर्गार्हपत्यमुपतिष्ठते ऽग्ने त्वं नो अन्तम इति चतसृभिश्च द्विपदाभिः॥७॥

7. With three verses in Gāyatrī-metre beginning with *upa tvāgne dive dive*[1] he stands near the Gārhapatya praising it[2]; and with four verses consisting of two feet beginning with *agne tvaṁ no antamaḥ*[3] (he stands near the Gārhapatya Praising it).

1. TS I.5.6.f-h.
2. Cf. TS I.5.8.3.
3. TS I.5.8.1.

स नो बोधि श्रुधी हवमुरुष्या णो अघायतः समस्मादित्येषा चतुर्थी भवति॥८॥

8. The verse *sa no bodhi śrudhī havam*...[1] is the fourth (verse containing two feet).

1. MS I.5.10.

ऊर्जा वः पश्याम्यूर्जा मा पश्यतेति गृहान्प्रेक्षते पशून्वा॥९॥

9. With *urjā vaḥ paśyāmyūrjā mā paśyata*...[1] he looks at the house or at the cattle.

1. TS I.5.6.k-l.

महि त्रीणामवो ऽस्तु द्युक्षं मित्रस्यार्यम्णः। दुराधर्षं वरुणस्य॥ नहि तेषाममा चन नाध्वसु वारणेष्वा। ईशे रिपुरघशंसः॥ ते हि पुत्रासो अदितेश्छर्दिर्यच्छन्त्यजस्रम्। वि दाशुषे वार्याणीति प्राजापत्येन तृचेनोपतिष्ठते॥१०॥

10. With a group of three verses connected with Prajāpati beginning with *mahi trīṇāmavo'stu, na hi teṣāmamā cana*, and *te hi putrāso aditeḥ* he stands near (the Āhavanīya) praisin it.[1]

1. Cf. MS I.5.11; KS VII.9.

यं कामयेत स्वस्ति पुनरागच्छेदिति तमेताभिरन्वीक्षेत। स्वस्त्येव पुनरागच्छतीत्ययज्ञसंयुक्तः कल्पः॥११।

11. He should look at him about whom he desires that he should return safely, with these verses (when he is going on journey). He indeed returns safely—this is a ritual not connected with the sacrifice.[1]

1. Cf. KS VIII.9.

मा नः शंसो अररुषो धूर्तिः प्रणङ्मर्त्यस्य। रक्षा णो ब्रह्मणस्पते॥ यो रेवान्यो अमीवहा वसुवित्पुष्टिवर्धनः। स नः सिषक्तु यस्तुरः॥ परि ते दूडभो रथो ऽस्माँ अश्नोतु विश्वतः। येन रक्षसि दाशुषः॥१२॥

12. With *mā naḥ śaṁsaḥ...*, *yo revān yo amīvahāḥ...*, *pari te dūḍabho rathaḥ...*[1],

1. KS VII.2. The sentence is incomplete. See the next Sūtra.

VI.18

तत्सवितुर्वरेण्यं सोमानं स्वरणं मित्रस्य चर्षणीधृतः प्र स मित्र कदा चन स्तरीरसि कदा चन प्रयुच्छसि परि त्वाग्ने पुरं वयमित्युपस्थाय॥१॥ निमृदो ऽसि न्यहं तं मृद्यासं यो ऽस्मान्द्वेष्टि यं च वयं द्विष्म इति दक्षिणस्य पदः पार्ष्ण्या निमृद्नीयाद्यदि पापीयसा स्पर्धेत। प्रभूरसि प्राहं तमभिभूयासं योऽस्मान्द्वेष्टि यं च वयं द्विष्म इति दक्षिणतः पदो निगृह्णीयाद्यदि सदृशेन। अभिभूरस्यभ्यहं तं भूयासं योऽस्मान्द्वेष्टि यं च वयं द्विष्म इति प्रपदेन यदि श्रेयसा॥२॥

1-2. with *tat savitur vareṇyam...*[1], *somānaṁ svaraṇam..*,[2] *mitrasya carṣaṇīdhṛtaḥ...*,[3] *pra sa mitra...*,[4] *kadā cana starīrasi...*,[5] *kadā cana prayucchasi...*,[6] *pari tvāgne puraṁ vayam...*[7] having stood near the Āhvanīya while praising it, with *nimṛdo'si nyahaṁ tam...* he should press (the ground) with the heel of the right foot in case he vies with an inferior enemy; with *prabhūrasi prāhaṁ tamabhibhūyāsam...* if with an equal (enemy); and *with abhibhūrasyabhyahaṁ taṁ bhūyāsam...* if with a superior (enemy).[8]

1-2. TS I.5.6.1-m.

3. TS III.4.11.15.

4. TS III.4.11.17.
5. TS I.5.6.n.1.
6. TS 1.4.22.2.
7. TS I.5.6.15.
8. Cf. MS I.5.11; KS VII.9.

पूषा मा पशुपाः पातु पूषा मा पथिपाः पातु पूषा माधिपाः पातु पूषा माधिपतिः पात्विति लोकानुपस्थाय प्राची दिगग्निर्देवताग्निं स ऋच्छतु यो मैतस्यै दिशोऽभिदासति। दक्षिणा दिगिन्द्रो देवतेन्द्रं स ऋच्छतु यो मैतस्यै दिशो ऽभिदासति। प्रतीची दिक् सोमो देवता सोमं च ऋच्छतु यो मैतस्ये दिशो ऽभिदासति। उदीची दिङ्मित्रावरुणौ देवता मित्रावरुणौ स ऋच्छतु यो मैतस्यै दिशो ऽभिदासति। ऊर्ध्वा दिग्बृहस्पतिर्देवता बृहस्पतिं स ऋच्छतु यो मैतस्यै दिशो ऽभिदासति। इयं दिगदितिर्देवतादितिं स ऋच्छतु यो मैतस्यै दिशो ऽभिदासतीति यथालिङ्गं दिश उपस्थाय॥३॥

3. With the formulae beginning with *pūṣā mā pātu...*[1] having praised the worlds, with formulae beginning with *prācī digagnir devatā*[2] having praised the quarters in accordance with the characteristic mark (word, indicating the quarter),[3]

1. Cp. MS I.5.4.
2. Cp. KS VII.9.
3. The sentence is incomplete. See the next Sutra.

VI.19

अग्नीनुपसमाधाय धर्मो मा धर्मणः पातु विधर्मो मा विधर्मणः पात्वायुश्च प्रयुश्च चक्षुश्च विचक्षुश्च प्राङ्चावाङ्चोरुग उरुगस्य ते वाचा वयं सं भक्तेन गमेमहीत्युपस्थायाग्न आयूंषि पवस इत्याग्निपावमानीभ्यां गार्हपत्यमुपतिष्ठते॥१॥

1. having added fuel to the fires, with *dharmo mā dharmaṇaḥ pātu...* having stood near (the Āhavanīya-fire) while praising it,[1] the sacrificer stands near the Gārhapatya(-fire) praising it with two verses referring to Agni Pavamāna, beginning with *agna āyūṁsi pavase.*[2]

1. Cf. MS I.5.11.
2. TS I.6.6.1-m.

अग्ने गृहपत इति च। पुत्रस्य नाम गृह्णाति तामाशिषमाशासे तन्तव इत्यजातस्य। अमुष्मा इति जातस्य॥२॥

2. And (he also praises) with *agne gṛhapate*... Here he utters the name. He utters in this way, viz. *tāmāśiṣamāśāse tantave*[1] in the case the son is not born; with n.n. (he utters) in the case of the born son.[2]

1. TS I.6.6.n.
2. Cp. TS I.7.6.5; Āpśs IV.16.3.

यत्किंचाग्निहोत्री कामयेत तदग्नीन्याचेत। उपैनं तन्नमतीति विज्ञायते॥३॥

3. "Whatever the performer of the Agnihotra desires, he may beg for it to the fires. It indeed comes to him"--thus is known (from a Brāhmaṇa-text).[1]

1. MS I.5.12.

उपस्थेयो ऽग्नी३र्नोपस्थेया३ इत्युक्तम्॥४॥

4. "Should one stand near the fires praising them or should one not stand near the fires praising them?" Thus has been said (in a Brāhmaṇa-text).[1]

1. TS I.5.9.6.

नक्तमुपतिष्ठते न प्रातः॥५॥

5. He (the sacrificer) stands (near the fires praising them) in the night (at the time of evening-Agnihotra); not in the morning.[1]

1. Cf. TS I.5.9.5-6.

न प्रातरग्निमुप चनावरोहेन्न प्रातराहिताग्निश्चन मन्येतेति वाजसनेयकम् ॥६॥

6. "In the morning he should not come down towards the fires, he should not even consider himself as one who has establishmed fires"---this is the view of the Vājasaneyaka(-school).

1. The sentence is not found in the ŚB.

भूर्भुवः सुवः सुप्रजाः प्रजया भूयासं सुवीरो वीरैः सुवर्चा वर्चसा सुपोषः पोषैरित्येवोपतिष्ठेतेति वाजसनेयकम्। भर्तुं वः शकेयं श्रद्धा मे मा व्यागादिति वा॥७॥

7. "With *bhūrbhuvaḥ svaḥ suprajāḥ prajayā bhūyāsam*... with these (formulae) only he should stand near the fires (praising) them in the evening"--this is the view of the Vājasaneyaka(-school).[1] Or with bhartuṁ vaḥ śakeyam....

1. ŚB II.4.1.1. prescribes this short Upasthāna, the formula is nearer to VSK than to VSM.

वात्सप्रेणैव सायंप्रातरुपतिष्ठेतेत्येके॥८॥

8. According to some (ritualists) in the evening and morning he should stand near (the fires) praising them only with the Vātsapra-hymn.[1]

1. TS IV.2.2. It is possible that Vātsapta-sāman might have been meant,

गोषूक्तेनाश्वसूक्तेन वा॥९॥

9. Or with Goṣūkta[1] and with Aśvasūkta[2](-sāmans).[3]

1. In the evening.
2. In the morning.
3. This is the vew of the Jaimiṇīyas. See Jaīminīyaśrautasūtra 22.

VI.20

प्रातरवनेकेन प्रातरुपस्थेयः॥१॥

1. With (the group of formulae called) Prātaravaneka (one should stand near the fire) in the morning.[1]

1. Cf. MS I.5.7.

अधिश्रित उन्नीयमाने वा ममाग्ने वर्चो विहवेष्वस्त्विति चतस्रो जपित्वापां पते यो ऽपां भागः स त एष प्रतिषिक्ता अरातयः प्रतिषिक्ता अरातयः प्रतिषिक्ता अरातय इति त्रिर्भूमौ प्रतिषिच्य कालाय वां जैत्रियाय वामौद्भेत्रियाय वामन्नाद्याय वामवनेनिजे सुकृताय वाम्। इदमहं दुरद्मन्यां निष्प्लावयामि भ्रातृव्याणां सपत्नानामहं भूयासमुत्तमः। अपां मैत्रादिवोदकमिति हस्तौ प्रक्षाल्य श्रियं धातर्मयि धेहि श्रियो माधिपतिं कुरु। विशामीशानो मघवेन्द्रो मा यशसा

नयदिति जपित्वाथर्वजुष्टा देवजूता वीडु छपथजम्भनीः। आपो मलमिव प्राणिजन्नस्मत्सु शपथाँ अधीत्याचम्येन्द्रियावतीमद्याहं वाचमुद्यासं दीर्घ-प्राणोऽच्छिन्नो ऽदब्धो गोपाः। अजस्रं दैव्यं ज्योतिः सौपर्णं चक्षुः सुश्रुतौ कर्णौ देवश्रुतौ केशा बर्हिः शिखा प्रस्तरो यथास्थानं कल्पयध्वं शं हृदयायादो मा मा हासिष्टेति यथालिङ्गमङ्गानि संमृश्य॥२॥

2. After the Agnihotra-milk is kept on fire[1] or while it is being scooped out,[2] having muttered four verses beginning with *mamāgne varco vihaveṣvastu*,[3] having thrice poured water on the ground with *apāṁ pate yo'pāṁ bhāgaḥ...*, having washed the hands with *kālāya vāṁ jaitriyāya...* having muttered *śriyaṁ dhātar mayi dhehi..*, having sipped water with *atharvyajuṣṭā devajūtā...*,[4] having touched the limbs in accordance with the characteristic mark (indicating the limb, in the formula) with *indriyāvatīmadyāham...*[5],

1. See VI.5.7.
2. See VI.7.1-3.
3. TS IV.7.14.a.
4. Cp. AV II.7.1.
5. Cp. AV XVI.2.4-6. The sentence is incomplete. See the next Sūtra.

VI.21

वर्चोऽसि वर्चो मयि धेह्यायुकृदायुः पत्नीस्वधा वो गोप्त्र्यो मे स्थ गोपायत मा रक्षत मात्मसदो मे स्थ। मा नः कश्चित्प्रघान्मा प्रमेष्महुप भूर्भुवः सुवरायुर्मे यच्छतेति सर्वानुपस्थायोत्तरेणानुवाकेनाहवनीयं घर्मा जठरान्नादं मामद्यास्मिञ्जने कुरुतमन्नादोऽहमस्मिञ्जने भूयासमनन्नादः स योऽस्मान् द्वेष्टि कवी मातरिश्वाना पशुमन्तं मामद्यास्मिञ्जने कुरुतं पशुमानद्यास्मिञ्जने भूयासमपशुः स यो ऽस्मान्द्वेष्टि। यमाङ्गिरसा यशस्विनं मामद्यास्मिञ्जने कुरुतं यशस्व्यहमद्यास्मिञ्जने भूयासमयशाः स यो ऽस्मान्द्वेष्टि॥ अग्ने यो नो अन्ति शपति यश्च दूरे समानो अग्ने अरणो दुरस्युः। वैश्वानरेण सयुजा सजोषास्तं प्रत्यञ्चं संदह जातवेदः॥ अग्ने यत्ते ऽर्चिस्तेन तं प्रत्यर्च यो ऽस्मान्द्वेष्टि यं च वयं द्विष्मो ऽग्ने यत्ते तपस्तेन तं प्रति तप योऽस्मान् द्वेष्टि यं च वयं द्विष्मोऽग्ने यत्ते

शोचिस्तेन तं प्रतिशोच यो ऽस्माद्वेष्टि यं च वयं द्विष्मो ऽग्ने यत्ते हरस्तेन तं प्रतिहर यो ऽस्मान्द्वेष्टि यं च वयं द्विष्मो ऽग्ने यत्ते तेजस्तेन तं प्रतितितिग्धि यो ऽस्मान्द्वेष्टि यं च वयं द्विष्मः॥१॥

1. with *agne varco'si varco mayi dhehi...*[1] having stood near all (the fires) while praising them, (the sacrificer stands near) the Āhavanīya while praising with the next section beginning with *gharmā jaṭharānnādaṁ māmasmin jane kurutam...*[2]

1. Cp.KS XXXVII.15; AV V.9.8.
2. MS, KS.

VI.22-23

अग्ने रुचां पते नमस्ते रुचे रुचं मयि धेहि। अर्वाग्वसो स्वस्ति ते पारमशीयार्वाग्वसो स्वस्ति ते पारमशीयार्वाग्वसो स्वस्ति ते पारमशीय। तन्तुरसि ततो मा च्छित्था असौ स्वस्ति ते ऽस्त्वसौ स्वस्ति ते ऽस्त्वसौ स्वस्ति ते ऽस्त्विति पुत्राणां नामानि गृह्णाति त्रिस्त्रिरेकैकस्य। स्वस्ति वो ऽस्तु ये मामनुस्थ षण्मोर्वीरंहसस्पान्तु द्यौश्च पृथिवी चापश्चौषधयश्चोर्क्च सूनृता च। यथा ह त्यद्वसवो गौर्यं चित्पदि षिताममुञ्चता यजत्राः। एवो ष्वस्मन्मुञ्चता व्यंहः प्र तार्यग्ने प्रतरं न आयुः॥ वयं सुपर्णा उप सेदुरिन्द्रं प्रियमेधा ऋषयो नाधमानाः। अपध्वान्तमूर्णुहि पूर्धि चक्षुर्मुमुग्ध्यस्मान्निधयेव बद्धान्॥ अग्न आयूंषि पवसे दधिक्राव्णो अकारिषमिति द्वे ममाग्ने वर्चो विहवेष्वस्त्विति चतस्रो ऽग्नीषोमाविमं सु म इत्येषा। तत्सवितुर्वृणीमहे वयं देवस्य भोजनम्। श्रेष्ठं सर्वधातमं तुरं भगस्य धीमहि॥ अस्य हि स्वयशस्तरं सवितुः कच्चन प्रियम्। न मिनन्ति स्वराज्यम्॥१॥

अद्या नो देव सवितः प्रजावत्सावीः सौभगं। परा दुःष्वप्नियं सुव॥ विश्वानि देव सवितर्दुरितानि परा सुव। यद्भद्रं तन्म आ सुव॥। अनागसो अदितये वयं देवस्य सवितुः सवे। विश्वा वामानि धीमहि॥ स हि रत्नानि दाशुषे सुवाति सविता भगः। तं चित्रं भागमीमहे॥ वाममद्य सवितर्वाममु श्वो दिवेदिवे वाममस्मभ्यं सावीः सौभगम्। वामस्य हि क्षयस्य देव भूरेरया धिया वामभाजः स्याम॥ दीक्षा तपो मनसो मातरिश्वा बृहस्पतिर्वाचो अस्याः स योनिः। वेदांसि विद्या मयि सन्तु चारवो ऽग्नीषोमा यशो अस्मासु धत्तम्॥ अग्निर्येन विराजति सोमो येन विराजति सूर्यो येन विराजति विराड् येन

विराजति तेनाहं विश्वतस्परि विराज्यासमिहैकवृदित्युपस्थायाग्नेस्तृणान्यपचिनोति। तेजस्वी ब्रह्मवर्चसी भवतीति विज्ञायते॥१॥

1-2. The sacrificer also stands near the Āhavanīya-fire praising it with *agne rucāmpate*... (Here instead of the word *asau* (the sacrificer) thrice utters the names of his sons—one by one. *svasti vo'stu ye māmanu stha*... Having thus stood near (the Āhavanīya while praising it) he separates some grass-blades from the fire (i.e. he takes some grass-blades scattered around the fire). He indeed becomes possessor of lustre and brahman-splendor—Thus is known from a Brāhmaṇa-text.[1]

1. Not identified.

VI.24

प्रवत्स्यन्संप्रेष्यत्यग्नीन्समाधेहीति॥१॥

1. When (the sacrificer) is about to be on journey,[1] he says (to him who performs the Agnihotra on his behalf)[2]—"Do you add fuel to the fires".[3]

1. i.e. when he will be staying away from his residence.
2. See VI.15.15-16.
3. Cf. MS I.5.14.

ज्वलत उपतिष्ठते॥२॥

पशून्नः शंस्य पाहि तान्नो गोपायास्माकं पुनरागमादित्याहवनीयम्॥ प्रजां नो नर्य पाहि तां नो गोपायास्माकं पुनरागमादिति गार्हपत्यम्। अन्नं नो बुध्न्य पाहि तन्नो गोपायास्माकं पुनरागमादित्यन्वाहार्यपचनम्॥३॥

2-3. He stands near the fires, which are burning, praising them with *paśūnnaḥ śaṁsya pāhi*...[1]

1. MS I.5.14; KS VII.3;11.

अन्तराग्नी तिष्ठञ्जपतीमान्नो मित्रावरुणा गृहान्गोपायतं युवम्। अविनष्टानविहृतान्पूषैनानभिरक्षत्वास्माकं पुनरागमादिति॥४॥

4. Standing in between the two fires (viz. Āhavanīya and Gārhapatya) he mutters: *imānno mitrāvaruṇā gṛhān gopāyatam*...[1]

1. MS I.5.14; KS VII.3.11.

पूर्ववद्विराट्क्रमैरुपस्थायाशित्वा प्रवसथमेष्यन्नाहाग्नीन्समाधेहीति॥५॥

5. Having stood near fires praising them with Virāṭkrama-(verses) as described earlier,[1] having taken food, when he is now about go on journey, he says: "Do you add fuel to the fires".[2]

1. See V.18.2.
2. Cf. TB I.1.10.4.

ज्वलत उपतिष्ठते प्रजां मे नर्य पाहि तां मे गोपायास्माकं पुनरागमादि-ति गार्हपत्यम्। अन्नं मे बुध्न्य पाहि तन्मे गोपायास्माकं पुनरागमादित्यन्वाहर्यप-चनम्। पशून्मे शंस्य पाहि तान्मे गोपायास्माकं पुनरागमादित्याहवनीयम्॥६॥

मम नाम प्रथमं जातवेद इति च॥७॥

6-7. When the fires are ablaze, he stands near them praising the Gārhapatya with *prajāṁ me narya pāhi...*,[1] the Dakṣiṇa with *annaṁ me buddhnya pāhi...*,[2]; the Āhavanīya with *paśūn me śaṁsya pāhi...*,[3] and with *mama nāma prathamaṁ jātavedaḥ...*[4]

1-3. MS I.5.14.
4. TS I.5.10.a.

वाग्यतो ऽभिप्रव्रजति मा प्रगाम पथो वयं मा यज्ञादिन्द्र सोमिनः। मान्तःस्थुर्नो अरातयः। उदस्माँ उत्तरान्नयाग्ने घृतेनाहुत। रायस्पोषेण संसृज प्रजया च बहून्कृधीति॥८॥

8. He goes out while restrained in his speech, with *mā pragāma patho vayam...*[1] and *udasmān uttarānagne...*[2]

1. ṚV X.57.1.
2. TS IV. 6.3a; cp. AV VI.5.1.

आरादग्निभ्यो वाचं विसृजते॥९॥

9. At the distance away from the fires he releases his speech.[1]

1. Now he can speak anything profane.

VI.25

प्रवसन्काले विहारमभिमुखो ऽग्न्युपस्थानं जपति॥१॥

1. When (the sacrificer) is staying away (from his fires) he should mutter the Agnyupasthāna(-verses and formulae) at

the time (of the Agnihotra-performance) facing towards (the direction in which his) fire-place (is situated).[1]

1. Cp. IV.16.18.

इहैव सन्तत्र सतो वो अग्नयः प्राणेन वाचा मनसा बिभर्मि। तिरो मा सन्तमायुर्मा प्रहासीज्ज्योतिषा वो वैश्वानरेणोपतिष्ठ इति यद्यनुपस्थाय प्रवसेदे-तयैवोपतिष्ठेत॥२॥

2. If without having stood near (the fires while praising them) he is staying away then he should praise the fires only with this verse viz. *ihaiva san tatra sato vaḥ...*[1]

1. TB I.2.1.27.

समिधः कृत्वा प्रत्येति॥३॥

यथा ह वा इतं पितरं प्रोषिवांसं पुत्राः प्रत्याधावन्त्येवं ह वा एतमग्नयः प्रत्याधावन्ति। स शकलान्दारूणि वाहरन्नेति यथैव तत्पुत्रेभ्य आहरन्नेति तादृक्तदिति विज्ञायते॥४॥

3-4. Having taken some fuel-sticks in his hand he returns. It is known (from a Brāhmaṇa-text)[1]. "Just as the sons run towards the father who had gone (and) was staying away, in the same way the fires run towards him (the sacrificer). He comes back while carrying some pieces (of wood) or (wooden sticks), just as (a father) carrying something comes towards his sons, it is like this".

1. The text is not known.

आरादग्निभ्यो वाचं यच्छति॥५॥

5. From a distance quite away from the fires, he restricts his speech.

यद्येनं राजा पिताचार्यो वान्तरेणाग्नीन्स्याच्छदिर्दर्शे नैनमाद्रियेत॥६॥

6. From the place where the roof (of his) house is being seen, even if the king or his father or his teacher will be between him and the fires, he should not show his respect towards him.[1]

1. Cp ŚB II.4.1.6.

विश्वदानीमाभरन्तो ऽनातुरेण मनसा। अग्ने मा ते प्रतिवेशा रिषाम॥ नमस्ते अस्तु मीढुषे नमस्त उपसद्वने। अग्ने शुम्भस्व तन्वः सं मा रय्या सृजेत्यभ्यैति॥७॥

7. With *viśvadānīmābharantaḥ*... (and) *namaste astu mīḍhuṣe* he comes towards (the place of his fires).

अग्नीन्समाधेहीति॥८॥

8. (He orders the Adhvaryu)[1] "Do you enkindle the fires".

ज्वलत उपतिष्ठते॥९॥

पशून्नः शंस्याजूगुपस्तान्नः पुनर्देहीत्याहवनीयमभिप्राण्याग्ने सहस्राक्ष शतमूर्धञ्छतं ते प्राणाः सहस्रमपानाः। त्वं साहस्रस्य राय ईशिषे सहस्रधारस्य पयसः। तस्य नो रास्व ते भक्षीय तस्य ते वयं भूयिष्ठभाजो भूयास्मेत्याहवनीयम्॥१०॥

9-10. When the fires are ablaze, with *paśūn naḥ śaṁsyājūgupuḥ*... having breathed out over the Āhavanīya[1] he stands near it praising with *agne sahasrākṣa śatamūrdhan*...[2]

1. See VI.26.6.
2. Cp. TS IV.6.5.g.

VI.26

प्रजां नो नर्याजूगुपस्तां नः पुनर्देहीति गार्हपत्यमभिप्राण्याग्ने गृहपते सुगृहपतिरहं त्वया गृहपतिना भूयासं सुगृहपतिर्मया त्वं गृहपतिना भूयाः। शतं हिमा द्वा यू राधांसीत्संपृञ्चानावसंपृञ्चानौ तन्व इति गार्हपत्यम्॥१॥

1. Having breathed out over the Gārhapatya with *prajāṁ no naryājūgupaḥ* .... the sacrificer stands near it praising with *agne gṛhapate sugṛhapatiḥ*...[1]

1. Cp. TS I.5.6.q. or I.6.6.n. with addition from ŚB III.7.4.10-11; cp. MS I.4.2.

अन्नं नो बुध्न्याजूगुपस्तन्नः पुनर्देहीत्यन्वाहार्यपचनमभिप्राण्यान्तराग्नी तिष्ठन्नुपति यथा प्रवत्स्यदुपस्थाने॥२॥

2. Having breathed out over the Dakṣiṇāgni with *annaṁ no budhnyājūgupaḥ*... standing between the two fires viz.

Āhavanīya and Gārhapatya he mutters in the same manner as he did at the time of standing near the fires praising them when he was about to stay away.

अजूगुपतमभ्यराक्षीदिति मन्त्रं संनमति॥३॥

3. He modifies the formula with the words *ajūgupatam abhyarākṣīt* (in stead of *gopāyatam, abhirakṣatu*).[1]

1. See VI.24.4.

मम नाम तव च जातवेद इति चतसृभिराहवनीयम्॥४॥

4. With the four verses beginning with *mama nāma tava ca jātavedaḥ...*[1] (he stands near) the Āhavanīya (praising it).

1. TS I.5.10.b-e.

प्रजां मे नर्याजूगुपस्तां मे पुनर्देहीति गार्हपत्यमभ्यपान्यान्नं मे बुध्न्याजूगुपस्तन्मे पुनर्देहीत्याहवनीयमभ्यापान्य पूर्वद्विराट्क्रमैरुपतिष्ठते। अजूगुप इति मन्त्रं संनमति॥५॥

5. With *prajāṁ me naryājūgupaḥ...* having breathed in over the Gārhapatya, with *annaṁ me buddhnyājūgupaḥ...* having breathed in over the Dakṣiṇa(-fire), with *paśūn me śaṁsyājūgupaḥ...* having breathed in over the Āhavanīya, he stands (near the Āhavanīya), with (the formulae called) Virāṭ-krama as described earlier.[1] He modifies the formula with the word *ajūgupaḥ* (instead of the word *gopāya*).

1. See V.18.2.

अग्न्युपस्थानवदत्र समिधो दिशां चोपस्थानम्॥६॥

6. The acts of putting fuel-sticks on (the Āhavanīya) fire[1] and of praising the directions[2] take place at this stage as in the case of the Agnyupasthāna-rite.

1. See VI.16.12 and VI.25.3.
2. See V.18.2.

नवमीं चेदतिप्रवसेन्मित्रो जनान्यातयति प्रजानन्निति मैत्र्योपस्थाय मनो ज्योतिर्जुषतामित्याहुतिं जुहुयात्॥७॥

7. If (the sacrificer) stays away (from his house) more than nine (nights), then (the Adhvaryu) having stood near (the Āhavanīya-fire) and praised it with the verse connected with

the god Mitra, beginning with *mitro janān yātayati...*[1] should offer a libation of ghee with *mano jyotir juṣatām...*[2]

1. TB III.4.11.q.
2. TS I.5.10.f.

समिध आहुतिमुपस्थानमित्येवमनुपूर्वाण्येके समामनन्ति॥८॥

8. In the opinion of some (ritualists) the act of placing the fuel-sticks (on the fire), libation of ghee, and the act of praising the directions should take place one after another in this sequence.[1]

1. The sequence mentioned earlier was: putting fuel-sticks, praising the directions, libation of ghee.

VI.27

तदाहुर्नाग्निरुपस्थेयः कः श्रेयांसं विषुप्तं बोधयिष्यतीति। अभयंकराभयं मे कुरु स्वस्ति मे ऽस्त्वभयं मे अस्त्वित्येव ब्रूयात्। प्रवत्स्यदुपस्थानमागतोपस्थानं चाधिकृत्य वाजसनेयिनः समामनन्ति॥१॥

1. Now some say, "One should not stand near the fire praising it (after having returned form the journey). Who will awaken the sleeping superior?".[1] One should only say, "O safety creator! create safety for me; let there be bliss for me; let there be safety for me". This is the opinion of the Vājasaneyians in connection with the standing near (the fires while praising them) by one who is about to stay away and the standing near (the fires) while praising them by one who has returned.[2]

1. Cf. MS III.4.5; KS XXII.2.
2. In the available texts of the white YV this opinion is not found. Cp. however ŚB II.4.1.10; AB VII.12.

नमो वो ऽस्तु प्रवत्स्यामि नमो वो ऽस्तु प्रावात्स्यमिति बह्वृचाः॥२॥

2. According to the followers of the Ṛgveda, (one should use the formula *namo vo'stu pravatsyāmī*[1] before going on journey and the formula *namo vo'stu prāvātsyam*[2] after having returned.

1-2. These formulae are not found in any text belonging to the ṚV.

गृहा मा बिभीत मा वेपिद्ध्वमूर्जं बिभ्रत एमसि। ऊर्जं बिभ्रद्वसुवनिः सुमेधा गृहानैमि मनसा मोदमानः॥ येषामध्येति प्रवसन्येषु सौमनसो बहुः। गृहानुपह्वयामहे ते नो जानन्तु जानतः॥ उपहूता भूरिधनाः सखायः स्वादुसंमुदः। अरिष्टाः सर्वपूरुषा गृहा नः सन्तु सर्वदा॥ उपहूता इह गाव उपहूता अजावयः। अथो अन्नस्य कीलाल उपहूतो गृहेषु न इति गृहानभ्येति॥३॥

3. With *gṛhā mā bibhīta*...[1] *yeṣāmadhyeti pravasan*...[2] *upahūtā bhūridhanāḥ*...[3], (and) *upahūtā iha gāvaḥ*...[4] (the sacrificer) goes towards the house (after having returned).

1-2,4. VS III.4.1.

3. Cp. AV. VII.60.4.

क्षेमाय वः शान्त्यै प्रपद्ये शिवं शग्मं शंयोः शंयोरिति प्रविशति॥४॥

4. With *kṣemāya vaḥ śāntyai prapadye*...[1] he enters (in his house).

1. VS III.43.

ऊर्जं बिभ्रद्वः सुमनाः सुमेधा गृहानागां मनसा मोदमानः। इरां वहन्तो घृतमुक्षमाणास्तेष्वहं सुमनाः संविशामीति प्रविश्य जपति। संविशन्वा॥५॥

5. Either having entered (into his house) or while sleeping he mutters *ūrjaṁ bibhrad vaḥ sumanāḥ*...

VI.28

सगृहः प्रयास्यन्वास्तोष्पतीयं जुहोति॥१॥

1. When the sacrificer along with his house[1] is about to go out, he offers a libation of ghee to Vāstoṣpati.[1]

1. i.e. along with his wife, fires and possessions.

2. To another village for being settled there.

3. See VI.28.8

अहुते यानेषु भण्डान्यारोपयन्ति॥२॥

2. Before the libation is offered, (the servents) keep the household materials on the carts.[1]

1. Cf. TS III.4.10.4.

न हीनमन्वाहरेयुः॥३॥

3. They should not carry whatever remains[2] after the libation is offered.

1. Due to mistake.
2. Cf. MS I.5.13.

यद्यनोवाह्यं स्यात्पूर्वं तं प्रवहेयुरप वोद्धरेयुः॥४॥

4. Whatever is to be carried by means of cart, that they should carry before (the libation) or remove it.[1]

1. Cf. MS I.5.13.

यत्र संहिता रात्रीर्वसेत्पञ्च सप्त नव दश वा तत्प्रयास्यञ्जुहुयात्॥५॥

5. Going away to that place where he may stay continuously for five, seven, nine or ten nights the sacrificer should offer the libation to Vāstoṣpati.

नवरात्रवास्तौ वा पुनरेत्यैकामुषित्वा प्रयास्यञ्जुहुयात्॥६॥

6. Or having stayed somewhere else, continuously for nine nights, having come back, stayed in his house for one night, if he is going away, he should offer (this libation).[1]

1. Sūtras 5 and 6 are influenced by TS III. 4.10.2-3 and MS I.5.13.

दक्षिणो युक्तो भवति सव्यो ऽयुक्तः। अपि वाग्निष्ठस्य दक्षिणो युक्तः सव्यस्य योक्त्रं परिहृतम्॥ सर्वेषु वा युक्तेषु॥७॥

7. The (ox) at the right side (of the cart) is yoked but the (ox) at the left side is not (yet) yoked; or the right (ox) of (the cart) in which fires are situated and the cord of the left (ox) is carried around;[2] or when all the (oxen) are yoked[3]—(the libation should be offered).

1. Cf. TS III.4.10.3-4.
2-3. Cf. MS I.5.13.

वास्तोष्पत इत्यनुद्रुत्योत्तरया गार्हपत्ये हुत्वावक्षाणानि संप्रक्षाप्य पृथगरणीष्वग्नीन्समारोपयते ये धार्यन्ते॥८॥

8. Having recited the verse *vāstoṣpate*...[1] having offered a libation of ghee in the Gārhapatya[2] (fire) with the next (verse)

having caused the half-burnt (wooden pieces) to burn completely, (the Adhvaryu) causes the fires which are held singly to mount[3] upon the churning sticks.

1-2. TS III.4.10.a-b.
3. For details see the next sūtra.

उपर्यग्नावरणी धारयञ्जपत्ययं ते योनिर्ऋत्विय इति॥९॥

9. Holding the churning-sticks on the fire he mutters *ayaṁ te yonir ṛtviyaḥ...*[1]

1. TB I.2.1.15-16.

अपि वा यजमान एवात्मन्समारोपयते॥१०॥

या ते अग्ने यज्ञिया तनूस्तयेह्यारोहात्मात्मानमच्छा वसूनि कृणवन्नस्मे नर्या पुरूणि। यज्ञो भूत्वा यज्ञमासीद स्वां योनिं जातवेदो भुव आजायमानः स क्षय एहीति हस्तं प्रताप्य मुखायाहरते॥११॥

10-11. Or the sacrificer himself causes (the fires) to mount upon himself. With *yā te agne yajñiyā tanūḥ...*[1] having heated his hand he brings it near his face.[2]

1. Cp. TB II.5.8.8.
2. Cf. TS III.4.10.5.

वास उपावरोह जातवेदः पुनस्त्वं देवेभ्यो हव्यं वह नः प्रजानन्। आयुः प्रजां रयिमस्मासु धेह्यजस्रो दीदिहि नो दुरोण इति लौकिके ऽग्नावुपावरोहयति॥१२॥

12. On the place where (he is going to stay for a night)[1] he causes (the fires) 'to descend[2] upon a profane fire with *upāvaroha jātavedaḥ punastvam...*[3]

1. Where he will have to perform the Agnihotra-rite.
2. He should breathe out upon the profane fire the fire which is mystically held by him.
3. TB II.3.8.9.

अरण्योर्वोपावरोह्य मन्थेत्॥१३॥

13. Or having caused the fire descend upon the fire-sticks, he should churn it out.

यदरण्योः समारूढः स्यान्निर्वतमान एतं मन्त्रं जपेत्॥१४॥

14. If the fire is mounted upon the fire-sticks, he should mutter this formula while the fire is coming out (through the churning).

VI.29

इदं श्रेयो ऽवसानं यदागां स्योने मे द्यावापृथिवी अभूताम्। अनमीवाः प्रदिशः सन्तु मह्यम्। गोमद्धनवदश्ववत्पुरुषवद्धिरण्यवत्सुवीरवत्स्वाहेत्यवसिते जुहोति॥१॥

1. Having reached the place where he had intended to go or having returned to his own place the sacrificer offers a libation of ghee in the Āhavanīya with *idaṁ śreyovasānam*...[1]

1. Cp. AV XIX.14.1.

ĀGRAYAṆEṢṬI: (OFFERING OF NEW AGRICULTURAL PRODUCT)

नानिष्ट्वाग्रयणेनाहिताग्निर्नवस्याश्नीयात्॥२॥

2. A sacrificer who has established fires should not eat the new agricultural product without having performed the Āgrayaṇa-offering.[1]

1. Cf. KS XII.7.

व्रीहीणां यवानां श्यामाकानामित्यग्रपाकस्य यजेत॥३॥

3. He should offer the new agricultural product viz. rice, barley, or Śyāmāka (panicum frumentaceum).

अमावास्यायां पौर्णमास्यां वा॥४॥

4. On the New or Full-moon-day.[1]

1. Thus either before or after the New moon-sacrifice or full-moon-sacrifice.

आमावास्यं तन्त्रम्॥५॥

5. The procedure of the New-moon-sacrifice (should be followed).[1]

1. Because both contain an offering of sacrificial bread for Indra-and-Agni (see XXIV.2.32; VI.29.10).

सप्तदश सामिधेन्यः॥६॥

6. (There should be) seventeen enkindling verses.

निर्वपणकाल आग्नेयमष्टाकपालं निर्वपति पुराणानां व्रीहीणाम्॥७॥

7. At the time of pouring out (of the sacrificial material)[1]

(the Adhvaryu) pours out the material consisting old rice-grains for sacrificial bread on eight potsherds for Agni.[2]

1. See I.18.10,12.

2. Thus there are two types of sacrificial materials: the first to Agni out of old grains and the second (see VI.29.10) out of new grains.

यथा दान्तेनादान्तं संयुनक्ति तादृक्तदिति विज्ञायते॥८॥

8. "Just as one yokes the untamed (ox) along with the tamed (ox) this is in the same way"—thus is known from a Brāhmaṇa-text.[1]

1. Not known.

येन यज्ञेनेर्त्सेत्कुर्यादेव तत्राग्नेयमष्टाकपालमिति विज्ञायते॥९॥

9. "He should definitely offer the sacrificial bread on eight potsherds to Agni in any sacrifice by means of which the sacrificer desires to prosper"—thus is known from a Brāhmaṇa-text.[1]

1. Not known.

नवानामितराण्यैन्द्राग्नं द्वादशकपालमाग्नेन्द्रं वा वैश्वदेवं पयसि चरुं सौम्यं श्यामाकं चरुं द्यावापृथिव्यमेककपालम्॥१०॥

10. The other oblations (should be prepared out) of new grains: a sacrificial bread on twelve potsherds for Indra-and-Agni or for Agni-and-Indra; rice-pap cooked in milk for Viśvedevas, rice-pap of Śyāmāka-grains for Soma,[1] a sacrificial bread on one potsherd for Dyāvā-pṛthiyau.

1. Cf. KB IV.12.

पुरस्तात्सौम्याद्द्यावापृथिव्यमेके समामनन्ति॥११॥

11. According to the opinion of some (ritualists) there should be a sacrificial bread for Dyāvāpṛthivyau (to be offered) before (the bread) for Soma.

अथ पञ्चाज्यानीर्जुहोति शतायुधाय शतवीर्यायेति॥१२॥

12. The oblation-material has been poured out and placed near the Gārhapatya-fire,[1] but water is not sprinkled upon it—at

that time the Adhvaryu offers five Ajyāni-libations[2] with *śatāyudhāya śatavīryāya...*[3]

1. See I.18.5;19.1.
2. Cf. TS V.7.2.5.
3. TS V.7.2.d-h.

पुरस्ताद्वा स्विष्टकृतः॥१३॥

13. Or these libations may be offered before the Sviṣṭakṛt-offering.[1]

1. Thus after the main offering and before II.21.3-7.

प्रोक्षादि कर्म प्रतिपद्यते॥१४॥

14. (The Adhvaryu) starts the work beginning with sprinkling water (in accordance with the basic paradigm of an offering).

एकमुलूखलं मुसलं प्रतिबीजं वा॥१५॥

15. There should be one mortar and one pestle or different mortar and pestle for each type of grains.

सर्वेषु हविष्कृदवहननमन्त्रः॥१६॥

16. The formula in connection with preparer of oblation[1] is to be recited in connection with all the grains.

1. See I.19.8.

तुषोपवपनम्॥१७॥

17. And the act of throwing (the husks) under (the black-antelope's skin also should be done in connection with all the grains).[1]

1. See I.20.9.

उत्तममोप्य वाचं विसृजते॥१८॥

18. Having poured out the last (oblation-material)[1] he releases his speech.

1. See I.16.7; I.19.7.

एषाऽन्येषां नानाबीजानां समेवतानां कल्पः॥१९॥

19. This is the way of performance[1] for all the other different associated grains.

1. Mentioned in VI.29.15-18.

अलंकरणकाल आज्येनैककपालमभिपूरयति॥२०॥

20. At the time of adornment[1] he fills the potsherd of the sacrificial bread on one potsherd with ghee (in such a way that the bread will be completely sunk in the ghee).[2]

1. See II.10.5.
2. This is in contrast with the usual practice according to which ghee is to be under and upon the bread, see II.10.4; II.11.1-4. For this Sūtra cf. KS 36.1; MS I.10.7.

आविःपृष्ठं वा कृत्वासादयति॥२१॥

21. Or he places[1] it after having made its back (the upper side) visible.[1]

1. See II.11.5.
2. Cf. TB I.6.3.5.

प्रचरणकाल उद्धृत्य बर्हिषदं कृत्वा जुह्वामुपस्तीर्याधायाशयमन्वानीयाभिघार्योपांशु प्रचरति॥२२॥

22. At the time of performance (of the offering of the bread),[1] having lifted (the bread on one potsherd) up (from the ghee), having placed it on the barhis-grass, (on the altar)[2] having made an under-layer of ghee in the Juhū(-ladel), having kept (the bread in the ladle), having poured ghee, on the bread which was "sleeping" (sunk) (earlier), having poured (another ghee) on it, he performs once the ritual of offering silently (i.e. without any formula).

1. See II.18.9.
2. Cf. KS 36.1.

VI.30

सर्वहुतमपर्यावर्तयन्नृजुं प्रतिष्ठितं न हस्तेन जुहुयात्॥१॥

1. He offers it completely,[1] without letting it turn upside down, straightway, and in such a manner that it will remain well-established[2]; (but he does) not (offer it) by means of his hand.[3]

1. Cf. KS 36.1; MS I.10.7; TB I.6.3.5.
2. Cf. TB I.6.3.7-8.
3. Cf. TB I. 6.3.7.

यदि हुतः पर्यावर्तेत स्रुचो ऽग्रेण कल्पयेत्॥२॥

2. After being offered if it turns upside down, it should be arranged (i.e. be kept properly) by means of the point of the ladle.

न पाणिना॥३॥

3. Not by means of hand.

वरे दत्ते कल्पयितव्यः॥४॥

4. It should be arranged (kept) in a proper manner (by the Adhvaryu) after a chosen (gift) has been given (by the sacrificer to the Adhvaryu).[1]

1. Cf. MS I.10.7.

आधायाभिघार्य पुनर्होतव्य इत्येके॥५॥

5. According to some (ritualists)[1] having kept it (in the ladle) having poured ghee upo it, (the Adhvaryu) should offer it.

1. Cf. MS I.10.7. The Sūtras VI.29.20-30.5 deal with the sacrificial bread on one potsherd in general but for the sacrificial bread on one potsherd to be offered in the first Cāturmāsya-yāga in particular see VIII.2.10. For the details given here cf. the Cāturmāsya-portion of the TB (I.6.3.1ff).

अपि वा नैककपालं कुर्वीताज्येन द्यावापृथिवी यजेत॥६॥

6. Or rather he should not prepare the sacrificial bread on one-portsherd; He should offer ghee to Dyāvāpṛthivī.[1]

1. The Vājsaneyins allow this, cf. ŚB II.4.3.10.

ये प्राचीनमेकाष्टकाया वत्सा जायन्ते तेषां प्रथमजं ददाति। वासः श्यामाके॥७॥

7. He gives[1] the first born out of the calves born before the Ekāṣṭakā (eighth day in the black-fortnight of the Māgha-month); at the time of the (Āgrayaṇeṣṭi of) Śyāmāka(-grains) he gives a cloth.

1. As a sacrificial gift.

भद्रान्नः श्रेयः समनैष्ट देवा इति यजमानभागं प्राश्नाति॥८॥

8. With *bhadrānnaḥ śreyaḥ samanaiṣṭa devāḥ*...[1] the sacrificer eats his portion.

1. TB V.7.2.h.

सर्वेषां वा भक्षाणां मन्त्रवतां प्रत्याम्नायः स्यात्॥९॥

9. Or rather this verse may be a substitute for the formulae in all the acts of eating accompanied with a formula.

अग्निः प्रथमः प्राश्नातु स हि वेद यथा हविः। शिवा अस्मभ्यमोषधीः कृणोतु विश्वचर्षणिरिति श्यामाकानाम्॥१०॥

10. With *agniḥ prathamaḥ prāśnātu*...[1] (the sacrificer eats his portion) of the Śyāmāka-grains.

1. TB II.4.8.7.

सिद्धमिष्टिः संतिष्ठते॥११॥

11. The offering stands completely established in the usual manner.

अपि वामावास्यायां पौर्णमास्यां वाग्रयणेष्टिमन्वायातयेत्॥१२॥

12. Or he may cause the Āgrayaṇeṣṭi combined with the New or Full-moon-sacrifice.

1. Contrast VI.29.4. According to this Sūtra each act of the New or Full-moon-sacrifice should be followed by each act of Āgrayaṇeṣṭi. For Sūtras 12-16 cf. KB IV.14.

अपि वामावास्यां पौर्णमासीं वा नवैर्यजेत॥१३॥

13. Or he may perform the New-moon-sacrifice or Full-moon-sacrifice by means of the new (grains).

अपि वाग्निहोत्रीं व्रीहिस्तम्बं यवस्तम्बं वा ग्रासयित्वा तस्याः पयसा सायंप्रातर्जुहुयात्॥१४॥

14. Or having caused the cow yielding milk for Agnihotra rice-stump or barley-stump, one should offer the evening or morning libation by means of her milk.[1]

1. The Vājasaneyins oppose this practice: see ŚB II.4.3.4.

अपि वा नवानां यवाग्वा सायंप्रातर्जुहुयात्॥१५॥

15. Or one should offer the (Agnihotra)-libation by means the gruel (prepared out) of new (grains).

अपि वा नवानां गार्हपत्ये स्थालीपाकं श्रपयित्वाहवनीये जुहुयादाग्रयण-देवताभ्यः स्विष्टकृच्चतुर्थाभ्यः॥१६॥

16. Or having cooked a Sthālipāka (cooked pap-vessel) out of new (grains) one should offer that pap to the deities of the Āgrayaṇa[1] with Agni Sviṣṭakṛt as the fourth.

1. viz. Indrāgni, Viśve devāḥ, Dyāvāpṛthivī see VI.29.10.

अपि वा नवानां चतुःशरावमोदनं पक्त्वा चतुरो ब्राह्मणान्भोजयेत्॥१७॥

17. Or having cooked pap out of four Śarāvas (plates) one should feed the Brāhmaṇas by means of it.[1]

1. Cf. ŚB II.4.3.13.

एवं यवैर्यजेत॥१८॥

18. In the same manner one should offer the barley-grains.

तत्राग्नेयश्यामाकौ न भवतः॥१९॥

19. In that case the sacrificial bread for Agni[1] and the offering with Śyāmāka(-grains)[2] do not take place there.

1. See VI.29.7.
2. See VI.29.10.

य ऊर्ध्वमेकाष्टकाया वत्सा जायन्ते तेषां प्रथमजं ददाति॥ एतमु त्यं मधुना संयुतं यवं सरस्वत्या अधि मनावचर्कृषुः। इन्द्र आसीत्सीरपतिः शतक्रतुः कीनाशा आसन्मरुतः सुदानव इति यजमानभागं प्राश्नाति॥ सर्वेषां वा भक्षाणां मन्त्रवतां प्रत्याम्नायः स्यात्॥२०॥

20. (The sacrificer) gives the first born out of the calves born after the eighth day in the black fortnight in the month of Māgha.[1] With *etamu tyaṁ madhunā saṁyutam...*[2] the sacrificer eats his portion. Or this formula may be a substitute for the formulae in all acts of eating accompanied with a formula.[3]

1. As a gift. Cp. VI.30.7.
2. TB II.4.8.7.
3. Cp. VI.30.9.

सिद्धमिष्टिः संतिष्ठते॥२१॥

21. The offering stands completely established (i.e. concluded) in the usual manner.

VI.31

यदि नानातन्त्रां श्यामाकेष्टिं कुर्वीत श्यामाकानुद्धर्तवा इति संप्रेष्यति॥१॥

1. If (the sacrificer) may perform an offering of Śyāmāka -(grains)[1] in a separate procedure, he should order "to take out the Śyāmāka-grains".[2]

1. In rainy season.
2. Cf. KB IV.12.

तस्याः सप्तदश सामिधेन्यः॥२॥

2. Of it (there should be) seventeen enkindling verses.

सद्वन्तावाज्यभागौ। विराजौ संयाज्ये॥३॥

3. The invitatory and offering verses for the offering of ghee portions should be containing the word *sad*. The invitatory and offering verses of the Sviṣṭakṛt-offering should be in Virāj-metre.[1]

1. Cf. KB IV.12. See the next Sūtra.

त्वमग्ने सप्रथा असि जुष्टो होता वरेण्यः। त्वया यज्ञं वितन्वते। सोम यास्ते मयोभुव इति सद्वन्तौ। प्रेद्धो अग्न इमो अग्न इति विराजौ॥४॥

4. The verses *tvamagne saprathā asi...*[1] and *soma yāste mayobhuvaḥ...*[2] are the verses containg the words *sad*. The verses *preddho agne...*[3] and *imo agne...*[4] are the verses in Virāj-metre.

1. TB II.4.1.6.
2. TS IV.1.11.b.
3. TS IV.6.5.k.
4. TS IV.3.13.v.

वासो दक्षिणा दधिमन्थो मधुमन्थो मधुपर्को मधुग्लुन्थो बभ्रुर्वा पिङ्गलः॥५॥

5. A cloth, a mixture of flour and curds, a mixture of

flour and honey, a mixture of honey (and curds),[1] a bee-hive or reddish brown bull[2] should be given as gifts.

1. Cf. KB IV.12.
2. Cf. KS XV.1.

सिद्धमिष्टिः संतिष्ठते॥६॥

6. The offering stands completely established (i.e. concluded) in the usual manner.

हरितयवशाकशमीधान्यानां नवानां फलानामनिष्टेऽपि प्राशने याथाकामी॥७॥

7. One is free to eat even without offering the new fruits (i.e. products) of green barley, new vegetables, and Śami-corns.[1]

1. Hulsenfrüchte (Caland).

वेणुयवानामिष्टिमेके समामनन्ति॥८॥

8. In the opinion of some (ritualists) there should be an offering of Bamboo-seeds.

1. Cf. KB IV.13.

वेणुयवेषु पक्वेषु वेणुयवानुद्धर्तवा इति संप्रेष्यति॥९॥

9. After the Bamboo-seeds are ripe the sacrificer orders the Adhvaryu to take out Bamboo-seeds.[1]

1. Cf. KB IV.13.

तस्या एतदेव तन्त्रमेषा देवता॥१०॥

10. The procedure and the deity of it are the same.[1]

1. See VI.31.1-6. Cf. KB IV.13.

आग्नेयी मैत्रावरुणी प्राजापत्या वा॥११॥

11. Or this offering is to be made to Agni, or Mitrāvaruṇau, or to Prajāpati.[1]

1. Cf. KB IV.13.

स प्रत्नवदिति द्वे धाय्ये चतस्र आज्यभागयोर्दश हविषां द्वे स्विष्टकृतः॥१२॥

12. Out of the verses beginning with *sa pratnavat*[1] two (should be used as) the insterted verses (Dhāyyā),[2] (the next)

four (as the invitatory and offering verses) of the ghee-portion,[3] and (the next) ten as (the invitatory and offering verses) of the main oblations[4] and (the last) two (as the invitatory and offering verses)[5] of the Sviṣṭakṛt (offering).

1. TB II.4.8.1-7.
2. i.e. the two verses which are added to make the number 17 out of the 15 which is the number of the Sāmidhenī verses in the basic paradigme see VI.29.6;31.2.
3. To be offered to Agni and Soma.
4. The seventh and eighth for the rice-pap for Soma. From the ninth to twelfth for the sacrificial bread for Indra-and-Agni or Agni-and Indra, the thirteenth and fourteenth for the rice-pap for Viśvedevas and the fifteenth and sixteenth for the sacrificial bread for Dyāvāpṛthivī.
5. The seventeenth and eighteenth verse.

व्रीहिभिरिष्ट्वा व्रीहिभिरेव यजेता यवेभ्यो दर्शपूर्णमासावेवं यवैरा व्रीहिभ्यो ऽपि वा व्रीहिभिरेवोभयत्रैते ह वै सूपचरतमा भवन्तीति बह्वृचब्राह्मणम्॥१३॥

13. Having offered (the Āgrayṇeṣṭi) with the rice-grains one should offer (the sacrificial bread of) rice-grains only in the New-and-Full-moon-sacrifices[1] upto the (availability of) Barley; in the same manner, having offered the Āgrayaṇeṣṭi with the barley-grains one should offer the New-and-Full-moon-sacrifices upto the availability of rice-grains. Or rather in both the cases (one should use) rice-grains only. They are the most convenient for using—this has been said in a Brāhmaṇa-text of the Ṛgveda.[2]

1. See i.17.5.
2. Not known.

वर्षासु श्यामाकैर्यजते शरदि व्रीहिभिर्वसन्ते यवैर्यथर्तु वेणुयवैरिति विज्ञायत इति विज्ञायते॥१४॥

14. In the rainy season one should offer (the sacrificial bread of Śyāmāka-grains, in the Autumn.... rice grains; in the spring ....barley-grains; seasonally ...bamboo-seeds—this is known from a Brāhmana-text.[1]

1. Not known.

PAŚUBANDHA (ANIMAL-SACRIFICE)

VII.1

सर्वाल्लोकान्पशुबन्धयाज्यभिजयति॥१॥

1. The performer of an animal-sacrifice[1] wins all the worlds.

1. This animal-sacrifice is called Nirūḍhapaśubandha (an animal-sacrifice which has been "taken out" from the Soma-sacrifice). Animal-sacrifice is basically a part of a Soma-sacrifice. But here it is described as an independent rite.

तेन यक्ष्यमाणो ऽमावास्यायां पौर्णमास्यां वा षड्ढोतारं मनसानुद्रुत्याहवनीये सग्रहं जुहोति सूर्यं ते चक्षुरिति॥२॥

2. (When) the (sacrificer) is going to perform it, having mentally recited the Ṣaḍḍhotṛ-formula[1] on the New or Full-moon day the Adhvaryu offers a libation of ghee in the Āhavanīya (fire) with the portion called *graha* (in the Ṣaḍḍhotṛ-formula) viz. *sūryaṁ te cakṣuḥ*.[2]

1. TĀ III.4.

2. For this Sūtra cf. TB II.2.2.3.

आग्नावैष्णवमेकादशकपालं निर्वपति॥३॥

3. (The Adhvaryu) takes out the material for the (sacrificial bread) on eleven-potsherds to Agni-and-Viṣṇu.[1]

1. Cp. the similar bread in a Soma-sacrifice. X.4.2

अग्न्यन्वाधानस्य प्रत्याम्नायो भवति॥४॥

4. That (bread) becomes the substitute of putting fuel on the fires.[1]

1. Cp. I.1.2.

सिद्धमिष्टिः संतिष्ठते॥५॥

5. The offering stands completely established (i.e. concluded) in accordance with the usual manner.

धारयत्याहवनीयम्॥६॥

6. He preserves the Āhavanīya (i.e. does not let it be extinguished).[1]

1. Cp. VII.6.4.

उरु विष्णो विक्रमस्वेति स्रुवेणाहवनीये यूपाहुतिं जुहोति॥७॥

7. With *uru viṣṇo vikramasva...*[1] he offers a libation (of ghee) connected with the sacrificial post, by means of the spoon.[2]

1. TS I.3.4.d;
2. Cp. TS VI.3.3.1.

स्रुचा वा चतुर्गृहीतेन॥८॥

8. Or he may offer this libation by means of the Juhū(-ladle) with four-times scooped ghee.

न दीक्षितस्य जुहुयात्॥९॥

9. In the case of a sacrificer who is consecrated[1] he should not offer (this libation).

1. i.e. in a Soma-sacrifice this offering is not to be offered. Thus this offering is to be offered only in an animal-sacrificial being performed separately, without being a part of a Soma-sacrifice.

वैष्णवीमृचमनूच्याच्छेत्यः॥१०॥

10. (In the case of an animal—sacrifice forming a part of a Soma-sacrifice), having recited a verse connected with Viṣṇu, he should go towards (the tree to be cut for preparing the sacrificial post).[1]

1. Cf. MS III.9.2.

जुहुयाद्वा॥११॥

11. Or he may offer this libation.[1]

1. Cf. MS III.9.2; KS XXVI.3.

यूपसकाशे वाग्निं मथित्वा तस्मिञ्जुहुयात्॥१२॥

12. Or having churned out fire near the sacrificial post (i.e. the tree out of which the post is to be prepared), he should offer the (above-mentioned) libation in it.[1]

1. Cf. MS III.9.2; KS XXVI.3.

स्रुवमाज्यशेषं चाध्वर्युरादत्ते। तक्षा शस्त्रम्॥१३॥

13. The Adhvaryu takes the spoon and the ghee remaining (out of the above-mentioned libation); the carpenter takes the weapon (axe).

यत्र यूपस्तद्यन्ति॥१४॥

14. (Then they)[1] go towards the place where the sacrificial post (i.e. the tree) is.

1. viz. Brahman, the sacrificer, Adhvaryu and the carpenter.

यूप्या वृक्षाः पलाशखदिरबिल्वरौहीतकाः॥१५॥

15. Palāśa (Butea frondasa), Khadira (Acacia catechu), Bilva (Aegle marmelos) and Rauhītaka (Andersonia rohitaka) are the trees worthy to be (cut for preparing) the sacrificial post.

पालाशं तेजस्कामो यज्ञकामो वा। खादिरं स्वर्गकामो वीर्यकामो वा। बैल्वमन्नाद्यकामो ब्रह्मवर्चसकामो वा। रौहीतकं प्रजाकामश्चक्षुष्कामो वा॥१६॥

16. A (sacrificer) desirous of lustre or of sacrifice (should prepare a post) of Palāśa;... desirous of heaven or desirous of power... of Khadira;... desirous of food and eatables or... desirous of Brahman-lustre... of Bilva;[1]... desirous of progeny or desirous of eye... of Rohitaka.[2]

1. Cf. TS II.1.8.1; MS II.9.3;
2. For this Sūtra cf. in general KB X.1; AB II.1.5; MS III.4.5.

समे जातमशाखाजं बहुपर्णशाखमप्रतिशुष्काग्रमसुषिरमव्यावृत्तमघूर्णमृजु-मूर्ध्वशकलमग्र ईषदुपावनतं प्रागुदक् प्रत्यग्वौपनतम्॥१७॥

17. He prepares the sacrificial post out of a tree which is born on an even place,[1] not born out of a branch (of another tree),[2] possessing many leaves and branches, not with dry top, not hollow, not turned backward, not wavering, straight—forward[4] with its branches going upwards, slightly bent at the top,[5] and bent either towards the north-east[6] or to the west.[7]

1. Cf. TS VI.3.3.5.
2. Cf. TS VI.3.3.5.
3. Cf. TS VI.3.3.4.
4. Cf. MS III.9.2.
5. Cf. MS III.9.2.
6. Cf. KS XXVI.3.
7. Cf. TS VI.3.3.5.

यं कामयेताप्रतिष्ठितः स्यादित्युक्तम्॥१८॥

18. It has been said (in a Brāhmaṇa-text): "In connection with a sacrificer about whom he (Adhvaryu) desires, may he not be well-established (should prepare a sacrificial post out of a tree grown on another tree...)"[1]

1. Cf. TS VI.3.3.4-5.

अतिक्रम्य यूप्यान्यं जोषयते तमभिमन्त्रयते॥१९॥

19. Having gone beyond (at least three)[1] trees suitable for the sacrificial post, he addresses the tree which he accepts[2],

1. This has been implied by the plural number in the formula mentioned in the next Sūtra.
2. For the formula to be used at the time of addressing, see the next Sūtra.

VII.2

अत्यन्यानगामिति॥१॥

1. with *atyanyānagām...*[1]

1. TS I.3.5.a-b. This Sutra is a part of the sentence in VII.1.19.

अथैनमुपस्पृशति तं त्वा जुषे वैष्णवं देवयज्याया इति॥२॥

2. Then (the Adhvaryu) touches it (the tree) with *taṁ tvā juṣe...*[1]

1. TS I.3.5.c.

देवस्त्वा सविता मध्वानक्त्विति स्रुवेण सर्वतो मूलं पर्यणक्ति॥३॥

3. With *devastva savitā madhvānaktu...*[1] he anoints by means of the spoon (the ghee in it) on all sides torwords the root part.

1. TB I.3.5.d.

ओषधे त्रायस्वैनमित्यूर्ध्वाग्रं दर्भमन्तर्धाय स्वधिते मैनं हिंसीरिति स्वधितिना प्रहरति॥४॥

4. With *oṣadhe trāyasvainam...*[1] having kept a blade of

Darbha-grass with its point upwards, in between (the tree and the axe), with *svadhite mainaṁ hiṁsīḥ...*[2] he strikes (upon the tree).

1. TS I.3.5.e.
2. TS I.3.5.f. These activities are to be done by the Adhvaryu. The actual act of felling the tree is to be done by the carpenter.

प्रथमपरापातिनं शकलमाहरति॥५॥

5. He takes the first chip which falls down.[1]

1. See VII.9.10;

गुल्फदघ्ने वृश्चेज्जानुदघ्ने ऽनक्षसङ्गं वा॥६॥

6. (The carpenter) fells the tree at the height of ankle[1] or knee[2] or at such a height as the bottom portion would not rub against axle of a cart.[3]

1. Cf. KS XXVI.3;
2-3. Cf. TS VI.3.3.4.

दिवमग्रेण मा लेखीरिति प्राञ्चं पातयत्युदञ्चं प्राञ्चमुदञ्चं वा॥७॥

7. With *divamagreṇa mā lekhīḥ*[1] (the Adhvaryu) causes the tree to fall towards the east or towards the north or towards the north-east.

1. TS I.3.5.g.

वनस्पते शतवल्शो विरोहेत्याव्रश्चने जुहोति॥८॥

8. With *vanaspaste śatavalśo viroha...*[1] the Adhvaryu offers a libation of ghee on that part (of the tree) where it is cut.

1. TS I.3.5.h.

सहस्रवल्शा वि वयं रुहेमेत्यात्मानं प्रत्यभिमृश्य यं त्वायं स्वधिति-रित्यन्वग्रमद्गांश्छिनत्ति॥९॥

9. With *sahasravalśā vi vayaṁ ruhema...*[1] having touched himself, with *yaṁ tvāyaṁ svadhitiḥ...*[2] he cuts the branches (of the tree from the bottom) towards the top.

1. TS I.3.5.h.
2. TS I.3.5.i.

अच्छिन्नो रायः सुवीर इत्यग्रं परिवासयति॥१०॥

10. With *acchinno rāyaḥ*[1] he cuts the top parts of the tree.[2]

1. TS I.3.5.i.
2. So that one can make the sacrificial post of the desired length.

पञ्चारत्निमिति काम्याः॥११॥

11. The Brāhmaṇa-text beginning with, "One should cut the sacrificial post at the length of five cubits..." contains the optional (forms of sacrificial post)s.

1. TS VI.3.3.5-6.

एकारत्निप्रभृत्या त्रयस्त्रिंशदरत्नेरव्यवायेनैके समामनन्ति॥१२॥

12. In the opinion of some (ritualists)[1] he should make the sacrificial post of the (length) beginning with one cubit upto thirty-three cubits without any break.

1. Cf. ŚB XI.7.4.1; III.6.4.18ff.

यावान्यजमान ऊर्ध्वबाहुस्तावान्॥१३॥

13. The (sacrificial) post should be as high as sacrificer standing with his arms raised.[1]

1. Cf. MS III.9.2.

यावान्वा रथे तिष्ठन्॥१४॥

ऊर्ध्वबाहुर्वा॥१५॥

14-15. Or as high as the sacrificer standing on a chariot.[1] Or (as high as the sacrificer standing) with arms raised (on a chariot).[2]

1-2. MS III.9.2.

पुरुषमात्री त्वेतस्यावमा मात्रा। अथ ततो वर्षीयान्। वर्षीयानेव कार्य इत्येके॥१६॥

16. The height of a man (sacrificer) is its lowest measurement. Then it should be made higher and higher only—this is the opinion of some (ritualists).[1]

1. See MS III.9.2.

त्र्यरत्निश्चतुररत्निर्वा पालाशो निरूढपशुबन्धस्यातो ऽन्यः सौम्यस्याध्वरस्येति वाजसनेकम्॥१७॥

17. The sacrificial post of the Nirūḍha-paśubandha (should be) made of Palāśa (-tree) having three or four cubits length;

the (sacrificial post) other than this is to be used for a Soma-sacrifice—this is the view of the Vājsaneyins.[1]

1. Cp ŚB XI.7.4.1; cp. XI.7.2.8.

VII.3

मूलतो ऽतष्टमुपरम्॥१॥

1. Towards the root side there should the Upara[1] part (which should be) unchiselled.

1. This part is buried under the ground.

अष्टाश्रिरनुपूर्वो ऽग्रतो ऽणीयान्प्रज्ञाताग्निष्ठाश्रिरस्थूलो ऽनणुः॥२॥

2. (The post should have) eight sides,[1] thinner (from the root-part) towards the top, with the side which will stand facing the fire well-marked (in advance), neither (too) broad nor (too) thin.[2]

1. Cf. TS VI.3.3.6.
2. Cf. MS III.9.4.

अवतक्षणानां स्वरुरधिमन्थनश्च शकलः॥३॥

3. Out of the chips that fall down a svaru[1] and a piece which will serve for churning sticks to place upon[2] (are to be made).

1. For Svaru see VII.1.9; VII.27.4.
2. See VII.12.12.

अग्राच्चषालं पृथमात्रमष्टाश्रिं मध्ये संनतम्॥४॥

4. Out of the top part of sacrificial post[1] Caṣāla (cap) (should be prepared which should be) of the size of thirteen fingers in length (*pṛtha*),[2] having eight sides, and narrowed in the middle.[3]

1. i.e. out of the part cut in accordnace with VII.2.10.
2. Cp. MS III.9.4.
3. Cf. ŚB III.7.1.12. For Caṣāla see VII.10.3.

यं कामयेतान्यो ऽस्य लोकमभ्यारोहेदिति तस्यान्यवृक्षस्य स्वरुचषाले कुर्यात्॥५॥

5. In the case of a sacrificer about whom he desires that

some one else should reach to his world, he should make the Svaru and Caṣāla out of another tree.[1]

1. Cp. KS XXVI. 4.

यावदुत्तममङ्गुलिकाण्डं तावदूर्ध्वं चषालाद्यूपस्यातिरिक्तं द्व्यङ्गुलं त्र्यङ्गुलं चतुरङ्गुलं वा॥६॥

6. As much as the last part of the finger[1] should be kept additionally over the Caṣāla from the sacrificial post or it may be two fingers or three fingers or four fingers (in length).

1. Cp. KS XXVI.4; cp. MS III.9.4.

रथमात्री निरूढपशुबन्धस्य वेदिः॥७॥

7. The altar of the Nirūḍhapaśubandha should of the measurement of a chariot.

अक्षसंमिता पश्चात्तिर्यगीषया प्राची विपथयुगेन पुरस्ताद्यावता वा बाह्ये छिद्रे॥८॥

8. It should be equal to the axle (of a chariot) in the west, its breadth towards the east should be equal to the length of the yoke or the distance between the two holes on the yoke for the yoke-pins.

अरत्निभिर्वा चतुर्भिः पश्चात्। षड्भिः प्राची त्रिभिः पुरस्तात्॥९॥

9. Or (the altar) should be six cubits in length from the east to the west, four cubits broad towards the west, and three cubits broad towards the east.

तां वेदं कृत्वा दर्शपूर्णमासवत्संनमनवर्जं प्रागुत्तरात्परिग्राहात्कृत्वापरेण यूपावटदेशं संचरमवशिष्य वेद्यामुत्तरवेदिं दशपदां सोमे करोति॥१०॥

10. Having prepared[1] the grass-brush (Veda), then having prepared the Vedi in the manner of that of the New and Full-moon-sacrifices but excluding the act of contraction,[3] having done (all the acts) upto the second tracing,[4] having let remain a passage to the west of the place of the hole for the sacrificial post, he prepares the Uttaravedi within the altar, of the measurement of ten feet if (it is a part) of a Soma-sacrifice.

1. See I.6.4-5.

2. In the manner mentioned in II.1.3. but the Vedi (altar) in an

animal-sacrifice will be towards the east (not to the west in the manner of N.F. sacrifices) of the Āhavanīya.

3. As is done in N. and F. sacrifices (see II.3.2).

4. Thus he performs the acts like carrying the Stambayajus, preparation of Utkara, the first tracing, and the digging of the altar (see II.1.4.-3.7.

4. For the measurement of the Uttaravedi in a Nirūḍha-paśubandha see Sūtra 13.

अंहीयसीं पुरस्तादित्येके॥११॥

11. According to some (ritualists) (he should make it) narrower in the east.

तां युगेन यजमानस्य वा पदैर्विमाय शम्यया परिमिमीते॥१२॥

12. Having measured it by means of the yoke[1] or by means of the feet of the sacrificer, he measures it by means of the yoke-pin.[2]

1. Cf. ŚB III.5.1.24; 34.

2. Cf. TS VI.2.7.1.

शम्यामात्री निरूढपशुबन्धस्योत्तरवेदिः॥१३॥

13. The Uttaravedi of the Nirūḍhapaśubandha should be of the measure of one yoke-pin (in height).

शम्यां पुरस्तादुदगग्रां निधाय स्फ्येनोदीचीमभ्यन्तरमुपलिखति वित्तायनी मेऽसीति। एवं दक्षिणातः प्राचीं तिक्तायनी मेऽसीति। पश्चादुदीचीमवतान्मा नाथितमिति। उत्तरतः प्राचीमवतान्मा व्यथितमिति॥१४॥

14. On the eastern side (of the place where the Uttaravedi is to be prepared) having kept the yoke-pin with its point to the north he traces a line (from the south) to the north, to the inner side (of the yoke-pin) by means of the wooden sword (Sphya) with *vittāyanī me'si*;[1] in the same way on the southern side (from the west) to the east, with *tiktāyanī me'si*;[2]... western side... (from the south) to the north...with *avatān mā nāthitam*;[3]...on the northern side (from the west) to the east,, with *avatān mā vyathitam*.[4]

1-4. TS I.2.12.a.

VII.4

उत्तरस्माद्वेद्यंसादुदक्प्रक्रमे चात्वालः॥१॥

1. From the northern shoulder (i.e. north-east corner) at the distance of one step towards the north, there should be the Cātvāla (pit)[1].

1. From which the soil for Uttaravedi is to be taken.

तमुत्तरवेदिवत्तूष्णीं शम्यया परिमित्य देवस्य त्वा सवितुः प्रसव इत्यभ्रिमादाय परिलिखितं रक्षः परिलिखिता अरातय इति त्रिः प्रदक्षिणं परिलिख्य तूष्णीं जानुदघ्नं त्रिवितस्तं वा खात्वोत्तरवेद्यर्थान्पांसून्हरति विदेरिति॥२॥

2. Having measured it silently (without any recitation of a formula) by means of the yoke-pin in the same manner as that of the Uttaravedi, with *devasya tvā savituḥ prasave...*[1] having taken the spade in his hand, with *parilikhitaṁ rakṣaḥ...*[2] having thrice traced the outline in a clockwise manner, having silently dug out as deep as knee[3] or as three spans, with *videḥ...*[4] (the Adhvaryu) takes soil (from the pit) for the sake of (Uttara-) vedi.

1. TS I.3.1.a.
2. TS I.2.5.d-e (=TS I.3.1.b-c)
3. Cf. KS XXV.6; MS III.8.5.
4. TS I.2.12.c.

सिंहीरसीत्युत्तरवेद्यां निवपति॥३॥

3. He throws the loose soil on the place of the Uttaravedi with *siṁhīrasi...*[1]

[1] TS i.2.12.e.

एतेनैव यो द्वितीयस्यामिति द्वितीयं यस्तृतीयस्यामिति तृतीयम्॥४॥

4. With the same formula[1] but with a little modification viz. *yo dvitīyasyām*[2] (he carries the loose soil) for the second time; (and with the modification viz.) *yas tṛtīyasyām*[3] (he carries the loose soil) for the third time.

1. viz. TS I.2.12.b-c.
2-3. TS I.2.12.d.

तूष्णीं चतुर्थं हृत्वोरु प्रथस्वोरु ते यज्ञपतिः प्रथतामिति प्रथयित्वा ध्रुवासीति शम्यया संहत्य देवेभ्यः कल्पस्वेत्यभिमन्त्र्य देवेभ्यः शुन्धस्वेत्य-

द्विरवोक्ष्य देवेभ्यः शुम्भस्वेति सिकताभिरवकीर्य प्रोक्षणीशेषमुत्तरत उत्तरवेद्यै निनीयापो रिप्रं निर्वहतेति स्फ्येनोदीचीमेकस्फ्यां निःसार्य विभ्राड् बृहत्पिबतु सोम्यं मध्वायुर्दधद्यज्ञपताव विहुतम्। वातजूतो यो अभिरक्षति त्मना प्रजाः पिपर्ति बहुधा विराजतीत्युत्तरवेद्या अन्तान्कल्पयति॥५॥

5. Having carried the soil silently for the fourth time with *uru prathasva*...[1] having spread it, with *dhruvāsi*...[2] having pressed it by means of the yoke-pin, with *devebhyaḥ kalpasva*[3] having addressed it, with *devebhyaḥ śundhasva* having sprinkled water over it, with *devebhyaḥ śumbhasva* having scattered sand over it, having poured the remaining sprinkling-water towards the north of the Uttaravedi, with *apo ripraṁ nirvahata*[5] having caused that water to drain through a single line (drawn from south) to the north by means of the wooden sword, with *vibhrāḍ bṛhat pibatu*.[6] fixes the ends of the Uttaravedi.

1. TS I.2.12.f.
2. TS I.2.12.g.
3. KS II.9.
4. TS I.2.12.h.
5. KS XXV.6; MS III.8.5.
6. KS XXV.6.

संमृशतीत्येके॥६॥

6. According to some (ritualists)[1] he touches (the altar with the formula) *vibhrāḍ bṛhat pibatu*... (KS XXV.6).

1. Not known.

VII.5

अथास्या मध्ये प्रादेशमात्रीं गोपदमात्रीमश्वशफमात्रीं वोत्तरनाभिं चतुःस्त्रक्तिं कृत्वा चतुःशिखण्डे युवती कनीने घृतप्रतीके भुवनस्य मध्ये। तयोर्देवा अधि संवसन्त उत्तमे नाक इह मादयन्तामित्युभे अभिमन्त्र्येन्द्रघोषस्त्वा वसुभिः पुरस्तात्पात्वित्येतैर्यथालिङ्गमुत्तरवेदिं प्रोक्षति॥१॥

1. Then having made the four-cornered Uttaranābhi of the size of a span, or of the size of the hoof of a bull or of the size of the hoof of a horse, on the middle of it Uttaravedi, with *catuḥśikhaṇḍe yuvatī*...[1] having addressed both the Uttaravedi and the Uttaranābhi, with *indraghoṣastvā purastāt pātu*...[2] the

Adhvaryu sprinkles water on the Uttaravedī in accordance with the characteristic mark (word in the formula mentioning the quarter).

1. Cp. TS III.5.1.a,e,d.
2. TS I.2.12.i.

त्वष्टा त्वा रूपैरुपरिष्टात्पात्विति मध्यम्॥२॥

2. with *tvaṣṭā tvā rūpaiḥ*... (he sprinkles water) at the central part.

प्रोक्षणीशेषं दक्षिणत उत्तरवेद्यै निनयेच्छुचा त्वार्पयामीति द्वेष्यं मनसा ध्यायन्॥३॥

3. With *śucā tvārpayāmi*...[1] thinking about the enemy, he should pour the remaining sprinkling water to the south of the Uttaravedi.

1. TS VI.2.7.5.

पूर्ववदेकस्फ्यां दक्षिणतो निःसार्य जुह्वां पञ्चगृहीतं गृहीत्वा सर्वत्र हिरण्यमुपास्यन्नक्ष्णयोत्तरवेदिमुत्तरनाभिं वा व्याघारयति॥४॥

4. Having caused to drain (the water) as before,[1] through the single line drawn by means of the wooden sword towards the south, having taken the five-times scooped ghee in the Juhū (-ladle), throwing evey time[2] a piece of gold, he diagonically pours ghee on the Uttaravedi or the Uttaranābhi[3].

1. See VII.4.5.
2. After every pouring.
3. Cf. TS VI.2.8.3. For details see the next Sūtra.

दक्षिणमंसमुत्तरा श्रोणिं दक्षिणामुत्तरमंसं मध्यमिति सिंहीरसीत्येतैः प्रतिमन्त्रम्॥५॥

5. He pours ghee each time with one of the formulae beginning with *siṁhīrasi*[1] on the southern shoulder (south-east corner), northern hip (north-western corner), southern hip (south-western corner), northern shoulder (north-eastern corner), and in the middle.

1. TS I.2.12.k.

भूतेभ्यस्त्वेति स्रुचमुद्गृह्य पौतुद्रवैः परिधिभिरुत्तरवेदिं परिदधाति विश्वायुरसीति मध्यमं ध्रुवक्षिदसीति दक्षिणमच्युतक्षिदसीत्युत्तरम्॥६॥

6. With *bhūteblhystvā*[1] having raised the ladle, he encloses the Uttaravedi by means of enclosing sticks of Putudru (Pinus deodora) (wood): with *viśvāyurasi*[2] (he places) the middle (stick), with *dhruvakṣidasi*[3] the southern and with *acyutakṣidsi*[4] the northern.

1. TS I.2.12.1.
2-4. TS I.2.12.m.

परिधिसंधिना सर्वाहुतीर्जुहोति॥७॥

7. (Afterwards) he offers all the libations at the joining places of the enclosing sticks.[1]

1. i.e. in the south-western corner or north-western corner.

VII.6

अग्नेर्भस्मासीत्युत्तरवेद्यां संभारान्निवपति गुल्गुलु सुगन्धितेजनं श्वेतामूर्णास्तुकां पेत्वस्यान्तराशृङ्गीयां लूनस्यालूनपूर्वस्य वा॥१॥

1. With *agner bhasmāsi*...[1] (the Adhvaryu) throws the materials on the Uttaravedi viz. bdelium (gulgulu), fragrant grass, a tuft of white wool taken from the place in between the two horns of a ram shaved or unshaved previously.[2]

1. TS I.2.12.n.
2. For this Sūtra cp. TS VI.2.8.4-6. For the alternative "unshaved" cp. MS III.8.5.

व्याघारणप्रभृति संभारनिवपनान्तमुत्तेरवेद्यामुपर्यग्नौ धार्यमाण एके समामनन्ति॥२॥

2. In the opinion of some (ritualists)[1] (the activities) beginning with "pouring diagonically" ending with throwing (of the materials)[2] are to be done while the fire is being held above the Uttaravedi[3].

1. See ŚB III.5.2.9.
2. i.e. the activities mentioned in VII.5.4.-6.1.
3. See VII.6.4.ff.

प्रोक्षान्तां कृत्वौदुम्बरशाखाभिः प्लक्षशाखाभिर्वा प्रच्छाद्य वसति यद्यसद्यस्कालः पशुर्भवति॥३॥

3. If the animal-sacrifice is not to be performed on one day then having performed (the ritual about the Uttaravedi) upto sprinkling[1] water (upon it), having covered the Uttaravedi by means of Audumbara-branches or Plakṣa-branches[2],

1. See VII.5.4.

2. The sentence is incomplete. See the next Sūtra.

आहवनीये प्रणयनीयमिध्ममादीप्य सिकताभिरुपयम्याग्नये प्रणीयमानायानुब्रूहीति संप्रेष्यति। प्रणीयमानायानुब्रूहीति वा॥४॥

4. Having inflamed the fuel-stick which is to be carried forward (upto the Uttaravedi) on the Āhavanīya-fire,[1] having supported it by sand, he orders the Hotṛ: "Do you recite for the fire being carried forward" or, "Do you recite for being carried forward"

1. This is to be preserved. See VII.1.5.

उद्यम्याग्निमाहवनीय उद्यतहोमं जुहोति यत्ते पावक चकृमा कच्चिदागः पूर्वो यत्सन्नपरो भवासि। घृतेन त्वं तन्वं वर्धस्व मा मा हिंसीरधिगतं पुरस्तात्स्वाहेति॥५॥

5. Having lifted the fire (i.e. burning fuel-stick), he offers a libation (of ghee) in the Āhavanīya for the lifted up (fire) with *yat te pāvaka cakṛmā...*[1]

1. This verse is not found in any Saṁhitā-text.

प्रथमायां त्रिरनूक्तायामुपयमनीभिरुपयम्य हरति॥६॥

6. After the first verse[1] has been recited for three times the Hotṛ, (the Adhvaryu) carries (the fire) having supported by means of the supporting sand.

1. viz. ṚV X. 176.2;cf. AB I.28; Āśvśs II.17.3.

ऊर्णावन्तं प्रथमं सीद योनिमिति होतुरभिज्ञायाग्ने बाधस्व वि मधो ...स्वापामीवा अप रक्षांसि सेध। अस्मात्समुद्राद्बृहतो दिवो नो ऽपां भूमानमुप ... सृजेह॥ यज्ञ प्रतितिष्ठ सुमतौ सुशेवा आ त्वा वसूनि पुरुधा विशन्तु दीर्घ-

मायुर्यजमानाय कृण्वन्नथामृतेन जरितारमङ्ग्धीह यज्ञः प्रत्यष्ठादिति संभारेषु प्रतिष्ठाप्य॥७॥

7. Having recognised that the Hotṛ is reciting *urṇāvantaṁ prathamaḥ sīda...*[1] with *agne bādhasva vi mṛdhaḥ...*[2] and *yajña prati tiṣṭha sumatau...*[3] and *iha yajñaḥ pratyaṣṭhāt*[4] having placed (the burning fuel-stick) on the materials on the Uttaravedi,[5]

1. ṚV VI.15.16.
2-3. TB II.5.8.11-12.
4. Cp. KS
5. The sentence is incomplete. See the next Sūtra.

VII.7

अग्नेः पुरीषमसीत्युत्तरत उपयमनीर्न्युप्य मनुष्वत्त्वा निधीमहि मनुष्वत्समिधीमहि। अग्ने मनुष्वदङ्गिरो देवान्देवायते यजेत्युपसमिध्य द्वादशगृहीतेन स्रुचं पूरयित्वा सप्त ते अग्ने समिधः सप्त जिह्वा इति सप्तवत्या पूर्णाहुतिं जुहोति॥१॥

1. with *agneḥ purīṣamasi...*[1] having thrown the supporting sand towards the north of the fire, with *manuṣvattvā nidhīmahi...*[2] having added fuel to the fire, having filled the Juhū(-ladle) with twelve times scooped ghee, (the Adhvaryu) offers a full-libation (of the ghee) with a verse containng the word *sapta* (seven) viz. *sapta te agne samidhaḥ*[3].

1. TS I.2.12.3b.
2. TB III.11.6.3; KS II.9.
3. TS I.5.3.h; cp. V.18.1

अग्निर्वायुरादित्यो विष्णुर्यज्ञं नयतु प्रजानन्मैनं यज्ञहनो विदन्देवेभ्यो यज्ञं प्रब्रूतात्प्रप्र यज्ञपतिं तिर स्वाहेति चतस्रो ऽतिमुक्तीर्जुहोति॥२॥

2. With *agniryajñaṁ nayatu prajānan...*, *vāyuryajñaṁ nayatu prajānan...*, *ādityo yajñaṁ nayatu prajānan...*, *viṣṇur yajñaṁ nayatu prajānan...* he offers four libations called Atimukti.

एष पशुबन्धस्याहवनीयो यतः प्रणयति स गार्हपत्यः॥३॥

3. This[1] is the Āhavanīya(-fire) of the Paśubandha; the

(fire)[2] from which he carries the fuel-stick forward, that is the (new) Gārhapatya.

1. The fire on the Uttaravedi.

2. The old Āhavanīya.

प्रणीते चेदग्निहोत्रकाल एतस्मिन्नेवाग्निहोत्रं जुहुयात्॥४॥

4. After fire has been carried forward if there is the time of Agnihotra then he should offer the Agnihotra(-libation) in this[1] fire only.

1. The new Āhavanīya on the Uttaravedi.

एवमन्यत्र विप्रक्रान्ते तन्त्रे॥५॥

5. In the same way, elsewhere when the ritual procedure has been started (if Agnihotra-libation) (is to be offered it should be offered in the Āhavanīya(-fire) on the Uttaravedi only).

इध्माबर्हिराहरति॥६॥

6. He brings the fuel and sacred grass.[1]

1. i.e. he performs the activities mentioned in I.3.1-6.10. The preparation of Veda I.6.4-5, however, is not to be done because it has already been done see VII.3.19.

त्रयोविशंतिदारुरिध्म आश्ववालः प्रस्तर ऐक्षवी विधृती कार्ष्मर्यमयाः परिधयः॥७।

7. The fuel consists of twenty-three woods; the Prastara of Āśvavāla(-grass); the Vidhṛtis (separating grass-blades)[1] of sugar-cane; the enclosing sticks of Kārṣmarya(-wood).

1. See II.9.12.

VII.8

अग्नीन्परिस्तीर्य पाणिप्रक्षालनादि कर्म प्रतिपद्यते॥१॥

1. Having scattered (sacred grass) around (the fires)[1] (the Adhvaryu) undertakes the work beginning with washing hands.[2]

1. See I.11.4, I.15.3.

2. See I.15.4-5.

यथार्थं पात्राणि प्रयुनक्ति॥२॥

स्फ्यमग्निहोत्रहवणीं वसाहोमहवनीं द्वितीयां जुहूं पृषदाज्यधानीं द्वितीया-मुपभृतं द्वे आज्यस्थाल्यौ हृदय शूलमसिं कुम्भी प्लक्षशाखां शाखापवित्रं कार्ष्मर्यमय्यौ वपाश्रपण्यौ द्विश्रूलामेकशूलां चौदुम्बरं मैत्रावरुणदण्डमास्यदघ्नं चुबुकदघ्नं वा रशने च॥३॥

2-3. He arranges the utensils according to the requirement: the wooden sword, the Agnihotra-offering-ladle, the second Juhū (-ladle) for Vasā-offering,[1] the second Upabhṛt(-ladle) for keeping the clotted ghee,[2] two pots of ghee, the heart-spit,[3] a knife,[4] a pitcher,[5] a Plakṣa-branch,[6] the branch-strainer, two omentum—roasting—sticks of Kārṣmarya (-wood)[7]—a two pronged and a one-pronged—,Maitrāvaruṇa's staff of Udumbara(-wood) either reaching upto his mouth or reaching upto his chin and two cords.[9]

1. See VII.23.11; 25.1.
2. See VII.26.12.
3. See VII.22.9.
4. See VII.18.12.
5. See VII.22.9.
6. See VII.20.4; 23.12.
7. See VII.19.1.
8. See VII.14.5.
9. See VII.11.2.

पवित्रे कृत्वा यजमान वाचं यच्छेति संप्रेष्यति॥४॥

4. Having prepared two strainers,[1] he orders: "O Sacrificer! do you restrain your speech".[2]

1. See I.16.1 (I.11.6-9)
2. See I.16.7.

वाग्यतः पात्राणि संमृश्य प्रोक्षणीः संस्कृत्य ब्रह्माणमामन्त्र्य पात्राणि प्रोक्षत्यत्र वाचं विसृजते। स्फ्यमादायोत्तरं परिग्राहं परिगृह्य दर्शपूर्णमासवत्संप्रेष्यति। आज्येन दध्नोदेहीति संप्रैषान्तं नमति॥५॥

5. Restrained in his speech, having touched the utensils,[1] having sanctified the sprinkling (water),[2] having called the Brahman,[3] he sprinkles water upon the utensils.[4] at that stage[5]

he releases his speech. Having taken the wooden sword,[6] having done the second tracing (of the altar),[7] he orders in the manner of New and Full-moon-sacrifices.[8] He modifies the end of the order with the words, "Come up with ghee and curds".[9]

1. See II.1.1.
2. See I.19.1; I.11.9-10.
3. See I.19.1.
4. See I.19.3.
5. Instead of at the call of the Sviṣṭakṛt (I.19.1, I.16.7).
6. See II.1.1.
7. See II.3.7; VII.3.10.
8. See II.3.11.
9. Instead of only "with ghee".

स्रुचां संमार्जनकाले स्रुवं संमृज्य तस्यावृता स्वधितिम्॥६॥

6. At the time of cleansing the ladles,[1] having cleansed the spoon,[2] (he cleanses) the knife in the manner of it (spoon).

1. See II.4.2.
2. See II.4.4.

जुहूवद्वसाहोमहवनीमुपभृद्वत्पृषदाज्यधानीम्। आज्यं निरुप्य दधि निर्वपति॥७॥

7. In the manner of the cleansing of the Juhū[1] he cleanses the vasā-offering(-ladle); in the manner of Upbhṛt[2] (he cleanses) the container(-ladle) of clotted ghee. Having poured out ghee[3] he pours out curds.

1. See II.4.5.
2. See II.4.6.
3. After II.6.1.

अधिश्रयणवर्जं दधनि क्रियते॥८॥

8. (All the ritual) excluding (the act) of keeping upon (fire)[1] is done in connection with curds.

1. See II.6.1. Thus the ritual of looking upon it by the wife of the sacrificer (II.6.1-3) is dropped.

नैतस्य दध्नः संस्कारो विद्यत इत्यपरम्॥९॥

9. There is another (view) that there is no sanctification of this curds.[1]

1. Thus profane curds is to be used.

VII.9

आज्यग्रहणकाले चतुर्जुह्वां गृह्णाति चतुरुपभृति॥१॥

1. At the time of scooping the ghee (the Adhvaryu) takes ghee in the Juhū(-ladle) for four times; (and) four times in the Upabhṛt(-ladle).[1]

1. Contrast II.7.4.

दधन्याज्यमानीय महीनां पयो ऽसीति पृषदाज्यधान्यां पञ्चगृहीतं पृषदाज्यं ज्योतिरसि विश्वरूपं विश्वेषां देवानां समिदिति वा॥२॥

2. Having poured the ghee in the curds, he scoops (the mixture) in the container(-ladle) of the Pṛṣadājya (clotted ghee) five-times scooped clotted ghee with *mahīnāṁ payo'si*...[1] or with *jyotirasi viśvarūpam*...[2]

1. TS III.2.6.a.
2. Cf. ŚB III.6.3.6.

चतुर्ध्रुवायाम्॥३॥

3. (He scoops ghee) into the Dhruvā(-ladle) four times.[1]

1. Contrast II.7.4.

सादनकाल आज्यानि सादयति॥४॥

उपभृद्वत्पृषदाज्यधानीम्॥५॥

4-5. At the time of placing (the ladle containing ghee on the altar), he places the container (ladle) of the clotted ghee in the same manner as that of the (placing of the) Upabhṛt(-ladle).[1]

1. See II.10.2.

पूर्ववदाज्यान्यभिमन्त्र्याग्रेणाहवनीयं यूपावटं परिलिखत्यर्धमन्तर्वेद्यर्धं बहिर्वेदि॥६॥

6. Having addressed the ghees in the same manner (as described) earlier[1] he traces an outline of the pit for the sacrificial post to the east of the Āhavanīya-fire[2] half within the altar and half outside the altar.[3]

1. See II.10.4.
2. See VII.7.3.
3. Cf. MS III.9.4. KS XXV. 6.

पूर्ववदभ्रेरादानं परिलेखनश्च॥७॥

7. The act of taking up the spade, (the act of tracing an outline) and the formula connected with the (act of) tracing an outline (should be as described) earlier.[1]

1. See VII.4.2.

अथ खनति यथा नाविरुपरं भविष्यतीति॥८॥

8. Then he digs (the pit as deep) as the Upara (portion of the sacrificial post)[1] will not be manifest (after the post is fixed in the pit).[2]

1. See VII.3.1.

2. Cf. MS III.9.4; KS XXVI.6.

अग्रेणावटं प्राञ्चं यूपं निधाय यत्ते शिक्वः परावधीत्तक्षा हस्तेन वास्या। आपस्तत्सर्वं जीवलाः शुन्धन्तु शुचयः शुचिमिति यूपं प्रक्षाल्याथैनं यवमतीभिः प्रोक्षति। पृथिव्यै त्वेति मूलमन्तरिक्षाय त्वेति मध्यं दिवे त्वेत्यग्रम्॥९॥

9. Having kept down the sacrificial post in front of the pit, with *yatte parāvadhīt takṣā...*[1] having washed the sacrificial post, he sprinkles water containing barley-grains on it—with *pṛthivyai tvā*[2] (he sprinkles upon) the root(-part) of the post; with *antarikṣāya tvā*[3]... the middle(-part of the post); with *dive tvā*[4]... the top(-part of the post).

1. CP. AV.

2-4. TS I.3.6.a.

शुन्धतां लोकः पितृषदन इति प्रोक्षणीशेषमवटे ऽवनीय यवो ऽसीति यवमवास्य पितृणां सदनमसीति बर्हिषावस्तीर्य स्वावेशो ऽसीति प्रथमपरापातिनं शकलमवास्य घृतेन द्यावापृथिवी आपृणेथामिति स्रुवेण शकले हुत्वा॥१०॥

10. With *śundhantāṁ lokaḥ pitṛṣadanaḥ*[1] having poured the remaining sprinlking water in the pit,[2] with *yavosi*[3] having thrown a barley-grain[4] in the pit, with *pitṛṇāṁ sadanamasi*[5] having spread sacred-grass (in the pit),[6] with *svāveśosi...*[7] having thrown the chip fallen for the first time[8] (in the pit), with

ghṛtena dyāvāpṛthivī āpṛṇethām[9] having offered a libation of ghee by means of the spoon,[10]

1. TS I.3.6.b.
2. Cf. TS VI.3.4.1.
3. TS I.3.6.c
4. The singular based on MS III.9.3.
5. TS I.3.6.d.
6. Cf. TS VI.3.4.2.
7. TS I.3.6.e.
8. See VII.2.5.
9. TS I.3.1.m.
10. The sentence is incomplete. See the next Sūtra.

VII.10

यूपायाज्यमानायानुब्रूहीति संप्रेष्यत्यज्यमानायानुब्रूह्यञ्ज्मो यूपमनुब्रूहीति वा॥१॥

1. (The Adhvaryu) orders (the Hotṛ) "Do you recite for the sacrificial post being anointed" or "Do you recite for the (sacrificial post) being anointed" or "We anoint the sacrificial post, do you recite."

अथैनमसंस्कृतेनाज्येन यजमानो ऽग्रतः शकलेनानक्ति॥२॥

2. Then the sacrificer anoints it (the sacrificial post) with unsanctified ghee, by means of a chip, from the top (upto the root part).

ऐन्द्रमसीति चषालमक्त्वा सुपिप्पलाभ्यस्त्वौषधीभ्य इति प्रतिमुच्य देवस्त्वा सविता मध्वानक्त्विति स्रुवेण संततमविच्छिन्दन्नग्निष्ठामश्रिमनक्त्योपरात्॥३॥

3. With *aindramasi*[1] having anointed the Caṣāla (top-cap), with *supippalābhyastvauṣadhībhyaḥ*[2] having fixed it on the post with *devastvā savitā madhvānaktu*[3] (the Adhvaryu) continously (without break) anoints that side (of the sacrificial post which will) stand in front of the fire, by means of the spoon upto the Upara(-part).[4]

1. TS I.3.1.q.
2. TS I.3.6.g.
3. TS I.3.6.f.
4. That part which remains under the ground when the post is fixed.

रशनादेशे त्रिः सर्वतो यूपं संमृशति॥४॥

4. He touches the sacrificial post thrice from all sides at the place of the cord[1] (i.e. the place where the cord will be tied afterwards).

1. Cf. ŚB III.7.1.13.

अञ्जनादि यूपं यजमानो नोत्सृजत्या परिव्ययणात्॥५॥

5. From the act of anointing upto the act of winding around[1] the sacrificer does not leave the sacrificial post.

1. Thus from VII.10.2. upto VII.11.5. the sacrificer continously keeps his hand on the post. For this Sūtra cf. KS XXVI.6.

यूपायोच्छ्रीमाणायानुब्रूहीति संप्रेष्यत्युच्छ्रीयमाणायानुब्रूहीति वा॥६॥

6. The Adhvaryu orders the Hotṛ, "Do you recite for the sacrificial post being raised" or "Do you recite for (the sacrificial post) being raised."

उद्दिवं स्तभानान्तरिक्षं पृणेत्युच्छ्रयति॥७॥

7. With *uddivaṁ stabhāna...*[1] (the Adhvaryu) raises (the sacrificial post).

1. TS I.3.6.h.

ते ते धामानीत्यवटे ऽवदधाति॥८॥

8. With *te te dhāmāni...*[1] he keeps (the sacrificial post) in the pit.

1. TS I.3.6.i.

विष्णोः कर्माणि पश्यतेति द्वाभ्यामाहवनीयेनाग्निष्ठां संमिनोति॥९॥

9. With two verses beginning with *viṣṇoḥ karmāṇi paśyata*[1] he fixes that side (of the sacrificial post which is marked for being fixed in front of the fire) (in front) of the Āhavanīya.

1. TS I.3.6.k-l.

यं कामयेत तेजसैनमित्युक्तम्॥१०॥

10. "In the case of a sacrificer about whom the Adhvaryu desires, ("May I deprive him of the lustre..." he should place the side of the sacrificial post, which is meant for being placed

in front the fire, either to this or to that direction...") Thus has been said (in a Brāhmaṇa—text).[1]

1. TS VI.3.4.4-5.

अग्रमाहवनीयमुपनतं यूपस्यावनतं मूलम्॥११॥

11. The top of the sacrificial post should be slightly bent towards the Āhavanīya and root-part of the sacrificial post slightly bent away from the Āhavanīya.[1]

1. Cf. KS XXVI.6.

अनाविरुपरं कृत्वा ब्रह्मवनिं त्वा क्षत्रवनिमिति प्रदक्षिणं पांसुभिः पर्यूह्य ब्रह्म दृंह क्षत्रं दृंहेति मैत्रावरुणदण्डेन समं भूमिपरिदृंहणं कृत्वा॥१२॥

12. Having made the Upara(-part)[1] invisible, with *brahmavaniṁ tvā*...[2] having thrown loose soil around (the post) in the clockwise manner with *brahma dṛṁha*...[3], having pressed the soil at the level of the ground by means of the staff of Maitrāvaruṇa,

1. That part of the post which remains under the ground.
2. TS I.3.6.m.
3. TS I.3.6.n.
4. Cf. ŚB III.6.1.18. The sentence in this Sūtra is incomplete. See the next Sūtra.

VII.11

उन्नम्भय पृथिवीमित्यद्भिः परिषिञ्चति॥१॥

1. with *unnambhaya pṛthivīm*...[1] (the Adhvaryu) sprinkles water[2] on it.

1. TS II.4.8.f.
2. Cf. MS III.9.3.

दर्भमय्यौ रशने भवतः। द्विगुणा द्विव्यायामा पशुरशना त्रिगुणा त्रिव्यायामा यूपस्य॥२॥

2. There are two cords made of Darbha(-grass) one with two strands and eight cubits[1] long for the animal;[2] and another with three stands and twelve cubits long for the sacrificial post.[3]

1. *vyāyāma*=4 cubits (*aratni*).
2. See VII.13.8.
3. See ŚB III.7.1.20; see VII.4.3.

देवस्य त्वा सवितुः प्रसव इति रशनामादाय विष्णोः कर्माणि पश्यतेति सरशनेन पाणिना यूपमुन्मार्ष्टि॥३॥

3. With *devasya tvā savituḥ prasave*...[1] having taken the cord meant for the sacrificial post, with *viṣṇoḥ karmāṇi paśyata*...[2] he passes his hand holding the cord over the sacrificial post.[3]

1. TS I.3.1.a
2. TS I.3.6.k.
3. Cp. MS III.9.4.

तद्विष्णोः परमं पदमित्यग्रं प्रेक्षते। यूपाय परिवीयमाणायानुब्रूहीति संप्रेष्यति। परिवीयमाणायानुब्रूहीति वा॥४॥

4. With *tadviṣṇoḥ paramaṁ padam*...[1] he looks at the top (of the post)[2]; he orders (the Hotṛ): "Do you recite for the sacrificial post being wound around" or "Do you recite for the (sacrificial post) being wound around."

1. TS I.3.6.1.
2. Cf. KS XXVI.5; ŚB III.7.1.18.

परिवीरसीति नाभिदघ्ने रशनया त्रिः प्रदक्षिणं यूपं परिव्ययति मध्यदेशे वा॥५॥

5. With *parivīrasi*...[1] he thrice[2] clockwise winds the sacrificial post at the level of the navel (of the sacrificer) in the middle (of the post)[3] by means of the cord.

1. TS I.3.6.0.
2. Cf. TS VI.3.4.5.
3. Cf. KS XXVI. 6.

यं कामयेतोर्जैनमित्युक्तम्॥६॥

6. (In the case of a sacrificer) about whom he desires: "May he (be robbed) of the strength..."[1] thus has been said (in a Brāhamaṇa-text).[1]

1. See TS VI.3.4.5-6.

अधो दूरं परिव्ययेद्वृष्टिकामस्योपरि दूरमवृष्टिकामस्येत्येके॥७॥

7. According to some (ritualists) in the case of sacrificer

desirous of rain, he (the Adhvaryu) should wind the cord (round the sacrificial post) below the mid-portion; in the case of a (sacrificer) desirous of no-rain, (he should wind the cord round the sacrificial post) above (the mid-portion).[1]

1. Cp. KS. XXVI.6; MS III.9.4.

यं कामयेत स्त्र्यस्य जायेतेत्युपान्ते तस्य व्यतिषज्य न प्रवेष्टयेत्॥८॥

8. In the case of (a sacrificer) about whom he desires, "May a female child be born to him", having tied (only) a knot, he should not interwine the two ends.

यं कामयेत पुमानस्य जायेतेत्यान्तं तस्य प्रवेष्टयाणिमति स्थविमत्प्रवीय दिवः सूनुरसीति स्वरुमादायान्तरिक्षस्य त्वा सानाववगूहामीत्युत्तरेणाग्निष्ठां मध्यमे रशनागुणे ऽवगूहति॥९॥

9. In the case of (a sacrificer), about whom, he desires, "May a male child be born to him", having (tied a knot), having interwined the two ends, having wound the thiner (end of the cord) into the loop (of the thicker end, with *divaḥ sūnurasi* having taken the Svaru,[3] with *antarikṣāya tvā* ...[4] he should fix (conceal) it into the middle coil of the cord towards the left of the Agniṣṭhā (the side of the sacrificial post which faces the fire).[5]

1. For Sūtras 8 and 9 cf. TS. VI.6.4.3.
2. Cf. ŚB III.7.1.22.
3. See VII.3.3.
4. TS I.3.6.p.
5. For the role of Svaru here see KS XXVI.6; ŚB III.7.1.22.

उत्तमे सर्वेषु वा। द्वयोरधरयोरिति वाजसनेयकम्॥१०॥

10. Or into the upper (coil) or into all (coils) or into the two lower (coils)—this is the view of the Vājasaneyins.[1]

1. Not to be found in the extant text of the Vājasaneyins.

VII.12

पशुं स्नपयन्ति कूटकर्णकाणखण्डबण्डश्लोणसप्तशफवर्जम्॥१॥

1. The (Assistants of the Adhvaryu) bathe the animal (he-

goat)[1] except the hornless, with broken ear, eyeless, with teeth fallen, with tail cut, lame, or with seven hoofs.[2]

1. Cf. MS III.9.6;
2. i.e. one of its hoofs not being split.

यद्यङ्गीनः स्यादङ्गतो वा विरुज्येत॥२॥

अथैकेषां वैष्णवीमाग्नावैष्णवीं सारस्वतीं बार्हस्पत्यामिति च हुत्वा प्रयोजयेत्॥३॥

2-3. If it is devoid of any limb or is with a diffective limb, then according to some (ritualists) having offered four libations of ghee to Viṣṇu, Agni-and-Viṣṇu, Sarasvatī, and to Bṛhaspati (the Adhvaryu) may employ it.

यो ऽपन्नदन्मलं तत्पशूनामिति विज्ञायते॥४॥

4. It is known from a Brāhmaṇa-text: "The animal whose teeth are not fallen is impurity of the animals".[1]

1. MS III.9.5.

इषे त्वेति बर्हिषी आदत्ते। उपवीरसीति प्लक्षशाखां बहुपर्णशाखामप्रतिशुष्काग्रामसुषिराम्॥५॥

5. With *iṣe tvā* he takes two Darbha(-blades in his hand); with *upavīrasi*[2] he takes a branch of Plakṣa (ficus infectoria) having many leaves,[3] and (sub) branches, with its end not dried out, and one which is not hollow, in his hand.

1. TS I.3.7.a.
2. TS I.3.7.b.
3. Cf. KS XXVI. 7.

यं कामयेतापशुः स्यादित्यपर्णया तस्य शुष्काग्रयोपाकुर्यात्॥६॥

6. If he desires: "May the sacrificer be devoid of cattle, (the Adhvaryu) should dedicate (the animal) by means of a (branch) with dry top".[1]

1. KS XXVI. 7.

तृणेनोपाकरोतीत्येके॥७॥

7. According to some (ritualists)[1] he dedicates (the animal) by means of (only one) grass-blade.

1. Cf. ŚB III.7.3.8.

बर्हिर्भ्यां प्लक्षशाखया च पुरस्तात्प्रत्यञ्चं पशुमुपाकरोति। उपो देवान्दैवीर्विशः प्रजापतेर्जायमाना इति चैताभ्यामुपस्पृशन्निन्द्राग्निभ्यां त्वा जुष्टमुपाकरोमीति॥८॥

8. While touching it (the animal) by means of two Darbha-blades and with a branch of Plakṣa-tree he dedicates (pushes) the animal from east to the west with these formulae viz. *upo devān daivīr viśaḥ*[1] and with these two verses beginning with *prajāpaterjāyamānāḥ...*[2] and with *indrāgnibhyāṁ tvā juṣṭamupākaromi*.

1. TS I.3.7.c-g.
2. TS III.1.4.a-b.

पञ्चकृत्वो देवतोपदेशनमुपाकरणे नियोजने प्रोक्षणे वपाया उद्धरणे हृदयस्याभिघारण इति॥९॥

9. The reference to the deity[1] is done five times: (1) at the time of dedication; (2) at the time of binding (the animal to the post);[2] (3) at the time of sprinkling water (upon the animal)[3]; (4) at the time of extraction of the omentum;[4] (5) at the time of pouring (ghee) upon the heart.[5]

1. In this case Indra-and—Agni.
2. See VII.13.8.
3. See VII.13.10.
4. See VII.19.2.
5. See VII.23.7.

प्रजानन्तः प्रतिगृह्णन्ति पूर्व इति पञ्च हुत्वाग्निं मन्थति॥१०॥

10. With *prajānantaḥ pratigṛhṇanti pūrve...*[1] having offered five libations (of ghee)[2] he churns fire out.

1. TS III.1.4.c-g. See also VIII.15.4.
2. Cf. TS III.1.5.1.

अपि वाग्निं मथित्वोपाकुर्यात्॥११॥

11. Or having churned fire out he may dedicate the animal.[1]

1. TS VI.3.5.2 does not allow this practice.

अग्नेर्जनित्रमसीत्यधिमन्थनं शकलं निदधाति। वृषणौ स्थ इति प्राञ्चौ दर्भौ॥१२॥

12. With *agner janitramasi*[1] he keeps the wooden piece

on which the churning is to be done; with *vṛṣaṇau staḥ*[3] (he keeps) two blades of Darbha-grass with their tops pointing to the east.

1. TS I.3.7.h.
2. See VII.3.3.
3. TS I.3.7.i.

उर्वश्यसीत्यधरारणिमादत्ते। पुरूरवा इत्युत्तरारणिम्॥१३॥

13. With *urvaśyasi*[1] he keeps the lower churning stick; with *purūravāḥ*[2] (he keeps) the upper churning stick.

1-2. TS I.3.7.k.

देवो वां सविता मध्वानक्त्वित्याज्यस्थाल्या बिलेऽङ्क्त्वा घृतेनाक्ते वृषणं दधाथामित्युभे अभिमन्त्र्यायुरसीति समवधाय॥१४॥

14. With *devo vāṁ savitā madhvānaktu* having anointed ghee (to the lower and upper churning sticks, holding them) over the cavity of the ghee-pot, with *ghṛtenākte vṛṣanaṁ dadhātham...*[1] having addressed them both, with *āyurasi*[2] having placed the upper churning stick over the lower churning stick,[3]

1. TS I.3.7.1.
2. TS I.3.7.k.
3. The Sentence is incomplete. See the next Sūtra.

VII.13

अग्नये मथ्यमानायानुब्रूहीति संप्रेष्यति। मथ्यमानायानुब्रूहीति वा॥१॥

1. The Adhvaryu orders (the Hotṛ) "Do you recite for the fire being churned out" or "For (fire) being churned out".

प्रथमायां त्रिरनूक्तायां त्रिः प्रदक्षिणमग्निं मन्थति। गायत्रं छन्दोऽनुप्रजायस्वेति प्रथमं त्रैष्टुभमिति द्वितीयं जागतमिति तृतीयम्॥२॥

2. After the first verse[1] has been recited thrice (by the Hotṛ), he churns (in order to produce) fire thrice in clockwise manner: first with *gāyatraṁ chando'nuprajāyasva*[2], second with *traiṣṭubhaṁ chando'nuprajāyasva*[3], third with *jāgataṁ chando'nuprājayasva.*[4]

1. viz. ṚV I.24.3; cp.AB I.16.2; TS VI.3.5.3.
2-4. TS I.3.7.m.

ततो यथा प्राशु मन्थति॥३॥

3. Thereafter he churns as quickly as possible.

यदि मथ्यमानो न जायेत राक्षोघ्नीरनुब्रूयात्॥४॥

4. Even when being churned, (the fire) is not born, (the Hotṛ) should recite the verses[1] which refer to the (act of) killing the demons (upto the production of fire).

1. Cf. AB I.16; ĀśvaŚS II.16.2ff. The verses to be recited are from the hymn ṚV X. 118; cf. also KS XXVI.8. According to Rudradatta, however, the Hotṛ should recite ṚV IV.4 (TS I.2.14).

जातायानुब्रूहीति जाते संप्रेष्यति। प्रह्रियमाणायेति प्रहरन्॥५॥

5. After the fire is born the Adhvaryu orders the Hotṛ, "Do you recite for (the fire) born"; while throwing (the fire on the Uttaravedi he orders), "(Do you recite for the fire) being thrown (on the Uttaravedi)".[2]

1. The Hotṛ recites I.22.13; VI.16.13,14,15.a-b.

2. The Hotṛ recites ṚV VI.16.40.c, 41,42,I.12.6;VII.43.14 and thrice I.164.50.

भवतं नः समनसावित्यग्रेणोत्तरं परिधिमाहवनीये प्रहरति संधिना वा॥६॥

6. With *bhavataṁ naḥ samanasau...*[1] he throws the fire on the Āhavanīya-fire (on the Uttaravedi) towards the east of the northern enclosing stick or at the joining place (of the northern enclosing stick with the middle enclosing stick).[2]

1. TS I.3.7.n-o.

2. Cp. KS XXVI.7;MS III.9.5.

अग्नावग्निश्चरति प्रविष्ट इति प्रहृत्य स्रुवेणाभिजुहोति॥७॥

7. After having thrown (the fire on the Uttaravedi),[1] with *agnāvagniścarati praviṣṭaḥ...*[2] he offers a libation of ghee by means of the spoon.

1. Cf. TS VI.3.5.4.

2. TS I.3.7.p.

सावित्रेण रशनामादाय पशोर्दक्षिणे बाहौ परिवीयोर्ध्वमृत्कृष्यर्तस्य त्वा

देवहविः पाशेनारभ इति दक्षिणेऽर्धशिरसि पाशेनाक्ष्णया प्रतिमुच्य धर्षा मानुषा-नित्युत्तरतो यूपस्य नियुनक्ति॥८॥

8. With the formula referring to Savitṛ[1] having taken the cord in his hand, having wound it on the right arm i.e. (the right front foot) of the animal, having drawn it up, with *ṛtasya tvā devahaviḥ pāśenārabhe*[3] having obliquely[4] tied it at the right side of the head (of the animal) by means of a noose, with *dharṣā mānuṣān...*[5] he binds (the animal) to the north of the post.

1. viz. *devasya tvā savituḥ prasave...* TS I.3.8.a.
2. See VII.11.2.
3. TS I.3.8.b.
4. Cf. TS VI.3.6.3.
5. TS I.3.8.c. see VII.12.9.

दक्षिणत ऐकादशिनान्॥९॥

9. (He binds) the animals beloning to the group of eleven towards the south (of the sacrificial post).

अद्भ्यस्त्वौषधीभ्यः प्रोक्षामीति प्रोक्षति॥१०॥

10. With *adbhyastvauṣadhībhyaḥ prokṣāmi*[1] he sprinkles water on the animal.

1. TS I.3.8.d; See VII.12.9.

अपां पेरुरसीति पाययति॥११॥

11. With *apāṁ perurasi*[1] he causes (the animal) drink (water).

1. TS I.3.8.e.

स्वात्तं चित्सदेवं हव्यमापो देवीः स्वदतैनमित्युपरिष्टादधस्तात्सर्वतश्च प्रोक्ष्य वेदं निधाय सामिधेनीभ्यः प्रतिपद्यते॥१२॥

12. With *svāttaṁ cit sadevam...*[1] having sprinkled (water upon it) from upwards, below and from all sides, having kept down the grass-brush (Veda),[2] he starts the ritual for the enkindling verses.

1. TS I.3.8.f.
2. See II.11.8.

VII.14

स्रुच्यमाघार्य प्रत्याक्रम्य जुह्वा पशुं समनक्ति॥१॥

1. Having performed the act of pouring (ghee in the fire) by means of the ladel,[1] having stepped back, (the Adhvaryu) applies the ghee to the animal by means of the Juhū(-ladle).

1. See II.13.2-14.13.
2. See II.14.10.

सं ते प्राणो वायुना गच्छतामिति शिरसि। सं यजत्रैरङ्गानीत्यंसोच्चलयोः। सं यज्ञपतिराशिषेति श्रोण्याम्॥२॥

2. With *saṁ te prāṇo vāyunā...*[1] (he applies ghee) on the head, with *saṁ yajatrairaṅgāni*[2] on the hump; with *saṁ yajñapatirāśiṣā*[3] on the (right) buttock.

1-3. TS I.3.8.g.

ध्रुवासमञ्जनादि कर्म प्रतिपद्यते समानमा प्रवरात्॥३॥

3. Then he undertakes the ritual from anointing of the Dhruvā[1](-ladle) upto the Pravara.[2]

1. See II.14.12.
2. See II.15.1ff.

षड्ऋत्विजः॥४॥

4. (There should be) six priests[1] (in an animal-sacrifice).

1. viz. Hotṛ, Adhvaryu, Āgnīdhra, Brahman, Maitrāvaruṇa, and Pratiprasthātṛ.

दैवं च मानुषं च होतारौ वृत्वा पुनराश्राव्य मैत्रावरुणं प्रवृणीते मित्रावरुणौ प्रशास्तारौ प्रशास्त्रादिति॥५॥

5. Having selected the divine and the human Hotṛs[1], having again made (the Āgnīdhra say) *astu śrauṣaṭ*, he selects the Maitrāvaruṇa with *mitrvaruṇau praśātārau praśāstrāt...*

1. See II.16.5.

तिष्ठति पशावेकादश प्रयाजान्यजति॥६॥

6. While the animal is standing, he offers the eleven Prayājas (fore-offerings).[1]

1. In the normal, basic offering the number of Prayājas is five.

समिद्भ्यः प्रेष्येति प्रथमं संप्रेष्यति। प्रेष्य प्रेष्येतीतरान्॥७॥

7. He orders (Maitrāvaruṇa), "Do you order (the Hotṛ to recite the offering-verse) for Samidhs", For the other (fore-offerings) he orders the Maitrāvaruṇa, "Do you order", "do you order."[1]

1. Cp.II.17.4.

चतुर्थाष्टमयोः प्रतिसमानीय दशेष्ट्वैकादशायाज्यमवशिनष्टि॥८॥

8. At the time of (i.e. after) the fourth and eighth fore-offerings, having poured the ghee (from the Upabhṛt into the Juhū)[1], having offered the ten (fore-offerings) he preserves some ghee for the eleventh (fore-offering).

तान्यजमानः प्राकृतैरादितश्चतुर्भिश्चतुरो ऽनुमन्त्र्य चतुर्थस्यानुमन्त्रणेन दुरः प्रभृतींस्त्रीनुत्तमेन शेषम्॥९॥

9. The sacrificer, having followed the first (four fore-offerings) by means of the formulae in the basic paradigm (i.e. the New and Full-moon-sacrifices) follows (the next three fore-offerings) beginning with that for Duraḥ with the same formula as the one recited for the fourth (fore-offering), (and recites) the last (formula i.e. the one used for the fifth fore-offering in the basic paradigm) for the remaining (fore-offerings).[1]

1. The formulae to be used for the following fore-offerings by the sacrificer at the time of the New and Full-moon-sacrifices are found in TS I.6.2.0 l-p.

प्रत्याक्रम्य जुह्वा स्वरुस्वधिती अनक्ति। त्रिः स्वरुं सकृत्स्वधितेरन्यतरां धाराम्॥१०॥

10. Having stepped back he (the Adhvaryu) anoints the Svaru[1] and knife by means of the (ghee sticking to the) Juhū(-ladle).

1. See VII.11.9.

स्वरुमन्तर्धाय स्वधितिना पशुं समनक्ति घृतेनाक्तौ पशुं त्रायेथामिति शिरसि॥११॥

11. Having kept the Svaru in between he anoints the ani-

mal on the head (between the two horns) by means of the ghee sticking to the knife with *ghṛtenāktau paśuṁ trāyethām.*[1]

1. TS I.3.8.h. See also VI.3.7.5.

न वा स्वधितिना स्वरुणैव॥१२॥

12. Or, not by means of the knife, but rather by means of the Svaru[1] only.

1. This goes against the formula. TS VII.3.7.5 prescribes the act of anointing with ghee by means of both the svaru and knife.

अक्तया शृतस्यावद्यति पशुमितरया विशास्ति॥१३॥

13. By means of the anointed (edge)[1] he cuts the portions of the cooked (limbs of the animal); by means of the other (not anointed edge) (the Śamitṛ) dissects the animal.

1. If MS III.9.6; see VII.24.12.

शमित्रे स्वधितिं प्रयच्छन्नाह शमितरेषा ते ऽश्रिः स्पष्टास्त्विति॥१४॥

14. While giving the knife to the Śamitṛ (the Adhvaryu) says, "O Śamitṛ, may this anointed edge be seen by you (and consequently be avoided by you at the time of the dissection of the animal)".[1]

1. Cf. ŚB III.8.1.5.

VII.15

पर्यग्नये क्रियमाणायानुब्रूहीति संप्रेष्यति। पर्यग्नये ऽनब्रूहीति वा॥१॥

1. (The Adhvaryu) orders the Maitrāvaruṇa, "Do you recite for the fire(-brand) being carried around (the animal)" or "Do you recite for the fire(-brand, being carried) around (the animal)".[1]

1. The Maitrāvaruṇa then recites ṚV IV. 15.1-3 (each verse thrice); cf. KB XXVIII.2; Āśvśs III.2.9.

आहवनीयादुल्मुकमादायाग्नीध्रः परि वाजपतिः कविरिति त्रिः प्रदक्षिणं पर्यग्नि करोति पशुं यूपमाहवनीयं शामित्रदेशं चात्वालम्॥ आज्यानि चेत्येके॥२॥

2. Having taken a fire-brand from the Āhavanīya-fire the Āgnīdhra carries the fire (brand)[1] thrice round the animal, sac-

rificial post, Āhavanīya(-fire), the place of Śāmitra(-fire),[2] and the (pit) keeping these things to his right, with *pari vājapatiḥ...*[3] According to some (ritualists, he carries the fire-brand round these things) and the ghee.

1. Cp. TS VI.3.8.1.
2. Cf. ŚB III.8.1.6.
3. TS IV. 1.2.t-w.

प्रत्यपिसृज्योल्मुकं त्रिः प्रतिपर्येति॥३॥

3. Having thrown back the fire-brand (in the Āhavanīya-fire)[1] he goes thrice round (the same things and places) in the reverse direction.[2]

1. Cf. ŚB III.8.1.7.
2. i.e. keeping these things and places to his left.

प्रजानन्तः प्रतिगृह्णन्ति पूर्व इति पर्यग्नौ क्रियमाणेऽपाव्यानि जुहोत्येकं द्वे त्रीणि चत्वारि वा॥४॥

4. While fire is being carried round by the Āgnīdhra, the Adhvaryu offers one, two, three or four Apāvya[1](-libations) with *prajānantaḥ pratigṛhṇanti pūrve.*[2]

1. For this word cf. KS XXX.9.
2. TS III.1.4;cp. VII.12.10.

पशुपतेः पशवो विरूपा सदृशा उत। तेषां यं वव्रिरे देवास्तं स्वराडनुमन्यतामिति द्वितीयाम्॥५॥

5. (He offers) the second Apāvya(-libation) with *paśupateḥ paśavo virūpāḥ....*[1]

1. The verse occurs in the second position in KS XXX.8.

ये बध्यमानमिति प्रमुच्यमाने। प्रमुञ्चमाना इति प्रणीयमाने॥६॥

6. When (the animal) is being released (form the sacrificial post, by the Śamitṛ) (he offers a libation) with *ye badhyamānam...*[1] When (the animal) is being carried he offers a libation with *pramucyamānā...*[2]

1. TS III.1.4.e.
2. TS III.1.4.g.

रेवतीर्यज्ञपतिं प्रियधा विशतेति वपाश्रपणीभ्यां पशुमन्वारभेते अध्वर्युर्यज-मानश्च। आश्राव्य प्रत्याश्राविते संप्रेष्यत्युपप्रेष्य होतर्हव्या देवेभ्य इति॥७॥

7. With *revatīryajñapatiṁ priyadhā viśata*[1] the Adhvaryu and the sacrificer hold from behind animal by means of omentum-cooking (spikes). Having made (the Āgnīdhra) to say *astu śrauṣaṭ,* after (the Āgnīdhra) has said *astu śrauṣaṭ* (the Adhvaryu) orders (the Maitrāvaruṇa), "O Hotṛ order for the (preparation of the) oblations for gods".[2]

1. TS I.3.8.1.
2. TS VI.3.8.2. Then the Maitrāvaruṇa orders the Hotṛ to recite the Adhrigu-litany. See AB II.6; TB II.6.5.

प्रास्मा अग्निं भरत स्तृणीत बर्हिरिति होतुरभिज्ञायाहवनीयादुलमुकमा-दायाग्नीध्रः पूर्वः प्रतिपद्यते॥८॥

8. Having come to know that the Hotṛ is reciting *prāsmā agniṁ bharata stṛṇta barhiḥ...* having taken a fire-brand from the Āhavanīya(-fire) the Āgnīdhra goes as the first.[1]

1. Cf. ŚB III.8.1.9.

शमिता पशुं नयति॥९॥

9. The Śamitṛ leads the animal.

उरो अंतरिक्षेत्यन्तरा चात्वालोत्करावुदञ्चं पशुं नयन्ति॥१०॥

10. With *uro antarikṣa...*[1] (the Adhvaryu, Śamitṛ etc.) lead the animal to the north, in between the Cātvāla and the Utkara

1. TS. I.3.8.k.

नाना प्राणो यजमानस्य पशुनेत्यध्वर्युर्जपति॥११॥

11. The sacrificer mutters *nānā prāṇo yajamānasya...*[1]

1. TS III.1.4.h.

VII.16

ऊवध्यगोहं पार्थिवं खनतादित्यभिज्ञायोवध्यगोहं खनति॥१॥

1. Having come to know that (the Hotṛ is reciting) *ūvadhyagohaṁ pārthivaṁ khanatāt...* one[1] digs out a pit for the excrements.[2]

1. Either a priest or a servent.
2. Cf. AB II.6.

अभिपर्यग्निकृते देश उल्मुकं निदधाति॥२॥

2. (The Āgnīdhra) keeps down the fire—brand on a place round which fire has been carried.[2]

1. See VII.15.8.

2. See VII.15.2.

स शामित्रः॥३॥

3. This is the Śāmitra(-fire).[1]

1. Fire connected with the act of killing of the animal.

तं दक्षिणेन प्रत्यञ्चं पशुमवस्थाप्य पृथिव्याः संपृचः पाहीति तस्याधस्ताद्बर्हिरुपास्यत्युपाकरणयोरन्यतरत्॥४॥

4. (After the Samitṛ) has placed the animal with its face to the west towards the south of that (Śāmitra-fire) with *pṛthivyāḥ saṁpṛcaḥ pāhi*[1] the Adhvaryu throws below it one of the two grass-blades[2] used at the time of the dedication (of the animal).

1. TS I.5.8.1.

2. See VII.12.5.

तस्मिन्संज्ञपयन्ति प्रत्यक्शिरसमुदीचीनपादम्॥५॥

5. (The butchers) kill[1] (the animal) with its head to the west and feet to the north on it (the blade of grass).

1. Having closed the mouth and nose of the animal they suffocate the animal and kill without the use of any weapon. Cf. ŚB III.8.1.15.

अमायुं कृण्वन्तं संज्ञपयतेत्युक्त्वा पराङावर्तते ऽध्वर्युः॥६॥

6. "Kill it which is not making any sound", having said thus the Adhvaryu turns away his face.

स्वर्विदसि स्वर्वित्त्वा स्वरिहि स्वर्मह्यं स्वः पशुभ्यः। लोकविदसि लोकं वित्त्वा लोकमिहि लोकं मह्यं लोकं पशुभ्यः। गातुविदसि गातुं वित्त्वा गातुमिहि गातुं मह्यं गातुं पशुभ्यः। नाथविदसि नाथं वित्त्वा नाथमिहि नाथं मह्यं नाथं पशुभ्यः॥ न वा उवेतन्म्रियसे न रिष्यसि देवाँ इदेषि पथिभिः सुगेभिः। यत्र यन्ति सुकृतो नापि दुष्कृतस्तत्र त्वा देवः सविता दधातु॥ आशानां त्वाशा-

पालेभ्य इत्येषा। विश्वा आशा मधुना संसृजाम्यनमीवा आप ओषधयो भवन्तु। अयं यजमानो मृधो व्यस्यताम्। अगृभीताः पशवः सन्तु सर्व इत्युक्त्वा पराङ्-वर्तते यजमानः॥ नाना प्राणो यजमानस्य पशुनेत्यध्वर्युर्जपति॥७॥

7. *Svarvidasi svar vittvā...*[1], *lokavidasi lokaṁ vittvā gātuvidasi gātuṁ vittvā...*[3] *na vā u etan mriyase...*[4] *āśānāṁ tvāśpālebhyaḥ...*[5] this one, *viśvā āśā madhunā saṁsṛjāmi...*,[6] having uttered (these verses) the sacrificer turns away his face. The Adhvaryu mutters *nānā prāṇo yajamānasya...*[7]

1-3. MS. I.2.15.
4. Cp. KS XXX.9; TB III.7.7.14; cp. III.7.6.3.
5. TB III.7.5.8.
6. TB III.7.8.3. II.5.3.3.
7. TS III.1.4.h.

VII.17

यासामूधश्चतुर्बिलं मधोः पूर्णं घृतस्य च। ता नः सन्तु पयस्वतीरस्मिन् गोष्ठे विश्वविदो घृताचीः। अग्निं कुलायमभिसंवसाना अस्माँ अवन्तु पयसा घृतेनेति पृषदाज्यमवेक्षमाणौ वाग्यतावासाते अध्वर्युर्यजमानश्च॥१॥

1. With *yāsāmūdhaścaturbilam... iha paśavo viśvarūpā ramantām....*[1] looking at the clotted ghee,[2] the Adhvaryu and the sacrificer remain restrained in their speech.

1. Cp. MS IV.2.10.
2. See VII.9.2;4.

इन्द्रस्य भागः सुविते दधातनेमं यज्ञं यजमानं च सूरौ। यो नो द्वेष्ट्यनु तं रवस्वानागसो यजमानस्य वीरा इति च वाश्यमाने ऽवेक्षेते॥२॥

2. In case (the animal) bleats they look at it with *indrasya bhāgaḥ suvite dadhātana...*[1]

1. Cp. AV IV.5.2.

यत्पशुर्मायुमकृतेति संज्ञप्ते संज्ञप्तहोमं जुहोति॥३॥

3. After the animal is killed (the Adhvaryu) offers a libation (of ghee) connected with the killed (animal) with *yat paśur-māyumakṛta...*[1]

1. TS III.1.4.I.

शमितार उपेतनेति वपाश्रपणीभ्यां पशुमुपेतो ऽध्वर्युर्यजमानश्च॥४॥

4. With *śamitāra upetana...* the Adhvaryu and the sacrificer along with the omentum-roasting (sticks) go towards the animal.

पशोः पाशं प्रमुञ्चत्यदितिः पाशं प्रमुमोक्त्वेतमिति॥५॥

5. With *aditiḥ pāśaṁ pramumoktvetam*[1] the Adhvaryu releases the noose of the animal.

1. TS III.1.4.1 a-b.

संवेष्ट्य रशनां ग्रीवासु निधायैकशूलयोपसज्य चात्वाल उदस्यत्यरातीयन्तमधरं करोमीति॥६॥

6. Having rolled together the cord, having kept it near the neck (of the animal), having hung it on one-pronged omentum roasting-stick,[1] he throws it on the pit with *arātiyantam adharam karomi*.[2]

1. See VII.8.3.
2. TS III.1.4.1.c.

यद्यभिचरेदरातीयन्तमधरं कृणोमि यं द्विष्मस्तस्मिन्प्रतिमुञ्चामि पाशमिति तया वृक्षं स्थाणुं स्तम्भं वापिदध्यात्॥७॥

7. If he wants to practise black magic (against his enemy), he may place it on a tree or a post or stump[1] with *arātīyant-amadharaṁ kṛṇomi...*[2]

1. Cf. KS XXX.9.
2. TS III.1.4.1. c-d.

VII.18

ततः प्रतिप्रस्थाता पत्नीमुदानयति॥१॥

1. Then the Pratiprasthātṛ brings the wife of the sacrificer (sitting in her place at the south-western corner).

नमस्त आतानेति पत्न्यादित्यमुपतिष्ठते॥२॥

2. With *namaste ātāna...*[1] the wife of the sacrificer[2] praises the sun.

1. TS I.3.8.m.
2. Standing with her face to the east.

अनर्वा प्रेहीति प्राचीमुदानयत्यनुमन्त्रयत इत्येके॥३॥

3. With *anarvā prehi*...[1] he leads her towards the east, towards the Cātvāla pit. According to some[2] (ritualists) he only recites the formula over her.

1. TS I.3.8.n.
2. Not known.

आपो देवीः शुद्धायुव इति चात्वाले पत्न्यपो ऽवमृशत्यृत्विजो यजमानश्च॥४॥

4. With *āpo devīḥ śuddhāyuvaḥ*...[1] the wife of the sacrificer, the priests and the sacrificer touch water near the Cātvāla.

1. TS I.3.8.o.

न पत्नीत्येके॥५॥

5. According to some (ritualists) the wife of the sacrificer does not touch water.

अद्भिः पशोः सर्वान्प्राणानाप्याययति॥६॥

6.(The Adhvaryu) causes all the vital parts of the animal to swell by means of water.[1]

1. For details see the next Sūtra.

सर्वाण्यङ्गान्यध्वर्युरभिषिञ्चति पत्न्याप्याययति। एतद्वा विपरीतम्। वाक्त आप्यायतामित्येतैर्यथालिङ्गम्॥७॥

7. The Adhvaryu pours water on all the limbs (of the animal); the wife of the sacrificer causes them to swell; or the other way round; (he does it) with (one of the following following formulae in the sequence) in accordance with the characteristic mark (i.e. word meaning a particular limb) *vāk te āpyāyatām*...[1]

1. TS I.3.9.a.

या ते प्राणाञ्छुग्जगामेति हृदयदेशम्॥८॥

मेढ्रं त आप्यायतामिति मेढ्रम्॥९॥

शुद्धाश्चरित्रा इति पादान्॥१०॥

8-10. With *yā te prāṇāñchug jagāma*...[1] he causes to swell

the place of the heart; with *meḍhraṁ ta āpyāyatām*...[2] the penis; with śuddhāścaritrāḥ...[3] the feet.

1. TS I.3.9.a.
2. MS. KS.ŚB.
3. TS I.3.9.d.

एकैकमाप्याय्य जपति शमद्भ्य इति पुरा स्तोकानां भूमेः प्रापणात्॥११॥

11. Having caused to swell each limb he mutters *śamadbhyaḥ*...[1] before the drops (of water) reach the ground.

1. TS I.3.9.e.

शमोषधीभ्यः शं पृथिव्या इति भूम्यां शेषं निनीयौषधे त्रायस्वैनमित्युपाकरणयोरवशिष्टं दक्षिणेन नाभिमन्तर्धाय स्वधिते मैनं हिंसीरिति स्वधितिना पार्श्वतस्तिर्यगाच्छ्यति॥१२॥

12. With *śamoṣadhībhyaḥ śaṁ pṛthivyāḥ*[1] having poured the remaining water on the ground, with *oṣadhe trāyasvainam*[2] having kept in between the remaining[3] of the two (grass-blades) to the south of the navel (of the animal), with *svadhite mainaṁ hiṁsīḥ*[4] he cuts obliquely towards the side by means of the knife.[5]

1. TS I.1.3.9.e.
2. TS I.3.9.f.
3. See VII.16.4.
4. TS VI.3.9.2.
5. The Adhvaryu must first take back the knife given by him to the Śamitṛ; see VII.14.14.

बर्हिषो ऽग्रं सव्येन पाणिनादत्ते॥१३॥

13. He takes the front part of the Darbha-grass[1] by means of his left hand.[2]

1. Cut by the knife.
2. See VII.20.1.

अथ मध्यं यत आच्छ्यति तदुभयतो लोहितेनाङ्क्त्वा रक्षसां भागो ऽसीत्युत्तरमपरमवान्तरदेशं निरस्याथैनत्सव्येन पदाभितिष्ठतीदमहं रक्षो ऽवबाध इदमहं रक्षोऽधमं तमो नयामीति॥१४॥

14. Having besmeared both the ends of the middle part[1] where he has cut[2] by means of the blood, with *rakṣasāṁ bhāgosi*[3] having thrown it to the north-western region, he then

stands over it by means of his left foot with *idamahaṁ rakṣovabādha idamahaṁ rakṣodhamaṁ tamo nayāmi.*[4]

1. Cf. ŚB III.8.2.15 where the expression *amūlam* (rootless) is used.
2. Cf. ŚB III.8.2.14.
3. TS I.3.9.h.
4. TS I.3.9.1,k.

VII.19

इषे त्वेति वपामुत्खिद्य घृतेन द्यावापृथिवी प्रोर्णुवाथामिति वपया द्वशूलां प्रच्छाद्योर्जे त्वेति तनिष्ठे ऽन्तत एकश्शूलयोपतृणत्ति॥१॥

1. With *iṣe tvā*[1] having extracted the omentum, with *ghṛtena dyāvāpṛthivī prorṇvāthām*[2] having covered the two-pronged (omentum-roasting-stick) by means of the omentum, with *ūrje tvā*[3] (the Adhvaryu) pierces the omentum at its thinnest end[4] by means of the one-pronged (omentum-roasting-stick).[5]

1. TS I.3.9.1.
2. TS I.3.9.m.
3. MS I.2.15.
4. Cf. MS III.10.1.
5. Cf. TS VI.3.9.3.

देवेभ्यः कल्पस्वेत्यभिमन्त्र्य देवेभ्यः शुन्धस्वेत्यद्भिरवोक्ष्य देवेभ्यः शुम्भस्वेति स्वधितिना वपां निमृज्याच्छिन्नो रायः सुवीर इन्द्राग्निभ्यां त्वा जुष्टामुत्कृन्तामीत्युत्कृन्तति॥२॥

2. Having addressed the omentum with *devebhyaḥ kalpasva*,[1] having sprinkled water on it with *devebhyaḥ śundhasva*,[2] having wiped over the omentum by means of the knife with *devebhyaḥ śumbhasva*[3], he cuts it on all sides with *acchinno rāyaḥ suvīra indrāgnibhyāṁ tvā juṣṭamutkṛntāmi.*[4]

1-3. MS I.2.15., KS XXVI.6.
4. Cp. TS I.3.9.n.; MS I.2.15.

मुष्टिना शमिता वपोद्धरणमपिधायास्त आ वपाया होमात्॥३॥

3. Having covered by means of his fist the opening from

where the omentum was extracted, the Śamitṛ sits (near the dead body of the animal) upto the offering of the omentum.

प्रत्युष्टं रक्षः प्रत्युष्टा अरातय इति शमित्रे वपां प्रतितप्य नमः सूर्यस्य संदृश इत्यादित्यमुपस्थायोर्वन्तरिक्षमन्विहीत्यभिप्रव्रजति॥४॥

4. With *pratyuṣṭaṁ rakṣaḥ pratyuṣṭā arātayaḥ*[1] having heated the omentum upon the Śāmitra fire,[2] with *namaḥ sūryasya saṁdṛśe*[3] having praised the sun with *urvantarikṣamanvihi*[4] (the Adhvaryu) goes towards (the fire on the Uttaravedi).

1. Cp. MS I.2.16.
2. See VII.16.3.
3. MS I.2.16.
4. TS I.3.9.0.

उल्मुकैकदेशमादायाग्नीध्रः पूर्वः प्रतिपद्यते॥५॥

5. (At that time) having taken a part of the fire-brand,[1] the Āgnīdhra goes in front.

1. Which he had brought for the sake of Śāmitra-fire.

वपाश्रपणी पुनरन्वारभते यजमानः॥६॥

6. The sacrficer again holds the omentum-roasting-sticks from behind.[1]

1. Cf. TS VI.3.9.4.

उल्मुकैकदेशमाहवनीये प्रत्यपिसृजति॥७॥

7. (The Āgnīdhra) throws back the part of the fire-brand (into the fire on the Uttaravedi).

निर्दग्धं रक्षो निर्दग्धा अरातय इत्याहवनीयस्यान्तमे ऽङ्गारे वपां निकूड्यान्तरा यूपमाहवनीयं च दक्षिणातिहृत्य प्रतिप्रस्थात्रे प्रयच्छति॥८॥

8. With *nirdagdhaṁ rakṣo nirdagdhā arātayaḥ*[1] having heated[2] the ometum on the outermost ember of the Āhavanīya fire, having carried it between the sacrificial post and the Āhavanīya[3] towards the south, (the Adhvaryu) hands it over to the Pratiprasthātṛ.

1. TS I.1.7.c.
2. Cf. Rudradatta. According to Caland the word *nikūḍya* means "having held".
3. Cf. TS VI.3.10.3, ŚB III.8.2.20.

तां दक्षिणत आसीनः प्रतिप्रस्थाताहवनीये श्रपयति॥९॥

9. Sitting towards the south of the Uttaravedi the Pratiprasthātṛ roasts it (omenturn) on the Āhavanīya (=the fire on the Uttaravedi).[1]

1. Cp. ŚB III.8.2.20.

VII.20

वायो वीहि स्तोकानामिति बर्हिषो ऽग्रमधस्ताद्वपाया उपास्यति॥१॥

1. With *vāyo vīhi stokānām...*[1] (the Adhvaryu) inserts the point of Darbha-grass-blade[2] below the omentum.

1. TS I.3.9.p.

2. See VII.18.13.

3. TS VI.3.9.5.

त्वामु ते दधिरे हव्यवाहमिति स्रुवेण वपामभिजुहोति॥२।

2. With *tvāmu te dadhire havyavāham...*[1] he offers (ghee) on the omentum by means of the spoon.

1. TS III.1.4.m.

2. Cf. TS III.1.5.2.

प्रादुर्भूतेषु स्तोकेषु स्तोकेभ्यो ऽनुब्रूहीति संप्रेष्यति॥३॥

3. When drops of fat appear (there) he orders (the Maitrāvaruṇa)[1], "Do you recite for the Drops".[2]

1. The Maitrāvaruṇa recites ṚV I.75.1 and II.21.1ff. Cf.AB II.12.

2. For the order cf. ŚB III.8.2.22.

अलोहिनीं सुश्रृतां कृत्वा सुपिप्पला ओषधीः कृधीति दक्षिणस्यां वेदिश्रोण्यां बर्हिषि प्लक्षशाखायामासाद्य प्रयुता द्वेषांसीति वपाश्रपणी प्रवृह्य निधाय घृतवति शब्दे जुहूपभृतावादाय दक्षिणातिक्रम्याश्राव्य प्रत्याश्राविते संप्रेष्यति स्वाहाकृतीभ्यः प्रेष्य स्वाहाकृतिभ्यः प्रेष्येति॥४॥

4. After the Pratiprasthātṛ has made (the omentum) well roasted (but still it has) not (become) redish,[1] with *supippalā oṣadhīḥ kṛdhi*[2] having placed it on the south-western corner of the altar, on the Plakṣa-branch[3] on the blade of Darbha-grass

with *prayutā dveṣāṁsi*...[4] having taken down and placed the two omentum-roasting sticks (near it) when (he hears) the verse containing the word "ghee"[5] having taken the Juhū and Upabhṛt, having stepped towards the south, having caused the Āgnīdhra to say *astu śrauṣaṭ,* after he has said *astu śrauṣaṭ*, (the Adhvaryu) orders the Maitrāvaruṇa, "Do you order (the Hotṛ to recite) for the Svāhākṛtīs" or "Do you order .... for the Svāhākṛtis".[6]

1. Cf. MS III.10.1.
2. MS I.2.2.; KS III.3 (in another context).
3. See VII.8.3.
4. MS 1.2.16; KS III.6.
5. See II.17.1.
6. See TS VI.3.7.5.

वषट्कृते हुत्वा प्रत्याक्रम्य शेषेण ध्रुवामभिघार्य पृषदाज्यमभिघारयत्यथ वपाम्। एतद्वा विपरीतम्॥५॥

5. After the word *vaṣaṭ* (has been uttered by the Hotṛ)[1] having offered the (eleventh) Prayāja (fore-offering), having stepped back, having poured the remaining ghee in the Dhruvā,[2] he pours that (remaining ghee) on the clotted ghee and then on the omentum;[3] or in the reverse order(: first on the omentum and then on the clotted ghee).[4]

1. At the end of the verse ṚV X.110.11.
2. Cp.II.17.6.
3. Cf. TS VI.3.9.6.
4. This order is prescribed by ŚB III.8.2.24.

नोपभृतम्॥६॥

6. He does not pour ghee in the Upabhṛt.[1]

1. As he does in the normal basic paradigm see II.17.6.

आज्यभागौ यजति॥७॥

7. He offers the two Ājyabhāgas (ghee-portions).[1]

1. As he does in the normal basic paradigm see II.18.1-8.

तौ न पशौ करोति। न सोम इत्येके॥८॥

8. He does not offfer these two in the animal-sacrifice (performed independently); according to some (ritualists)[1] he does not offer (the Ājyabhāgas) in the (animal-sacrifice forming part of a) Soma-sacrifice.

1. viz. followers of the Śukla Yajurveda. See ŚB I.6.3.19.

स्वाहा देवेभ्य इति पूर्वं परिवप्यं हुत्वा जुह्वामुपस्तीर्य हिरण्यशकलमवधाय कृत्स्नां वपामवदाय हिरण्यशकलमुपरिष्टात्कृत्वाभिघारयति॥९॥

9. With *svāhā devebhyaḥ*[1] having offered the first peri-omentum-libation,[2] having made an under-layer (of ghee) in the Juhū, having kept a piece of gold on it, having taken the entire omentum and (kept it on the piece of gold),[3] having kept another piece of gold on it, he pours ghee on it.

1. TS III.1.4.o.
2. For the other peri-omentum-libation see VII.21.2. Cf. for these TS III.1.5.2.
3. Cf. for this ŚB III.8.2.26; XI.7.4.4.

एवं पञ्चावत्ता भवति॥१०॥

10. In this way (the omentum) becomes five-portioned.

1. See II.18.2. The five portions are as follows: 1. underlayer of ghee; 2. gold; 3. omentum; 4. gold; 5. upper layer of ghee. cf. ŚB XI.7.4.4.

चतुरवत्तिनो ऽपि पञ्चावत्तैव स्यात्॥११॥

11. Even for a (sacrificer for whom the other offerings are offered)[1] in four portions, (the omentum) should be five-portioned only.

1. i.e. even for the sacrificers other than the those belonging to the family of Jamadagni also.

VII.21

इन्द्राग्निभ्यां छागस्य वपाया मेदसो ऽनुब्रूहीन्द्राग्निभ्यां छागस्य वपाया मेदसः प्रेष्येति संप्रैषौ॥१॥

1. The orders of Adhvaryu to the Maitrāvaruṇa at the time of offering of the omentum are: "Do you recite the invitaroy

verse for Indra-and-Agni (in connection with the offering) of the fat, of the omentum of the he-goat", and "Do you order (the Hotṛ to recite the offering-verse) for Indra-and-Agni (in connection with the offering) of the fat, of the omentum, of the he-goat".[1]

1. The Maitrāvaruṇa then recites ṚV VI.60.3; see Āśvaśs III.7.13.
2. The Maitravaruṇa orders with the order mentioned in MS IV. 13.5. The Hotṛ recites ṚV VIII.93.1; see Āśvaśs III.7.13.

जातवेदो वपया गच्छ देवानिति वषट्कृते हुत्वा प्रत्याक्रम्य देवेभ्यः स्वाहेत्युत्तरं परिवप्यं हुत्वा वपोद्धरणमभिघारयत्युत्तरतस्तिष्ठन्॥२॥

2. After (the Hotṛ) has uttered *vaṣaṭ* (at the end of his verse), with *jātavedo vapayā gaccha devān...*[1] having offered (the omentum), having stepped back, with *devebhyaḥ svāha*[1] having offered the second peri-omentum-libation[3] standing to the north, he pours ghee on that opening (on the body of the animal) from where the omentum was extracted.[4]

1. TS III.1.4.n.
2. TS III.1.4.o.
3. See VII.20.9.
4. See VII.19.3.

प्रतिप्रस्थाताहवनीये वपाश्रपणी प्रहरति स्वाहोर्ध्वनभसं मारुतं गच्छतमिति प्राचीं द्विशूलां प्रतीचीमेकशूलाम्। एतद्वा विपरीतम्॥३॥

3. The Pratiprasthātṛ throws the omentum-roasting sticks in the Āhavanīya with *svāhordhvanabhasaṁ mārutaṁ gacchatam*[1]—he throws the two-pronged (stick) with its point to the east;[2] the one-pronged (stick) with its point to the west;[3] or in the round about manner.[4]

1. TS I.3.9.q.
2-3. Cf. TS VI.3.9.6; MS III.10.1.
4. See Māśs I.8.4.38.

अथैने अध्वर्युः संस्रावेणाभिजुहोति॥४॥

4. The Adhvaryu offers the remnant ghee (in the Juhū) upon both these (viz. the omentum-roasting-sticks).

अत्र यजमानो वरं ददात्यनड्वाहं तिस्रो वा धेनूस्तिस्रो वा दक्षिणाः॥५॥

5. At this stage[1] the sacrificer gives a chosen gift to the priests: an ox, or three milch-cows, or three (other) cows as the gifts.

1. ŚB XI.7.2.4 mentions this as the view of some ritualists to give gifts at this stage; but it does not support this view.

समुत्क्रम्य सहपत्नीकाः पञ्चभिश्चात्वाले मार्जयन्ते॥ आपो हि ष्ठा मयोभुव इति तिस्रः॥ इदमापः प्रवहतावद्यं च मलं च यत्। यद्वाभिदुद्रोहानृतं यद्वा शेपे अभीरुणम्॥ आपो मा तस्मादेनसो विश्वान्मुञ्चत्वंहसः। निर्मा मुञ्चामि शपथान्निर्मा वरुणादधि। निर्मामस्य पड्बीशात्सर्वस्माद्देवकिल्बिषादथो मनुष्यकिल्बिषादिति॥६॥

6. Having gone there, the priests along with the wife of the sacrificer cleanse themselves near the pit, with five (verses) *āpo hi ṣṭhā mayobhuvaḥ*... these three;[1] *idamāpaḥ pravahata*...[2] *nir mā muñcāmi śapathāt*... (and these two).[3]

1. TS IV.1.5.b-d.
2. Cp. VS VI.17.
3. Cp. ṚV. X.97.16.

VII.22

पशुपरोडाशस्य पात्रसंसादनादि कर्म प्रतिपद्यते॥१॥

1. (The Adhvaryu) undertakes the work[1] beginning with the placing of the utensils for the (offering of the) animal-sacrificial-bread.

1. Thus I.15.6-14.

यथार्थं पात्रयोगः॥२॥

2. The arrangement should be in accordance with requirement.[1]

1. Thus it is to be done as much as has not been already done according to VII.8.2-3.

निर्वपणकाले व्रीहिमयं पशुपरोडाशं निर्वपत्येकादशकपालं द्वादशकपालं वा॥३॥

3. At the time of pouring out the material,[1] he pours out

the material (rice-grains) for animal-sacrificial-bread of rice grains[2] to be prepared on eleven[3] or twelve[4] potsherds.

1. See I.17.5.
2. Not barley as is allowed elsewhere. For this cf. MS III.10.2.
3-4. Cf. MS III.10.2.

यद्देवतः पशुस्तद्देवतो भवति॥४॥

4. (The animal-sacrificial bread is) to be offered to that deity to which the animal is offered.

हविष्कृता वाचं विसृज्य पशुं विशास्ति॥५॥

5. After (the Adhvaryu) has released his speech by means of the order to the preparer of the oblation-material,[1] the Śamitṛ dissects the animal.

1. See I.19.8.

हृदयं जिह्वा वक्षो यकृद्वृक्यौ सव्यं दोरुभे पार्श्वे दक्षिणा श्रोणि-गुदतृतीयमिति दैवतानि॥ दक्षिणं दोः सव्या श्रोणिर्गुदतृतीयमिति सौविष्टकृतानि। क्लोमानं प्लीहानं पुरीततं वनिष्ठुमध्यूध्नीं मेदो जाघनीमित्युद्धरति॥६॥

6. Heart, tongue, sternum, liver, the two kidneys, left arm (=fore-foot),[1] both the two thoracic walls, the right buttock, one third of the rectum,—(these are the limbs which are to be offered) to deities (as the chief offerings),[2] the right arm (=fore-foot), the left buttock, and one-third of the rectum—these are the limbs to be offered to Agni Sviṣṭakṛt;[1] the pancreas, spleen, pericardium, inside of the larger intestine, testis with penis, fat and the tail[3]—these he extracts.

1. This order is based upon TS VI.3.10.6.
2. See VII.24.2,5.
3. See VII.25.17. This limb is meant for Iḍā: see VII.24.10-12.

गुदं मा निर्ल्लेषीरिति संप्रेष्यति॥७॥

7. He orders: "Do not cause the rectum turn outside."

मा विपर्यास्त इत्यर्थो भवति॥८॥

8. This means, "Do not make it topsy-turvy."

उदक् पवित्रे कुम्भ्यां पशुमवधाय शूले प्रणीक्ष्य हृदयं शमित्रे श्रपयति॥९॥

9. Having put (the limbs of the) animal into a pitcher across the strainer[1] placed upon it pointing to the north, having pierced the heart into spit (the Śamitṛ)[2] cooks these on the Sāmitra (-fire)[3]

1. See VII.8.3.

2. See VII.23.3.

3. See VII.16.3.

अवहननादि कर्म प्रतिपद्यते॥१०॥

10. The Adhvaryu starts the work beginning with pounding.[1]

1. See I.19.11-1.25.26.

वपया प्रचर्य पुरोडाशेन प्रचरति। शृते वा पशौ॥११॥

11. Having performed the ritual of the omentum immediately he performs the ritual of the animal-sacrificial bread,[1] or after (the limbs of) the animal are cooked.

1. Cf. TS VI.3.10.1

इन्द्राग्निभ्यां पुरोडाशस्यानुब्रूहीन्द्राग्निभ्यां पुरोडाशस्य प्रेष्येति संप्रैषौ॥ इन्द्राग्निभ्यां पुरोडाशस्यावदीयमानस्यानुब्रूहीन्द्राग्निभ्यां पुरोडाशस्य प्रेष्येति वा॥१२॥

12. The orders to be given (by the Adhvaryu to the Maitrāvaruṇa are as follows): "Do you recite the invitatory verses for Indra-and-Agni in connecction with the sacrificial bread"[1] and "Do you order (Hotṛ) (to recite the offering verse) for Indra-and-Agni in connection with the sacrificial bread".[2] or "Do you recite invitatory verses for Indra-and-Agni in connection with the sacrificial bread being cut (for taking the portions)" and "Do you order (the Hotṛ) (to recite the offering-verse) for Indra-and-Agni in connection with the sacrificial bread.

1. The Maitrāvaruṇa recites ṚV I.109.7. Cf. Āśvaśś III.7.13.

2. The Hotṛ recites ṚV VII.93.4. (Cf. Āśvaśś III.7.13).

अग्नये ऽनुब्रूह्यग्नये प्रेष्येति स्विष्टकृतः संप्रैषो॥१३॥

13. The orders (to be given by the Adhvaryu to Maitrāvaruṇa) in connection with the offering to Agni Sviṣṭakṛt are (as follows): "Do you recite invitatory verse for Agni Sviṣṭakṛt" and "Do you order the Hotṛ to recite the offering-verse for Agni Sviṣṭakṛt".[2]

1. The Maitrāvaruṇa recites ṚV III.1.23. (Cf. Āśvśs III.5.9).
2. The Hotṛ recites ṚV III.54.22. (Cf. Āśvaśs III.5.9).

VII.23

प्राशित्रमवदायेडां न यजमानभागम्॥१॥

1. Having cut the Prāśitra[1] (the Adhvaryu cuts) the Iḍā(-portion)[2] but not the portion of the sacrificer[3].

1. See III.1.1-5.
2. See III.1.6-12.
3. See III.1.9.

हविराहुतिप्रभृतीडान्तः संतिष्ठते॥२॥

2. Beginning with the offering of the oblation and ending with the Iḍā-rite,[1] (the ritual of the animal-sacrificial-bread) stands completely established (i.e. concluded).

1. i.e. from II.18.8 upto III.3.1.

उपहूतां मैत्रावरुणाषष्ठा भक्षयित्वा पूर्ववत्प्रस्तरे मार्जयित्वा स्रुवेण पृषदाज्यस्योपहत्य वेदेनोपयम्य त्रिः पृच्छति शृतं हवीः३ शमितरिति॥३॥

3. After the sacrificer and the Maitrāvaruṇa as the sixth[1] have eaten the invoked Iḍā-portion,[2] and they have cleansed themselves near the Prastara[3] in the same manner as described earlier, having taken the clotted ghee[4] by means of the spoon and having supported it by means of the grass-brush (Veda) the Adhvaryu asks, "O Śamitṛ! is the oblation cooked?."

1. See VII.14.4.
2. See III.2.1-3.1. Everything connected with the sacrificer there is absent here: see VII.23.1.
3. See III.3.2.
4. See VII.9.2. For the uses of this clotted ghee see VII.23.7. See also TS VI.3.10.1.

श्रृतमितीतरः प्रत्याह॥४॥

4. The other i.e. the Śamitṛ[1] says, "It is cooked".[2]

1. The Śamitṛ is looking after the limbs of the animal being cooked over the Śāmitra fire.
2. Cf. TS VI.3.10.1.

अर्धाध्वे द्वितीयं प्राप्य तृतीयम्॥५॥

5. On the half way (while the Adhvaryu is going from the altar towards the Śamitra-fire he asks the same question) for the second time, having reached (the Śāmitra-fire) for the third time.

पूषा मा पशुपाः पात्विति प्रथमे ऽभिप्रव्रजति। पूषा मा पथिपाः पात्विति द्वितीये। पूषा माधिपाः पात्विति तृतीये॥६॥

6. After the first (reply of the Śamitṛ) (the Adhvaryu) goes with *pūṣā mā paśupāḥ pātu*;[1] after the second with *pūṣā mā pathipāḥ pātu*;[2] after the third with *pūṣā mādhipāḥ pātu*[3].

1-3. MS I.5.4; KS VII.2.

श्रूलात्प्रवृह्य हृदयं कुम्भ्यामवधाय सं ते मनसा मन इति पृषदाज्येन हृदयमभिघारयत्युत्तरतः परिक्रम्य॥७॥

7. Having drawn out the heart (of the animal) from the spit[1] having kept it in the pitcher, having gone around the pitcher by the north[2] he pours the clotted ghee (on the heart)[3] with *saṁ te manasā manaḥ*[4].

1. See VII.29.9.
2. Cf. MS III.10.2.
3. Cf. TS VI.3.10.1. See VII.23.3.
4. TS I.3.10.a-b.

आज्येन पशुं यस्त आत्मा पशुषु प्रविष्ट इति॥८॥

8. With *ātmā paśuṣu praviṣṭaḥ*[1] (he pours ghee on the) (limbs of the) animal.

1. TB III.7.5.3.

स्वाहोष्मणोऽ व्यथिष्या इत्युद्यन्तमूष्माणमनुमन्त्रयते॥९॥

9. He addresses the steam coming out of cooked limbs with *svāhoṣmaṇo vyathiṣye*.[1]

1. Cp. MS I.2.17; KS III.7 where the word *svāhā* is not found.

पशुं हरन्पार्श्वतो हृदय शूलं धारयत्यनुपस्पृशन्नात्मानमितरांश्च॥१०॥

10. While carrying the pitcher containing the limbs of the animal, he holds the heart-spike (near the pitcher) without touching himself or the others (by means of the heart-spike).

अन्तरा यूपमाहवनीयं च दक्षिणातिहृत्य पञ्चहोत्रा षड्ढोत्रा वा दक्षिणस्य वेदिश्रोण्यामासाद्य चतसृषूपस्तृणीते जुहूपभृतोर्वसाहोमहवन्यां समवत्तधान्या-मिति॥११॥

11. Having carried (the limbs of the animal) between the sacrificial post and the Āhavanīya(-fire)[1] with the Pañcahotṛ[2] or Ṣaḍḍhotṛ[3] formula, having placed them on the south-western corner of the altar he makes an underlayer of ghee in four viz. in Juhū, in Upabhṛt, in the vessel for offering of broth and in the Samavattadhānī.[4]

1. Cf. TS VI.3.10.3.
2. TĀ III.3.
3. TĀ III.4. Cf. TB II.2.8.2.
4. The pot in which cut portions of the oblation are kept; also called Iḍāpātrī or Iḍādhāna.

जुहूपभृतोर्हिरण्यशकलाववधाय बर्हिषिप्लक्षशाखायामवदानान्यवद्यन्सं-प्रेष्यति॥१२॥

12. Having placed a piece of gold each in Juhū and Upabhṛt,[1] cutting portions[2] of the limbs of the animal, on the barhis-grass on the Plakṣa-branch,[3] he orders the Maitrāvaruṇa:

1. Cf. ŚB III.8.3.13.
2. By means of the anointed edge of the knife, see VII.14.13.
3. See VII.12.5; cf. TS VI.3.10.2-3.

VII.24

मनोतायै हविषो ऽवदीयमानस्यानुब्रूहीति॥१॥

1. "Do you recite the invitatory Verse in connection with the oblation being cut for the sake of Manotā."[1]

1. Cf. TS VI.3.10.3. The Maitrāvaruṇa recites ṚV VI.1.1-13. Cf. AB II.10.

हृदयस्याग्रे ऽवद्यति। अथ जिह्वाया अथ वक्षसो याथाकामीतरेषाम्॥२॥

2. (The Adhvaryu) cuts the portion first from the heart; then from the tongue, then from the chest;[1] according to his desire in connection with the other limbs.

1. Cf. TS VI.3.10.4.

मध्यतो गुदस्यावद्यतीत्युक्तम्॥३॥

3. It has been said in a Brāhmaṇa-text: "He cuts the rectum in the middle".

1. TS VI.3.10.4.

यथोद्धृतं वा॥४॥

4. Or he may cut in the same order in which (the limbs) were extracted.[1]

1. Thus the order mentioned in VI.22.6.

दैवतानां द्विर्द्विरवदाय जुह्वामवदधाति। उपभृति सौविष्टकृतानां सकृत्सकृत्॥५॥

5. Having cut portions twice from each of the limbs meant for the deities of the chief-offering he keeps them in the Juhū;[1] having cut portion once form each of the limbs meant for (Agni) Sviṣṭakṛt[2] he keeps them in the Upabhṛt.[3]

1. Cf. TS VI.3.10.3.
2. See VII.22.6.
3. Cf. MS III.10.3.

गुदं त्रैधं विभज्य स्थविमदुपयड्भ्यो निधाय मध्यमं द्वैधं विभज्य दैवतेष्ववदधाति॥ अणिमत्सौविष्टकृतेषु॥६॥

6. Having cut the rectum in three (unequal) parts, having kept aside the thick (part) for the by-offerings,[2] having divided the middle into two pieces, he keeps the two pieces among the limbs meant for the deities (of the chief-offering); he keeps the thin (part) among the limbs meant for the offering to Agni Sviṣṭakṛt.

1. Cf. TS VI.4.1.1.
2. See VII.26.13.

अपि वा द्वैधं विभज्य स्थविमदुपयड्भ्यो निधायेतरत्त्रैधं विभज्य मध्यमं द्वैधं विभज्य दैवतेष्ववदधाति॥ अणिमत्सौविष्टकृतेषु स्वविष्ठमिडायाम्॥७॥

7. Or rather, having divided (the rectum) into two (parts), having kept aside the thick one for the by-oferings, having divided the other (part) into three (parts) he keeps the middle one (out of those three parts) among the (limbs) meant for the deities (of the chief offering), he keeps the thin (part) among the (limbs) meant for the (offering to Agni) Sviṣṭakṛt, the thickest (part) for the Iḍā.

त्रेधा मेदो ऽवद्यति द्विभागं स्रुचोस्तृतीयं समवत्तधान्याम्॥८॥

8. He divides the fat into three parts (and puts) two parts in the two ladles, and the third in the Samavattadhānī.

यूषे मेदो ऽवधाय मेदसा स्रुचौ प्रावृत्य हिरण्यशकलावुपरिष्टात्कृत्वाभिघारयति॥९॥

9. Having put the fat in the broth, having covered the two ladles with fat, having put a piece of gold[1] in each of them, he pours ghee upon them.

1. See VII.23.13; cf. ŚB III.8.3.19; cp. TS VI.11.1.

समवत्तधान्यां षडाद्यानीडामवद्यति वनिष्ठुं सप्तमम्॥ षड्भ्यो वा वनिष्ठोः सप्तमात्॥१०॥

10. He takes (all the) the (first) six (limbs) into the Samavattadhānī for Iḍā; (and takes) the larger intestine as the seventh (in it); or he takes some portions from the (first) six (limbs) and from the larger intestine as the seventh.

1. See VII.22.6.

अनस्थिभिरिडां वर्धयति॥११॥

11. He increases the Iḍā by adding to it the boneless parts.

क्लोमानं प्लीहानं पुरीततमित्यन्ववधाय यूष्णोपसिच्याभिघारयति॥१२॥

12. Having put the pancreas, spleen, and pericardium (on them) having poured the broth upon it, he pours ghee on it.

VII.25

अपां त्वौषधीनां रसं गृह्णीमीति वसाहोमहवन्यां वसाहोमं गृह्णाति॥१॥

1. With *apāṁ tvauṣadhīnām...* (the Adhvaryu) takes gravy in the ladle (meant) for offering gravy.[1]

1. See VII.8.3.

स्वधितिना धारां छिनत्ति॥२॥

द्विः पञ्चावत्तिनः॥३॥

2-3. (While taking the gravy by means of the right hand) he cuts the stream by means of the knife (in his left hand); in the case of a sacrificer for whom offerings are cut (offered) in five (layers)[1], (he cuts the stream twice).

1. See II.18.2.

श्रीरसीति पार्श्वेन वसाहोमं प्रयौति॥४॥

4. With *śrīrasi*[1] he stirs up the gravy (in the gravy-offering-ladle) by means of the thoracic wall.[2]

1. TS I.3.10.e-g.
2. Cf. TB VI.3.11.1

वातस्य त्वा ध्रज्या इति तेनैवापिदधाति। स्वधितिना वा प्रयौति। स्वधितिनापिदधातीत्येके॥५॥

5. With *vātasya tvā dhrajyai...*[1] he covers (the gravy) by means of the same (i.e. thoracic wall).[2] Or he stirs by means of the knife;[3] he covers by means of the knife—this is the view (of) some (ritualists).[4]

1. TS I.3.10.h.
2. Cf. MS III.10.4.
3. Cf. MS III.10.4.
4. According to ŚB III.8.3.24, one can stir either by means of the knife or by means of the thoracic wall.

अथ यन्न शीर्ष्णो ऽवद्यति नांसयोर्नाणूकस्य नापरसक्थ्योरनवदानीयानि॥६॥

6. Now he does not cut portions from the head, the shoul-

ders, the spine and the thighs, because these are the limbs out of which portions are not to be cut.

तानि शृतैः संनिधाय संमृशत्यैन्द्रः प्राणो अङ्गेअङ्ग इति॥७॥

7. Having placed these limbs near the cooked (limbs) he touches them[1] with *aindraḥ prāṇo aṅge aṅge...*[2]

1. Cf. MS III.10.4.
2. TS I.3.10.d-e.

अथ हविषा प्रचरति॥८।

8. Then he performs the offering of the oblation (in the form of the limbs).

इन्द्राग्निभ्यां छागस्य हविषो ऽनुब्रूहीन्द्राग्निभ्यां छागस्य हविषः प्रेष्येति संप्रैषौ॥९॥

9. The orders of the Adhvaryu (to Maitrāvaruṇa) are: "Do you recite the invitatory verse for Indra-and-Agni in connection with the oblation (of the limbs) of the he-goat," "Do you order the Hotṛ (to recite the offering-verse) for Indra-and-Agni in connection with the oblation (of the limbs) of the he-goat."[2]

1. The Maitrāvaruṇa then recites: ṚV VI.60.13; cf. Āśvaśs III.9.13.
2. The Hotṛ recites ṚV I.109.6; cf. Āśvaśs III.7.13.

याज्यायां अर्धर्चे प्रतिप्रस्थाता वसाहोमं जुहोति घृतं घृतपावानः पिबतेति॥१०॥

10. At (the end of) the half of the offering-verse[1] the Pratiprasthātṛ[2] offers the gravy, with *ghṛtaṁ ghṛtapāvānaḥ pibata...*[3]

1. Cf. TS VI.3.11.3; ŚB III.8.3.11; MS III.10.4.
2. For the offering to be made by the Adhvaryu see Sūtra 13 below.
3. TS I.3.10.i-l.

उद्रेकेण दिशः प्रदिश इति प्रतिदिशं जुहोति। मध्ये पञ्चमेन॥११॥

11. With *diśaḥ pradiśaḥ...*[1] (the Pratiprasthātṛ) offers the remaining gravy in each of the directions. with the fifth formula[2] he offers in the middle (of the fire).

1-2. TS I.1.3.10.m.

प्राञ्चमुत्तमं संस्थाप्य नमो दिग्भ्य इत्युपतिष्ठते॥१२॥

12. Having caused the last (offering)[1] to stand completely established (i.e. ended) in the east, he praises the directions with *namo digbhyaḥ*...[2]

1. i.e. offering in the middle, cf. MS III.10.4. This is to be done with TS I.3.10.n.*svāhā digbhyaḥ*.
2. TS I.3.10.o.

वषट्कृते जुहोति॥१३॥

13. After the word *vaṣaṭ* has been uttered (by the Hotṛ at the end of the verse ṚV I.109.6), (the Adhvaryu) offers (the main offering of the limbs of the animal).

अत्र वा दिशः प्रति यजेत्। उपरिष्टाद्वा वनस्पतेः स्विष्टकृतो वा॥१४॥

14. The Pratiprasthātṛ may optionally make the offerings to the directions at this stage; or after the offering to Vanaspati[1] or after the offering to Agni Sviṣṭakṛt.[2]

1. See Śūtra 15. This is the view of MS.
2. See Śūtra. 18. This is the view of ŚB III.8.3.34-35.

प्रत्याक्रम्य जुह्वामुपस्तीर्य सकृत्पृषदाज्यस्योपहत्य द्विरभिघार्य वनस्पतये ऽनुब्रूहि वनस्पतये प्रेष्येति संप्रैषो। वषट्कृते जुहोति॥१५॥

15. Having stepped back, having made an underlayer of ghee in the Juhū(-ladle), having once taken the clotted ghee (in the Juhū by means of the Sruva), having twice poured ghee on it, he orders (the Maitrāvaruṛa) "Do you recite the invitatory verse for Vanaspati" and "Do you order (the Hotṛ to recite the offering verse) for Vanaspati".[2] After (the Hotṛ) has uttered the word *vaṣaṭ* he offers (the clotted ghee in the fire on the Uttaravedi).

1. Mitrāvaruṇa recites ṚV khila V.7.2.g; Cf. Sāṅkhāśs V. 19.18.
2. The Hotṛ recites ṚV khila V. 7.2.i.Cf. Sāṅkhāśs V.19.18.

स्विष्टकृद्वद्यजमानो ऽनुमन्त्रयते॥१६॥

16. The sacrificer recites a formula after (this offering in the same manner) as after the offering to Agni Sviṣṭakṛt.[1]

1. See IV.9.13. In that formula he has to utter the word Vanaspati instead of Agni Sviṣṭakṛt.

उपर्याहवनीये जुह्वामौपभृतानि विपर्यस्यन्नाहाग्नये स्विष्टकृते ऽनुब्रूह्यग्नये स्विष्टकृते प्रेष्येति॥१७॥

17. While pouring the limbs from the Upabhṛt[1] into Juhū, (holding the ladles) above the Āhavanīya (the Adhvaryu) utters the orders (to the Maitrāvaruṇa) "Do you recite the invitatory verse for Agni Sviṣṭakṛt"[2] and "Do you order (the Hotṛ) to recite (the offering verse) for Agni Sviṣṭakṛt.[3]

1. See VII.24.5.

2. The Maitrāvaruṇa recites ṚV X.2.1; cf. ĀśvaŚS I.6.2.

3. The Hotṛ recites ṚV VI.15.14; cf. ĀśvaŚS I.6.5.

वषट्कृते हुत्वा प्रत्याक्रम्यायतने स्रुचौ सादयति॥१८॥

18. Having offered (the contents in the Juhū), after the Hotṛ has uttered the word *vaṣaṭ*, having stepped back, he places the ladles on their place.

VII.26

अत्रेडाया निरवदानमेके समामनन्ति॥१॥

1. In the opinion of some (ritualists) the act of cutting the portion for Iḍā (should be done) at this stage.[1]

1. Contrast VII.24.10-12.

अवान्तरेडामवद्यति॥२॥

2. (The Adhvaryu) cuts the portion of the intermediate Iḍā.[1]

1. See III.2.5.

मेद उपस्तीर्य मेदसाभिघारयति॥३॥

3. Having spread an underlayer of fat (on the hand of the Hotṛ, he puts a piece out of the Samavattadhānī on the hand of the Hotṛ and) pours fat (upon it).

यं कामयेतापशुः स्यादित्यमेदस्कं तस्मा इत्युक्तम्॥४॥

4. "(In the case of a sacrificer about whom he thinks "May

he be devoid of cattle," (the Adhvaryu should put) a fatless piece on the hand of the Hotṛ..."[1] thus has been said (in a Brāhmaṇa-text).

1. TS VI.3.11.5.

उपहूतां मैत्रावरुणषष्ठा भक्षयन्ति। प्रतिप्रस्थाता सप्तमः॥५॥

5. The (priests) among whom the Maitrāvaruṇa is the sixth[1] consume the (Iḍā) which has been invoked. The Pratiprasthātṛ (priest) is the seventh among them.

1. See VII.23.3.

वनिष्ठुमग्नीधे षडवत्तं संपादयति॥६॥

6. He makes the inside of the larger intestine as the six-cut-portion for the Āgnīdhra (priest)[1].

1. See VII.24.10. and III.3.5.

अध्यूध्नीं होत्रे हरति॥७॥

7. He brings the testis with penis to the Hotṛ.[1]

1. Cf. MS III.10.4.

अग्नीदौपयजानङ्गारानाहरोपयेष्टरुपसीद ब्रह्मन्प्रस्थास्यामः समिधमाधायाग्नीत्परिधींश्चाग्निं च सकृत्सकृत्संमृड्ढीति संप्रेष्यति॥८॥

8. He orders: "O Āgnīdhra, bring hither the embers for the by-offerings; O performer of the by-offerings, do you sit down (to the right of the Hotṛ with the face to the east for making the by-offerings); O Brahman we shall start (the by-offerings)"; "O Agnīdhra, having put a fuel-stick (upon the Āhavanīya), do you wipe round the sacred fires each once".[1]

1. See III.4.5.

आग्नीध्रादौपयजानङ्गारानाहरति। होत्रीय उपयजति॥९॥

9. (In an animal—sacrifice forming a part of a Soma-sacrifice) the Āgnīdhra brings the embers for the by-offerings from the Āgnīdhra's fire; (the performer of the by-offerings) performs the by—offerings in the Hotṛ's fire.

शामित्रान्निरूढपशुबन्ध उत्तरस्यां वेदिश्रोण्याम्॥१०॥

10. In the Nirūḍha-paśubandha (animal-sacrifice performed independently of the Soma-sacrifice) the Āgnīdhra brings (embers) from the Śāmitra-fire[1]; he performs the by-offerings on the north-western corner of the Uttaravedi.[2]

1. Cf. MS III.10.4.
2. Cf. ŚB III.8.4.10.

गुदकाण्डमेकादशधा तिर्यक् छित्त्वासंभिन्दन्नपर्यावर्तयन्ननूयाजानां वषट्कृतेवषट्कृत एकैकं गुदकाण्डं प्रतिप्रस्थाता हस्तेन जुहोति समुद्रं गच्छ स्वाहेत्येतैः प्रतिमन्त्रम्॥११॥

11. Having cut the rectum[1] crosswise into eleven pieces without mixing them and without letting them to be turned upside down,[3] after the *vaṣaṭ* has been every time uttered (by the Hotṛ) for the after-offerings,[4] the Pratiprasthātṛ[5] with his hand offers each time one piece of the rectum with one of the formulae (in sequence) beginning with *samudraṁ gaccha svāhā*.[5]

1. See VII.24.6.
2-3. Cf. TS VI.4.1.1.
4. There are eleven fore-offerings, eleven after-offerings and eleven by-offerings in an aimal-sacrifice: Cf. MS III.10.4.
5. He is the performer of the by-offerings.
6. TS I.3.11.

सर्वाणि हुत्वाद्भ्यस्त्वौषधीभ्य इति बर्हिषि लेपं निमृज्य मनो मे हार्दि यच्छेति जपति। पृषदाज्यं जुह्वामानीय पृषदाज्यधानीमुपभृतं कृत्वा तेनैकादशानूयाजान्यजति॥१२॥

12. having offered (all the pieces of rectum in the fire), with *adbhyastvauṣadhībhyastvā*,[1] having wiped off (the fat) sticking (to his hand) upon the barhis -grass, (the Pratiprasthātṛ) mutters *mano me hārdi yaccha*...[2] Having poured some clotted ghee in the Juhū(-ladle), having made the container of the clotted ghee to be the Upabhṛt (supporter of the Juhū),[3] (the Adhvaryu) offers eleven after-offerings[4] by means of it (clotted ghee).

1. TS I.3.11.b.
2. TS I.3.11.c-d.

3. i.e. he holds the container of the clotted ghee below the Juhū.
4. each after-offering precedes each by-offering.

देवेभ्यः प्रेष्येति प्रथमं संप्रेष्यति। प्रेष्य प्रेष्येतीतरान्॥१३॥

13. For the first (after-offering) he orders the Maitrā·varuṇa, "Do you order (the Hotṛ to recite the offering-verse) for gods". For the other (after-offerings) every time, "Do you order (the Hotṛ to recite the offering-verse)".[1]

1. See VII.14.7.

तान्यजमानः प्राकृतैरनुमन्त्रयते॥१४॥

14. After after-offerings the sacrificer recites the formulae (prescribed) in connection with the basic paradigm.[1]

1. See VI.12.1. For details see the next (VII.27.1) Sūtra.

VII.27

प्रथमेनाद्यांश्चतुरो दशमं च। द्वितीयेन प्राग्वनस्पतेः। उत्तमेन शेषम्॥१॥

1. (The sacrificer recites) the first formula in the basic paradigm after each of the first four (after-offerings) and the tenth (after-offering). (He recites) the second (formula in the basic paradigm) after each of the after-offerings upto that for Vanaspati (i.e. the four after-offerings from the fifth upto the eighth). (He recites) the last (i.e. the third formula in the basic paradigme) after the remaining (viz. the ninth and the eleventh after-offerings).[1]

1. In the basic paradigme there are three after-offerings and the total number of formulae to be recited after each after-offering is also three viz. TS I.6.4.a-c. See VI. 12.1 The first formula is to be used after the 1,2,3,4, and 10 th after-offering in the Animal-sacrifice; the second after 5,6,7,8; the third after 9th and 11th after-offering. The ninth after-offering is for Vanaspati.

उत्तरयोर्विकारेषूभौ होतारं चोदयतो ऽध्वर्युर्मैत्रावरुणश्च यजेति॥२॥

2. At the time of the (offering of those after-offerings which are the) modifications of the last two after-offerings (in the basic paradigm)[1] (both) the Adhvaryu and Maitrāvaruṇa order, "Do you recite the offering verse... (O Hotṛ)."

1. i.e. at the time of the 5,6,7,8,9, and 11th.

अत्र स्वरोरञ्जनमेके समामनन्ति॥३॥

3. In the opinion of some (ritualists) the act of anointing of Svaru[1] with ghee is to be done at this stage.[2]

1. See VII.14.10.
2. Cf. MS III.9.4.

प्रत्याक्रम्य जुह्वां स्वरुमवधायानूयाजान्ते जुहोति द्यां ते धूमो गच्छत्वन्तरिक्षमर्चिः पृथिवीं भस्मना पृणस्व स्वाहेति॥४॥

4. Having stepped back, having placed the Svaru on the Juhū(-ladle) at the end of the after-offerings (the Adhvaryu) offers a libation (of ghee) with *dyāṁ te dhūmo gacchatu...*[1] on the fire on the Uttaravedi.[2]

1. Cp. KS III.3. VS.VI.21.
2. Cf. TS VI.3.4.9; cf. also MS III.9.4; KS XXVI.6; ŚB III.7.1.32. AB II.3.

समानमा प्रत्याश्रावणात्॥५॥

5. Upto the act of saying *astu śrauṣaṭ* (by the Āgnīdhra) every thing is the same (as in the basic paradigme).[1]

1. Thus the ritual mentioned in III.5.3-6.5 is to be performed here.

सूक्तवाकप्रैषो विक्रियते॥६॥

6. The order for recitation of Sūktavāka is modified.

तं मैत्रावरुणो ब्रूयादग्निमद्य होतारमवृणीतेति॥७॥

7. The Maitrāvaruṇa should utter it (viz. Sūktavāka) beginning with (the words) *agnimadya hotāramavṛṇīta...*[1]

1. Cp. III.6.5.

ध्रुवावर्जं चतसृभिः परिधीनभिजुहोति॥८॥

8. He offers libations of the remnants of the four (ladles)[1] excluding the Dhruvā on the enclosing sticks.[2]

1. viz. Juhū, Vasāhomahavaṇī, Upabhṛt, Pṛṣadājyadhānī.
2. See III.7.14.

दक्षिणेन विहारं जाघनीं हृत्वा तया पत्नीः संयाजयन्ति॥९॥

9. Having brought the tail towards the south of the sacrificial place, they offer to the wives of gods[1] by means of it.

1. viz. the Patnīsaṁyāja-offerings: see III.8.1-9.6.

आज्येन सोमत्वष्टाराविष्ट्वोत्तानायै जाघन्यै देवानां पत्नीभ्यो ऽवद्यति। नीच्या अग्नये गृहपतये॥१०॥

10. Having made libations of ghee to Soma and Tvaṣṭṛ, from the non-hairy part of the tail (the Adhvaryu) cuts (two) portions for the wives of the gods, from the lower hairy part for Agni Gṛhapati[1].

1. Cf. ŚB III.8.5.6-7.

उत्तानायै होत्र इडामवद्यति नीच्या अग्नीधे॥११॥

11. From the non-hairy part he cuts the Iḍā-portion[1] for the Hotṛ, from the hairy part for the Āgnīdhra.

1. See III.9.7-9.

तां पत्न्यै प्रयच्छति तां साध्वर्यवे ऽन्यस्मै वा ब्राह्मणाय॥१२॥

12. He gives it (the remaining tail) to the wife of the sacrificer; she to the Adhvaryu or to any other Brāhmaṇa.

बाहुं शमित्रे॥१३॥

13. He gives the piece of arm (of the animal) to the Śamitṛ (butcher).

तं स ब्राह्मणाय यद्यब्राह्मणो भवति॥१४॥

14. If he (the Śamitṛ) is not a Brāhmaṇa, he gives it to a Brāhmaṇa.[1]

1. Cf. AB VII.1.

यज्ञ यज्ञं गच्छेति त्रीणि समिष्टयजूंषि हुत्वानुपस्पृशन्हृदयशूलमुदङ् परेत्यासंचरेऽप उपनिनीय शुष्कार्द्रयोः संधावुद्वासयति शुगसीति द्वेष्यं मनसा ध्यायन्॥१५॥

15. With *yajña yajñaṁ gaccha*[1] having offered three[2] Samiṣṭayajus(-libations of ghee) without touching the heart-spike, with his face to the north, having gone out between the Cātvāla (pit) and Utkara (rubbish-heap) to a place where no one moves, having poured water, at the place where dry and

wet regions meet, he disposes it i.e. buries it, while thinking about the enemy in his mind, with *śugasi*...[5]

1. TS I.4.44.g-k.
2. Instead of one; see III.13.2.
3. See VII.23.11.
4. Cf. TS VI.4.1.5; cp.MS III.10.7.
3. TS I.3.11.e.

सुमित्रा न आप ओषधय इति तस्मिंश्चात्वाले वा सहपत्नीका मार्जयित्वा धाम्नोधाम्नो राजन्नुदुत्तममित्यादित्यमुपस्थायैधोऽस्येधिनषीमहीत्याहवनीये समिध आधायापो अन्वचारिषमित्युपतिष्ठन्ते॥१६॥

16. With *sumitrā na āpa oṣadhayaḥ*...[1] having cleansed themselves on it (the place where the heart-spike is buried) or on the Cātvala (pit), with *dhāmno dhāmno rājan*...[2] having praised the sun, with *edhosyaidhiṣīmahi*...[3] having put fuel-sticks on the Āhavanīya-fire, with *apo adyānvacāriṣam*...[4] they praise.

1. TS I.4.45.g.
2. TS I.5.11.k.
3. TS I.4.45.k.
4. TS I.4.45.l.

VII.28

इष्टिविधो वा अन्यः पशुबन्धः सोमविधो ऽन्यः। स यत्रैतदपः प्रणयति पूर्णपात्रं निनयति विष्णुक्रमान्क्रामति स इष्टिविधो ऽतो ऽन्यः सोमविध इति वाजसनेयकम्॥१॥

1. There is an Animal-sacrifice of the type of an Iṣṭi[1] and another of the type of a Soma-sacrifice.[2] There where (the Adhvaryu) carries forward water,[3] pours a pot-full water[4] and the sacrificer takes Viṣṇu-srides,[5] that is of the type of an Iṣṭi; that which is different from this is of Soma-type. This is the view of Vājasaneyins.[6]

1. i.e. Nirūḍhapaśubandha. An animal-sacrifice performed independently of a Soma-sacrifice.

2. An animal-sacrifice forming a part of a Soma-sacrifice.
3. See I.16.1-11.
4. See IV.14.3.
5. see IV.14.6.
6. Cp. ŚB XI.7.2.1.

यूपं यजमान उपतिष्ठते नमः स्वरुभ्यः सन्नान्मावगातापश्चाद्दघ्वान्नं भूयासम्॥ शृङ्गाणीवेच्छृङ्गिणां संददृश्रिरे चषालवन्तः स्वरवः पृथिव्याम्॥ ते देवासः स्वरवस्तस्थिवांसो नमः सखिभ्यः सन्नान्मावगात॥ आशासानः सुवी-र्यमिति च॥२॥

2. The sacrificer stands near the sacrificial post praising it with *namaḥ svarubhyaḥ...*[1] *śṛṅgāṇīvecchṛṅgiṇāṁ saṁdadṛśrire...*[2] and *āśāsānaḥ suvīryam...*[3]

1. Cp. MS III.9.4.
2. TB II.4.7.11.
3. TB III.5.5.h.

उपस्थाय यज्ञ शं च म इति जपति॥३॥

3. After having stood near while praising (the sacrificial post) he mutters *yajña śaṁ ca me...*[1]

1. Cp. IV. 16.15.

आह वा एतं वनस्पतिभ्यः प्रच्यावयन्त्युपयज्य मनुष्याः प्रयान्ति। यूपो वै यज्ञस्य दुरिष्टमामुञ्चते। यद्यूपमुस्पृशेद्दुरिष्टं यज्ञस्यामुञ्चेत्तमभिमन्त्रयेत वायवेष ते वायवित्येकम्। वायवेतौ ते वायविति द्वौ। वायवेते ते वायविति बहून्॥४॥

4. For the sake of offering indeed they cause this (viz. the sacrificial post) to fall down from the trees. After having performed (the animal-sacrifice) people go away. To the sacrificial post every mistake in the performance is attached. If (the sacrificer or a priest) would touch the sacrificial post the mistake would be attached (to him). The Adhvaryu should address them (who has or have unknowingly touched the sacrificial post) with *vāyaveṣa te vāyo...* if he is one (who has touched), with *vayavetau te vāyo...* if they are two (who have touched), or with *vāyavete te vāyo* if they are many.[1]

1. Cf. MS III.9.4.

ऐन्द्राग्नो निरूढपशुबन्धः सौर्यः प्राजापत्यो वा॥५॥

5. The independent animal-sacrifice is performed in honour of indra-and-Agni, or Sūrya or Prajāpati.[1]

1. Cf. ŚB XI.8.3.1-3.

तेन संवत्सरेसंवत्सरे यजेत। षट्सुषट्सु मासेष्वित्येके॥६॥

6. (The sacrificer) should perform it (independent animal-sacrifice) once every year, according to some (ritualists) after every six months.

ऋतुव्यावृत्तौ सूयवस आवृत्तिमुखआवृत्तिमुखे वा॥७॥

7. Or he should perform it at the time of change of the season, or when there is a good grass (i.e. during rainy season) or at the time of solstice.

मांसीयन्ति ह वा अग्नयो ऽजुह्वतो यजमानस्य। ते यजमानमेव ध्यायन्ति। यजमानं संकल्पयन्ति। पचन्ति ह वा अन्येष्वग्निषु वृथामांसम्। अथैतेषां नान्या मांसाशा विद्यते। यस्यो चैते भवन्ति तं ततो नानीजानं पशुना संवत्सरो ऽतीयात्। आयुष्यो ह वो अस्यैष आत्मनिष्क्रयण इति वाजसनेयकं भवति॥८॥

8. "The fires of the sacrificer who does not perform sacrifice desire flesh indeed; they think of the sacrificer; they plan (to eat) the sacrificer; on other fires people indeed cook profane flesh. But for these (sacred) fires there is no other hope of flesh; of him who has these (sacred fires) him without performing an animal-sacrifice no year should pass: (The animal-sacrifice) is helpful for him to get long life; it is a kind of self-redemption" this is the view of the Vājasaneyins.[1]

1. See ŚB XI.7.1.2.

THE CĀTURMĀSYA (*FOUR-MONTHLY*) SACRIFICES

A. THE VAIŚVADEVA-PARVAN

VIII.1

अक्षय्यं ह वै चातुर्मास्ययाजिनः सुकृतं भवति॥१॥

1. Imperishable, indeed, is the merit of the performer of the Cāturmāsya (fourmonthly sacrifices).[1]

1. Cp ŚB II.6.3.1.

फाल्गुन्यां पौर्णमास्यां चैत्र्यां वा वैश्वदेवेन यजते॥२॥

2. One should perform the Vaiśvadeva (part of the Cāturmāsya-sacrifices) on the full-moon-day of Phālguna or of Caitra.

पूर्वस्मिन्पर्वणि पञ्चहोतारं मनसानुद्रुत्याहवनीये सग्रहं हुत्वान्वारम्भणीयामिष्टिं निर्वपति वैश्वानरं द्वादशकपालं पार्जन्यं च चरुम्॥३॥

3. On the preceding joint (day)[1] having mentally recited the Pañcahotṛ (formula),[2] having offered a libation[3] in the Āhavanīya (fire) with a part of this formula called Graha, (the Adhvaryu) should take out the material (grains) for the Anvārambhaṇīyā (Introductory) offering (consisting of a sacrificial bread) on twelve potsherds to Vaiśvānara and rice-pap for Parjanya.

1. i.e. on the day preceding the full-moon-day of Phālguna or Caitra.
2. TĀ III.3.
3. Cf. TB II.2.2.2-3.
4. This offering is to be performed only by those who are going to perform the Cāturmāsya-sacrifices for the first time.

वैश्वानरो न ऊत्या पृष्टो दिवीति वैश्वानरस्य याज्यानुवाक्ये॥ पर्जन्याय प्रगायत दिवस्पुत्राय मीढुषे। स नो यवसमिच्छतु॥ अच्छा वद तवसं गीर्भिराभिः स्तुहि पर्जन्यं नमसाविवास। कनिक्रदद्वृषभो जीरदानू रेतो दधात्वोषधीषु गर्भमिति पार्जन्यस्य॥ हिरण्यं वैश्वानरे ददाति धेनुं पार्जन्ये। सिद्धमिष्टिः संतिष्ठते॥४॥

4. (The verses beginning with) *vaiśvānaro na ūtyā* and *pṛṣṭo divi*[2] (are to be used as) the invitatory and offering verses (respectively, for the offering) to Vaiśvānara. (The verses beginning with) *parjanyāya pragāyata*[3] and *acchā vada tavasam*[4] (are to be used as) the invitatory and offering verses (respectively for the offering) to Parjanya. (The sacrificer) gives gold at the time of the Vaiśvānara (offering) and cow at the time of the Pārjanya (-offering). The offering becomes completely established in accordance with the basic paradigm.

1. TS I.5.11.a
2. TS I.5.11.d.
3. TB II.4.5.5. (ṚV VII.10.2.1.
4. ṚV V.8.3.1.

प्राचीनप्रवणे वैश्वदेवेन यजते॥५॥

5. He performs the Vaiśvadava-ritual on a land sloping towards the east.[1]

1. Cf. MS I.10.7;KS XXXVI.2.

पशुबन्धवद्गार्हपत्यादग्निं प्रणयन्नोद्यतहोमं जुहोति॥६॥

6. Carrying forward fire from the Gārhapatya in the same manner as in the Paśubandha (Animal-sacrifice),[1] he does not perform the Udyatahoma (as he does in the Paśubandha)[2].

1. For this see VII.6.4-6.
2. See VII.4.5.

ऊर्णावन्तं प्रथमः सीद योनिमिति होतुरभिज्ञायाहवनीयायतन ऊर्णास्तुकां निधाय तस्यामग्निं प्रतिष्ठापयति॥७॥

7. Having understood that the Hotṛ (has recited) *ūrṇāvantaṁ prathamaḥ sīda yoniṁ* ... (the Adhvaryu) having kept a bunch of wool on the place of the Āhavanīya, establishes fire on it.[2]

1. ṚV VI.15.16f.
2. Cp. VII.6.7. The fire taken from the Gārhapatya is to be placed here.

नानुत्तरवेदिके पाशुकं प्रणयनं विद्यत इत्यपरम्॥८॥

8. There is another view that the act of carrying forward (of the fire) in the manner of that of animal sacrifice does not happen in (the ritual) without the Uttaravedi.[1]

1. Since in the Vaiśvadeva ritual there is no Uttaravedi, the fire is taken forward without any formulae uttered by the Adhvaryu and without the recitation of the Hotṛ.

अग्नीनन्वाधाय शाखामाहृत्य वैश्वदेव्या आमिक्षाया वत्सानपाकरोति॥९॥

9. Having placed fuel in the fires,[1] having brought a branch[2] he seperates the calves (from their mother)[3] for the sake of (getting milk for) Āmikṣā[4] to be offered to Viśvedevas.

1. Cp. I.1.2.7
2. Cp. I.1.10.21
3. Cp. I.2.2.10
4. The thick part of the milk which remains when something sour is added to hot milk (Cp. VIII.2.5).

प्रसूमयं बर्हिः प्रस्तरश्च॥१०॥

10. The Barhis[1] and the Prastara[2] should be accompanied by flowers.

1. The grass to be scattered on the altar. See I.4.2-3.
2. The first handful of grass.

त्रेधा संनद्धं पुनरेकधा॥११॥

11. He bundles again the (grass) earlier bound in three bundles into one.

तस्मिन्मन्त्रः॥१२॥

12. On this (one bundle consisting of three bundles) the formula is to be recited.

1. viz. TS I.1.2.m.(b). See I.4.12 at the end.

तथेध्मः॥१३॥

13. The fuel (is to be taken and treated) in the same manner (as that of the grass).[1]

1. Cf. MS I.10.7.

त्रयोविंशतिदारुः॥१४॥

14. (The fuel consists of) twenty three[1] wooden sticks.

1. Thus two in addition to the basic paradigm viz. New and Full-moon-sacrifices (see I.5.11). For, here we have 17 Sāmidhenī-verses (see VIII.2.13). Cp. VII.7.7.

त्रीन्कलापान्संनह्यैकधा पुनः संनह्यति॥१५॥

15. Having tied three bundles he ties them all into one (bundle) again.

1. The first bundle consists of eight, the second of eight and the third of seven sticks.

पूर्ववद्वैश्वदेव्याः सायंदोहं दोहयति॥१६॥

16. He causes the evening-milking for the Āmikṣā[1] (cheese) to Viśvedevas in the same manner as (described) earlier.[2]

1. See VIII.2.6.
2. See I.1.8.2-9; I.11.3-14.6.

VIII.2

श्वोभूते पात्रसंसादनकाले पालाशं वाजिनपात्रं प्रयुनक्ति स्रुचं वा॥१॥

1. On the next day at the time of placing of the utensils[1] (the Adhvaryu) keeps ready a pot or a ladle of Palāśa-wood for Vājina[2] (whey) (in addition to the other utensils).

1. For this see I.15.9.
2. See VIII.2.5; VIII.3.6.

निर्वपणकाल आग्नेयमष्टाकपालमिति यथासमाम्नातमष्टौ हवींषि निर्वपति॥२॥

2.At the time of taking out the material[1] he takes out the material (rice-grains) for eight oblations as described (in the Vedic texts) viz. a sacrificial bread on eight potsherds to Agni (etc.).[2]

1. See I.17.10;
2. These are as follows: a sacrificial bread on eight potsherds to Agni; rice pap for Soma, a sacrificial bread on twelve potsherds for Savitṛ, rice pap for Sarasvatī, rice pap for Pūṣan, a sacrificial bread on seven potsherds for Manuts, Āmikṣā for Viśvedevas, and a sacrificial bread on one potsherd for Dyāvāpṛthivī (cf. TB I.6.2.1-5).

तेषां पौष्णान्तानि पञ्च संचराणि॥३॥

3. Out of them the first five[1] ending with one to Pūṣan are common (to all the parts of the Cāturmāsya-sacrifices).

1. See the note on the VIII.2.2.

पिष्टानां पौष्णं श्रपयति॥४॥

4. He cooks the rice-pap for Pūṣan out of the flour of rice-grains.[1]

1. For, Pūṣan does not have teeth, cf. ŚB I.7.4.7.

तप्ते प्राप्तदोहे सायंदोहमानयति॥५॥

5. In the hot morning-milk[1] he pours the evening milk.

1. See VIII.1.16. Cp. also I.14.7.

यत्संवर्तते सामिक्षा। यदन्यत्तद्वाजिनम्॥६॥

6. What becomes thick is (called) Āmikṣā. Whatever else (i.e. the liquid part) is (called) Vājina.

पशुवत्संप्रैषः। तथाज्यानि॥७॥

7. The order (is given) as in an Animal-sacrifice.[1] Similarly the ghees (should be as in an animal-sacrifice).[2]

1. See VII.8.5. 2. See VII.9.1,3.

पृषदाज्ये विकारः॥ महीनां पयो ऽसीति पृषदाज्यधान्यां द्विराज्यं गृह्णाति द्विर्दधि सकृदाज्यम्॥८॥

8. At the time of (scooping of) the spotted ghee there should be a modification with *mahīnāṁ payosi*...[2] He twice scoops ghee in the holding pot of spotted ghee; then twice curds and once ghee.

1. Cp. VII.9.2.
2. TS III.2.6.a.

उद्वासनकाल आमिक्षां संहृत्य द्वयोः पात्रयोरुद्धृत्य वाजिनैकदेशेनोपसिञ्चति॥९॥

9. At the time of taking away of the oblation material from the fire,[1] having taken the Āmikṣā and Vājina in two separate pots he mixes a portion of Vājina into the Āmikṣā.

1. Cp. I.10.6ff.

अलंकारणकाल आज्येनैककपालमभिपूरयत्याविपृष्ठं वा कृत्वा व्याहृतीभिर्हवींष्यासादयति॥१०॥

10. At the time of (decoration),[1] he fills the potsherd of the sacrificial bread prepared on one potsherd, (and then) having made (the sacrificial bread) with its back open, he places the oblations,[2] with the sacred utterances *bhūḥ*, *bhuvaḥ svaḥ*[3].

1. See II.10.6;
2. Cp. VI.29.20-21.
3. Cp. TS I.6.10.3.

उत्करे वाजिनम्॥११॥

11. He places the Vājina on the Utkara.

पञ्चहोत्रा यजमानः सर्वाणि हवींष्यासन्नान्यभिमृशति॥१२॥

12. With the Pañcahotṛ (formula)[1], the sacrificer touches all the oblations which have been placed.[2]

1. TĀ III.3.
2. Cp. IV.8.7.

पशुवन्निर्मथ्यः सामिधेन्यश्च॥१३॥

13. The fire (is) to be produced[1] and the enkindling-verses[2] are to be used in the same manner as in the Animal-sacrifice.

1. Cp. VII.12.10-13.7. The produced fire, however, is to be placed on Āhavanīya-fire-place, not on the Uttaravedi.
2. Cp. VI.13.2; cp. also VIII.1.14.

नव प्रयाजाः॥१४॥

14. There should be nine fore-offerings.[1]

1. Cf. TB I.6.3.3. In the basic paradigm there are five fore-offerings; in the animal-sacrifice eleven.

चतुर्थोत्तमावन्तरेण पाशुकाश्चत्वारो दुरःप्रभृतयः प्रैषप्रतीकयाज्याः॥१५॥

15. Between the fourth and the last fore-offerings (of the basic paradigm) there should be the four (fore-offerings) belonging to the animal-sacrifice, the first of these belongs to Dur (door).[1] The offering-verses (of these fore-offerings) consist of the beginning words of their Praiṣa (orders).[2]

1. The fifth, sixth, seventh and eighth fore-offerings should be those from the animal sacrifice and are connected with Dur, Uṣasānaktā, the three godesses viz. Iḷā, Bhāratī, Sarasavatī and Tvaṣṭṛ. Then the fifth fore-offering from the basic paradigm becomes the ninth fore-offering here.
2. The beginning words of these Praiṣas should begin with the words like *dur (duro agne ājyasya viyantu, uṣāsānaktā (āgna ajyasya vītām*) etc.

पशुवत्समानयनम्॥१६॥

16. The pouring together (of ghee) should be as in the Animal sacrifice.[1]

1. See VII.14.8. After the fourth and eighth offering, the Adhvaryu should pour the remaining ghee from the Upabhṛt into Juhū.

प्रचरणकाल उपांशु सावित्रेण प्रचर्य पूर्ववदेककपालेन प्रचरति॥१७॥

17. At the time of the performance of (the main offering) having performed the offering to Savitṛ in an inaudible manner,

(the Adhvaryu) should offer (the sacrificial bread) prepared on one potsherd in the manner (described) earlier.[2]

1. Cp. MS I.10.5; KS XXXV.20.
2. See VI.29.22-30.5.

मधुश्च माधवश्चेति चतुर्भिर्मासनामभिरेककपालमभिजुहोति॥१८॥

18. With the four names of months beginning with *madhuśca mādhavaśca*...[1] he offers ghee on the sacrificial bread prepared on one potsherd.[2]

1. TS IV.4.11.a-b.
2. Cp. TB I.6.3.6.

दक्षिणाकाले प्रथमजं वत्सं ददाति मिथुनौ वा गावौ॥१९॥

19. At the time of giving the gifts[1] he gives a calf first born (in this year)[2] or a pair of cattle.[3]

1. Immediately after the Anuyājas; cp. III.4.3.
2. Cf. TB I.6.3.2; VI.30.7.
3. i.e. a bull and a cow.

पृषदाज्यं जुह्वामानीय पृषदाज्यधानीमुपभृतं कृत्वा तेन नवानूयाजान्यजति॥२०॥

20. Having brought the clotted ghee into the Juhū, and having made the pot of clotted ghee to be Upabhṛt, the Adhvaryu offers nine after-offerings by means of it.[1]

1. Cp. VII.26.12.

VIII.3

अष्टावाद्याः पाशुकाः प्रैषवर्जम्॥१॥

1. The first eight[1] after-offerings should be the same as in an animal sacrifice except the order to be given by the Maitrāvaruṇa[2] to the Hotṛ.

1. viz. barhis, duraḥ, uṣāsānaktā, joṣṭrī, ūrjāhutī, daivyā hotārā, tisro devīḥ, narāśaṁsa; cp. Āśvaśs II.16.2.
2. There is no Maitrāvaruṇa here.

उत्तमेनोत्तमम्॥२॥

2. The last after-offering is the same as the last in the animal sacrifice or in the basic paradigm.[1]

1. Thus to Agni Sviṣṭakṛt.

देवान्यजेति प्रथमं संप्रेष्यति। यज यजेतीतरान्॥३॥

3. For the first after-offering the Hotṛ gives the order *devān yaja*; for each of the other after-offerings simply *yaja*.

संवत्सरीणां स्वस्तिमाशास्ते। दिव्यं धामाशास्त इति सूक्तवाकस्याशिःषु होतानुवर्तयते॥४॥

4. "(The sacrificer) prays for bliss for those which belong to the year"; the Hotṛ adds these words in the blessings of the Sūktavāka; he also adds the words "(the sacrificer) prays for divine place".[1]

1. Cf.TB I.4.10.1.

एवं यजमानो जपति। आशास इति मन्त्रं संनमति॥५॥

5. In the correspondent manner the sacrificer mutters; he modifies the formula with the word *āśāse* (I pray) (instead of *āśāste*—He prays).

परिधीन्प्रहृत्य संस्रावान्तं कृत्वा वाजिनपात्र उपस्तीर्यान्तर्वेदि बर्हिरनु-विषिञ्चन्वाजिनं गृह्णाति॥६॥

6. Having thrown the enclosing sticks (in the Āhavanīya fire), having done the ritual upto the (offering of the) remnants,[1] having made an underlayer (of ghee) in the pot of Vājina (whey) the Adhvaryu scoops the Vājina (from the vessel kept on the rubbish heap)[2] inside the altar while letting it spill on the Barhisgrass.[3]

1. See III.7.12-14
2. See VIII.2.11
3. Cf. TB I.6.3.9; cp. also KS XXXVI.4.

नाभिघारयति॥७॥

7. He does not pour ghee on the whey (which has been scooped).

वाजिभ्यो ऽनुब्रूहि वाजिनो यजेति संप्रैषो। वषट्कृते चमसेन जुहोति। स्रुचा वानुविषिच्यमानयानुवषट्कृते च॥८॥

8. The orders (of the Adhvaryu to the Hotṛ for reciting the invitatory and offering verses[1] should be) *vājibhyonubrūhi* and *vājno yaja* respectively.[2] After the Hotṛ has uttered the Vaṣaṭ-call, he offers the whey by means of the Camasa-pot[3] or the (Juhū) ladle by means of which he spills; he offers for the second time after the after-vaṣaṭ-call has been uttered.[4]

1. The invitatory and offering verses are ṚV VII.38.7 and 8 respectively.
2. See TB I.6.3.9.
3. Cp. VIII. 2.1.
4. See the Sūtra 10 below.

ऊर्ध्वज्ञुरासीनोऽनवानं होता यजति॥९॥

9. Sitting with his knees up and without breathing (between the half-verses) the Hotṛ should recite the offering verse.[1]

1. Cf. MS I.10.9; KS XXXVI.4.

वाजिनस्याग्ने वीहीत्यनुयजति॥१०॥

10. The Hotṛ should utter *vājinasyāgne vīhi*[1] at the time of the after-offering.[2]

1. This formula is used for Anuvaṣaṭ-call.
2. For this Sūtra cf. MS I.10.9; KS XXXVI.4. Cp. also Āśvaśs II.16.15.

त्रयाणां ह वै हविषां स्विष्टकृतेन समवद्यति सोमस्य वाजिनस्य घर्मस्येति॥११॥

11. Of the three offerings, he does not take portion separately for (the offering to Agni) Sviṣṭakṛt viz. of Soma (juice) of whey and of Hot (Gharma) mixture of milk and ghee.[1]

1. i.e. at the time of offering these materials a separate portion for Agni Sviṣṭakṛt is not taken as is taken from a sacrificial bread (see II.21.3) but out of these materials a second libation with the formula *somasyāgne vīhi*, *vājinasyāgne vīhi* or *gharmasyāgne vīhi* is made after the chief offering.

उद्रेकेण पशुबन्धवद्दिशः प्रतीज्यान्तर्वेदि शेषं सर्वे समुपहूय भक्षयन्ति॥१२॥

12. Having offered the remnant of the whey (in the Camasa or Juhū) in each direction[1] as in the animal-sacrifice[2] all the participants consume it within the altar, after having invited each other.[3]

1. Cf. MS I.10.9.
2. See VII.25.11.
3. Cf. TB I.6.3.10.

असावसावुपह्वयस्वेति कर्मनामधेयेनामन्त्रयते॥१३॥

13. (The Adhvaryu) addresses, "O so and so, invite me" and here he mentions the name of his work.[1]

1. Thus he says, "O Hotṛ invite me"; "O Brahman invite me" etc.

उपहूत इति प्रतिवचनः॥१४॥

14. "(You are) invited" should be the answer (of the addressed).

होता प्रथमो भक्षयति यजमान उत्तमः। यजमानः प्रथमश्चोत्तमश्चेत्येके॥१५॥

15. The Hotṛ consumes the whey first, the sacrificer the last.[1] According to some ritualists the sacrificer (consumes) first as well as the last.[2]

1. Cf. TB I.6.3.10.
2. Cf. ŚB II.4.4.25.

वाजिनां भक्षो अवतु वाजो अस्माँ रेतः सिक्तममृतं बलाय। स न इन्द्रियं द्रविणं दधातु मा रिषाम वाजिनं भक्षयन्तः। तस्य ते वाजिभिर्भक्षंकृतस्य वाजिभिः सुतस्य वाजिपीतस्य वाजिनस्योपहूतस्योपहूतो भक्षयामीति भक्षयति॥१६॥

16. With *vājināṁ bhakṣo avatu...*[1] (each of the participants) consumes

1. Cp. Kaṇvasaṁhitā (ed. Weber p. 96).

पशुवत्समिष्टजूंषि॥१७॥

17. The Samiṣṭayajus-libations should be as in the Animal sacrifice.[1]

1. See VIII.27.15.

सिद्धमिष्टिः संतिष्ठते॥१८॥

18. The offering stands completely established[1] in the usual manner.

1. i.e. performed upto the end.

VIII.4

श्वोभूते पौर्णमास्येष्ट्वा प्रसूता देवेन सवित्रा दैव्या आप उन्दन्तु तेन तनुं दीर्घायुत्वाय वर्चस इत्युपोद्य त्र्येण्या शलल्येक्षुकाण्डेनेक्षुशलाकया वा लौहेन च क्षुरेणौदुम्बरेण नि केशान्वर्तयते वापयते श्मश्रूणि॥१॥

1. On the next day, after having performed the full-moon-offering, having moistened the head by means of water with *prasūtā devena savitrā...*[1] (the sacrificer) causes to trim his hair (on the head) and shave the hair on the face by means of a quill of a porcupine having three white straps on it,[2] a part or section of sugar-cane, red copper razor and Udumbara(-fruit-bunch).[3]

1. Cp. Kaṇvasaṁhitā ed. Weber, p. 90.
2. Cf. TB I.5.6.5. TB mentions only the thorn and the copper razor.
3. *audumbareṇa*. According Rudradatta this means red copper. In Sīmantonnayana however there is a reference to the thorn of porcupine and Udumbara. It is possible that the word Audumbara here may be used in the same sense.

ऋतमेव परमेष्ठ्यृतं नात्येति किंचन। ऋते समुद्र आहित ऋते भूमिरियं श्रिता॥ अग्निस्तिग्मेन शोचिषा तप आक्रान्तमुष्णिहा। शिरस्तपस्याहितं वैश्वानरस्य तेजसा॥ ऋतेनास्य निवर्तये सत्येन परिवर्तये। तपसास्यानुवर्तये शिवेनास्योपवर्तये शग्मेनास्याभिवर्तय इति निवर्तयति॥२॥

2. With *ṛtameva parameṣṭhī...*[1] the sacrificer cuts his hair.

1. TB I.5.5.1-2.

तदृतं तत्सत्यं तद्व्रतं तच्छकेयं तेन शकेयं तेन राध्यासमिति यजमानो जपति। ब्राह्मण एकहोतेति चानुवाकम्॥३॥

3. The sacrificer mutters *tadṛtaṁ tat satyam...*[1] and the section begnning with *brāhmaṇa ekahota.*[2]

1. TB I.5.5.2.
2. TĀ III.7.

तस्य पर्वस्वन्तरालव्रतानि॥४॥

4. For him (the sacrificer) following are the vows to be observed during the intervals (of the two seasonal sacrifices).

न मांसमश्नाति न स्त्रियमुपैति॥५॥

5. He should not eat meat; he should not approach a woman.[1]

1. Cf. TMB XVIII.13.6,11,14, cp. TS II.5.5.6.

ऋत्वे वा जायाम्॥६॥

6. Or (he may approach) his wife at the time of her season.

नोपर्यास्ते॥७॥

7. He should not sit on something (e.g. chair etc.) but only on the earth.

जुगुप्सेतानृतात्॥८॥

8. He should have disgust for the untruth.

प्राङ् शेते॥९।

9. (At the time of sleeping) he should sleep with his face to the east.

मध्वश्नाति॥१०॥

मध्वशनं स्यादित्येकम्। व्यञ्जनार्थमित्यपरम्॥११॥

10-11. He should eat honey (i.e.) according to one opinion he should eat honey as his food; according to another opinion (the honey may be used) as a condiment.

ऋतुयाजी वा अन्यश्चातुर्मास्ययाज्यन्यः॥१२॥

12. One is a performer of a sacrifice at a particular season; another is a performer of Cāturmāsya-sacrifices.[1]

1. For the explanation of this Sūtra see the next Sūtra.

यो वसन्तो ऽभूत्प्रावृडभूच्छरदभूदिति यजते स ऋतुयाजी। अथ यश्चतुर्षुचतुर्षु

मासेषु स चातुर्मास्ययाजी॥ वसन्ते वैश्वदेवेन यजते प्रावृषि वरुणप्रघासैः शरदि साकमेधैरिति विज्ञायते॥१३॥

13. He who performs (taking into consideration) "It has become the spring; it has become the rainy season; it has become the autumn"—he is the performer of a sacrifice at a particular season. One who performs sacrifices every four months is the performer of Cāturmāsyas.[1] It is known (from a Brāhmaṇa-text): One should perform the Vaiśvadeva in the spring; Varuṇapraghāsas in the rainy season, with the Sākamedhas in the Autumn.

B. VARUṆAPRAGHĀSA-PARVAN

VIII.5

ततश्चतुर्षु मासेष्वाषाढ्यां श्रवणायां वोदसाय वरुणप्रघासैर्यजते॥१॥

1. Then after four months, on the full-moon-day of Āṣāḍhā or Śrāvaṇā month, having gone out,[2] the sacrificer performs the Varuṇapraghāsas.

1. Cp. VIII.1.2.
2. This ritual is not to be done in the residence of the sacrificer but rather at some other place. For that, fires are to be taken mystically in the churning sticks and then produced out of them by means of churning. For this Sūtra cf. ŚB II.5.2.48.

प्ररूढकक्षे यष्टव्यमिति बह्वृचब्राह्मणं भवति॥२॥

2. There is a Brāhmaṇa of the Ṛgveda[1] which says: "One should perform the sacrifice in a place where grass is grown".

1. Not known.

तस्य वैश्वदेववत्कल्पः॥३॥

3. The procedure is similar to that of the Vaiśvadeva.

वेदौ कृत्वाग्रेण गार्हपत्यं समे प्राची वेदी भवतः॥४॥

4. After (the Adhvaryu) has prepared two bunches of

grass,[1] there should be (prepared) to the east of the Gārhapatya two altars of equal length from the west to the east.[2]

1. See I.6.4-6.
2. Cf. MS I.10.13; TB I.6.4.2.

उत्तरामध्वर्युः करोति दक्षिणां प्रतिप्रस्थाता। उत्तरे विहारेऽध्वर्युश्चरति दक्षिणे प्रतिप्रस्थाता॥५॥

5. The Adhvaryu prepares the northern (left) altar; the Pratiprasthātṛ prepares the southern (right) altar. On the northern place of performance the Adhvaryu performs his duties; on the southern place of performance the Pratiprasthātṛ performs his duties.

उभयत्र कृत्स्नं तन्त्रम्॥६॥

6. On both the sides there should be the entire common paradigmatic ritual.[1]

1. Thus the carrying of Stambayajus, the two enclosures with the help of lines, carrying forward of the fire etc. is done on both the altars.

अपि पत्नीसंयाजाः॥७॥

7. Also the Patnīsaṁyājas.[1]

1. For these see III.8.1-9.6. They are also to be performed on both the sides.

एकवत्संप्रैषः॥८॥

8. (The Adhvaryu should give out) orders (using) singular number.[1]

1. Although there are two fires the Adhvaryu mentions the word Agni in singular number.

द्विवद्ब्रह्मानुजानाति॥९॥

9. The Brahman gives permission (using) dual number.

द्व्यङ्गुलं त्र्यङ्गुलं चतुरङ्गुलं पृथमात्रं रथवर्त्ममात्रं सीतामात्रं प्रादेशमात्रेण वा तिर्यगसंभिन्ने वेदी भवतः॥१०॥

10. The two altars should be sidewise separated from each other by a distance of two fingers, three fingers, four fingers

or a flat hand[1] or as much as the path of a chariot, or as much as the furrow or of the measure of a span.

1. Only this is mentioned by TB I.6.9.2; for the other details cp. II.2.7.

अन्तरा वेदी प्रतिप्रस्थातुः संचरः॥११॥

11. The passage of the Pratiprasthātṛ should be between the two altars.[1]

1. Cp. XXIV .2.10.

अपरेणोत्तरां वेदिं स्तम्बयजुर्हरन्नाध्वर्युमभिपरिहरति॥१२॥

12. (The Pratiprasthāṛ) carrying the Stambayajus along the west side of the nothern altar should not bring it along the front of the Adhvaryu.

उत्करे निवपति॥१३॥

13. Then he throws it on the rubbish-heap.

समान उत्करः॥१४॥

14. The rubbish-heap should be one and the same.[1]

1. Cp. II.1.7.

पञ्चर्त्विजः॥१५॥

15. There should be five priests.[1]

1. viz. Adhvaryu, Pratiprasthātṛ, Hotṛ, Āgnīdhra and Brahman.

यदेवाध्वर्युः करोति तत्प्रतिप्रस्थाता॥१६॥

16. Whatever the Adhvaryu does, the Pratiprasthātṛ does the same.[1]

1. Cf. TB I.6.5.1.2.

यत्किंच वाचाकर्मीणमध्वर्युरेव तत्कुर्यात्॥१७॥

17. And whatever, is to be done orally that should be done by the Adhvaryu only.[1]

1. Cf. ŚB II.5.2.33. Thus the formula for every act is to be uttered by Adhvaryu only.

युगपत्कालान्वा निगदान्॥१८॥

18. Or he alone should give out orders for works to be perfomed simultaneously.

साधारणद्रव्यांश्च संस्कारान्॥१९॥

19. And the sanctificatory rites for the common objects.

प्रागुत्तरात्परिग्राहात्कृत्वैकस्फ्यया वेदी अनुसंभिनत्ति। दक्षिणस्या उत्तरायै श्रोणेः प्रक्रम्या दक्षिणादंसादुत्तरस्याः॥२०॥

20. Having performed (the rites) upto the second tracing of outlines (of altar, the Adhvaryu) should join the two altars by means of a line (drawn) with wooden sword starting from the northern hip of the southern altar upto the southern shoulder of the northern altar.[1]

1. Cf. MS I.10.13.; KS XXXVI.7.

उत्तरस्यां वेद्यां पशुबन्धवदुत्तरवेदिमुपवपति॥२१॥

21. On the northern altar he prepares the Uttaravedi in the same manner[1] as in an animal sacrifice.[2]

1. For details see VII.3.10-14.
2. Cf. TB I.6.4.3.

काले पशुबन्धवद्गार्हपत्यादग्नी प्रणयतः॥२२॥

22. At the proper time[1] (the Adhvaryu and the Pratiprasthātṛ carry forwards the fires from the Gārhapatya as in an animal-sacrifice.[2]

1. Thus after the activities mentioned in VII.4.1-5.1 (inclusive) are performed.
2. VII.6.4. and 6.

नोद्यतहोमौ जुहुतः॥२३॥

23. They do not perform the Udyata-libations.[1]

1. For these see VII.6.4. and 6. For this Sūtra cp. VIII.1.6.

अन्तरा वेदी प्रतिप्रस्थाता प्रतिपद्यते॥ उत्तरेणोत्तरां वेदिमध्वर्युः॥२४॥

24. The Pratiprasthātṛ goes between the two altars (while taking the fire to the Southern altar). the Adhvaryu (goes) by the north of the norther altar (while taking the fire to the northern altar).

पूर्वो ऽध्वर्युरुत्तरवेद्यग्निं प्रतिष्ठापयति। जघन्यः प्रतिप्रस्थाता दक्षिण-स्याम्॥२५॥

25. First the Adhvaryu should place the fire on the northern altar; then the Pratiprasthātṛ should place the fire on the southern altar.

अग्नीनन्वाधाय पृथक् शाखे आहरतः॥२६।

26. After having added fuel to the fires[1] they separately bring the branches.[2]

1. Cp. VII.7.1-2.
2. Cp. I.1.8-2.1.

तथेध्माबर्हिषी॥२७॥

27. Similarly (they bring) the fuel and sacred grass[1] (separately).

1. Cp. I.3.2-6.3.

मारुत्या प्रतिप्रस्थाता वत्सानपाकरोति। वारुण्या अध्वर्युः॥२८॥

28. The Pratiprasthātṛ separates calves for (the milk to be used in the milk-mess to be offered to Maruts; the Adhvaryu (...) Varuṇa.

1. The offering materials in the Varuṇapraghāsa-offering are following: 1-5. those materials common to all the parts of the Cāturmāsya-sacrifices; (see VIII.2.3);6. Sacrificial bread on eleven potsherds for Indra-Agni; 7. Milkmess for Maruts; 8. Milk-mess for Varuṇa; 9. a sacrificial bread on one potsherd for Ka Prajāpati. See TS I.8.3.1.

शमीमय्यो हिरण्मय्यो वा स्रुचो भवन्ति॥२९॥

29. The ladles for (the Varuṇapraghāsa-rite should be made) out of Śamī-wood[1] or gold.

1. Cf. MS I.10.12.

यथादेवतं सायंदोहौ दोहयतः॥३०॥

30. They cause (the milkers) to milk in the evening in accordance to the deities of the milk-mess.[1]

1. For the act of milking see I.11.1-14.6. The formulae used at the time of milking refer to Maruts and Varuṇa.

सद्यस्काला वा वरुणप्रघासाः॥३१॥

31. Optionally the Varuṇapraghāsa-offerings may be performed on one day (only).

एवं सति लौकिकेन दध्नामिक्षाकर्म स्यात्॥३२॥

32. In that case the work of the milk-mess should be done by means of the profane curds.[1]

1. In that case it is not necessary to do the evening milking on the preceding day, then on the day of the performance of this rite the morning milking, then mixing both the milks together etc.

प्रातर्दोहविकारमेक आमिक्षापयस्यमाहुः॥३३॥

33. Some call the milk-mess in the form of Āmikṣā or Payasyā to be a modification of morning-milking.

निर्वपणकाल आग्नेयमष्टाकपालमिति नवोत्तराणि हवींषि निर्वपति॥३४॥

34. At the time of taking out of the offering material the Adhvaryu takes out the material for the nine offerings viz. a sacrificial bread on eight potsherds for Agni etc.[2]

1. See I.17.10.
2. For these see the note on the Sūtra 28 above.

सर्वे यवा भवन्ति॥३५॥

35. All the offering-materials (except the milk-mess) consist of barley-grains.[1]

1. Cf. KS XXXVI.3.

अपि वा पौष्णः करम्भपात्राणि मेषाविति यवानां व्रीहीणामितराणि॥३६॥

36. Or rather the oblation for Pūṣan, the Karambha[1]-pots, the figures of ram and ewe, should be (prepared out) of barely and the others (out) of rice-grains.

1. These are prepared out of barley flour mixed with some milk or hot water and ghee and they have the size of lamps.

एतस्मिन्काले प्रतिप्रस्थाता तूष्णीं करम्भपात्रार्थान्यवान्निर्वपति॥३७॥

37. At that time[1] the Pratiprasthātṛ takes out barley-grains for Karambha-pots without any formula.

1. i.e. after the Adhvaryu has taken out the barley-grains for the sacrificial bread for Indra-Agni.

यजुषाध्वर्युर्मेषार्थान्। मेष्यर्थान्प्रतिप्रस्थाता॥३८॥

38. The Adhvaryu (takes out the barley-grains) for the ram with a formula[1], the Pratiprasthātṛ (takes out the barley-grains) for the ewe (without any formula).

1. For the formula see I.17.12. with the change in the name of the deity.

तयोरामिक्षावद्दैवतम्॥३९॥

39. The deities of these (ram and ewe) should be the same as those of the milk-mess.[1]

1. See VIII.5.28. The formula given in I.17.12 should be changed accordingly.

आमपेषाणां पत्नी करम्भपात्राणि करोति॥४०॥

40. The wife of the sacrificer should prepare the Karamba-pots out of raw (not roasted), dampened flour (of the barley-grains).

यावन्तो यजमानस्यामात्याः सस्त्रीकास्तावन्त्येकातिरिक्तानि॥४१॥

41. (The number of the Karamtha-pots should be) as many as the relatives of the sacrificer along with their wives added by one.[1]

1. Cf. TB I.6.4.5.

आमपेषाणां मेषप्रतिकृती भवतः॥४२॥

42. The figures of ram and ewe will be prepared out of the raw, dampened flour.

मेषमध्वर्युः करोति मेषीं प्रतिप्रस्थाता॥४३॥

43. The Adhvaryu prepares a ram; the Praprasthātṛ prepares the ewe.

VIII.6

स्त्रियाः स्त्रीव्यञ्जनानि॥१॥

पुंसः पुंव्यञ्जनानि॥२॥

1-2. (There should be) the signs of female on the figure

of the female (i.e. ewe); there should be the signs of male on the male (ram).

अपि वा पूर्वेद्युरन्वाहार्यपचने वितुषानिव यवान्कृत्वा तेषामीषदुपतप्तानां पत्नी करम्भपात्राणि करोति॥३॥

अत्रापि मेषं मेषीं च करोतीति वाजसनेयकम्॥४॥

3-4. Optionally, on the preceding day the wife prepares the Karambha-pots on the Dakṣiṇa-fire after having removed the husks of the barley grains and having roasted them slightly. And at this stage only she prepares the (figures of) ram and ewe—this is the view of Vājasaneyins.[1]

1. Cp. ŚB II.5.2.14-15.

ऐन्द्राग्नपर्यन्तान्यधिश्रित्यैकादशसु कपालेषु मेषीमधिश्रयति। अष्टासु मेषम्॥५॥

5. After the Adhvaryu has placed the offering materials, upto the one for Indra and Agni, on the fire, (the Pratiprasthātṛ) should place (the figure) of ewe on the eleven potsherds; (the Adhvaryu places) the (figure of) ram on eight potsherds.

कुम्भीपाक्यौ वा भवतः॥६॥

6. Or they are to be baked in an earthern pot.

कायमेककपालमधिश्रित्याप्येभ्यो निनीयाग्नी प्रणयत इति वाजसनेयकम्॥७॥

7. Having placed the sacrificial bread for Ka on one potsherd, having poured the wash-water for Āpyas,[1] (the Adhvaryu and Pratiprasthātṛ) carry the fires forward—this is the view of Vājasaneyins[2].

1. See I.25.14-16.
2. This view is not found in ŚB. Contrast ŚB II.5.2.19.

पशुवत्संप्रैषः। तथाज्यानि॥८॥

8. The order (is given) as in an Animal-sacrifice[1]; similarly the ghees (should be as in an animal-sacrifice).[2]

1. See VII.8.5.
2. See VII.9.1;3. for this Sūtra see also VIII.2.7.

पृषदाज्ये विकारः। महीनां पयो ऽसीति पृषदाज्यधान्यां सकृदाज्यं गृह्णाति॥ द्विर्दधि द्विराज्यम्॥९॥

9. At the time of (scooping of) the spotted ghee there should be modification with *mahīnāṁ payosi*... (the Adhvaryu) scoops ghee in the holding pot of spotted ghee; then curds twice and then twice ghee.[1]

1. See VIII.2.8.

यद्यु वै श्रवणायां संसृज्य गृह्णीयात्॥१०॥

10. If, however, the Varuaṇapraghāsa-rite is performed on the Śrāvana full-moon-day[1] then he should scoop (the spooted ghee (curds and ghee) which is already mixed.[2]

1. Cp. VIII.5.1.
2. This is similar to what is done in an animal-sacrifice, see VII.9.2.

उद्वासनकाले ऽनैडकीभिरूर्णाभिर्मेषप्रतिकृती लोमशौ कुरुतः॥११॥

11. At the time of removing the offering material from over the fire[1] (the Adhvaryu and Pratiprasthātṛ) make the figures of ram and ewe hairy[2] by means of the wool of any animal other than a wild goat.[3]

1. See II.10.8.
2. Cf. TB I.6.4.4.
3. Cf. ŚB II.5.2.15.

तदभावे कुशोर्णा निश्लेष्य मारुत्यां मेषमवदधाति। वारुण्यां मेषीम्॥१२॥

12. In the absence of it (wool of an animal other than a wild goat) having cut blades of Kuśa-grass (they should make the figures hairy).[1] The Pratiprasthātṛ (keeps) (the figure) of ram in the (milk-mess) for Maruts; (the Adhvaryu keeps) (the figure of) ewe in the (milk-mess) for Varuṇa.[2]

1. Cf. ŚB II.5.2.15
2. Cf. ŚB II.5.2.17.

अथाभ्यां शमीपर्णकरीराण्युपवपति परःशतानि परःसहस्राणि वा॥१३॥

13. Then (the Adhvaryu/Pratiprasthāthṛ) scatters more than a hundred or more than a thousand leaves of Śamī[1] and fruits of Karīra on them (ram/ewe respectively).

1. Cf. TB I.6.5.5.

करम्भपात्रेषु चान्वोप्याष्टावुत्तरस्यां वेद्यां हवींष्यासादयति॥१४॥

14. Having scattered (the leaves of Śamī and Karīra-fruits) also on the Karambha-pots (the Adhvaryu) places eight (out of the nine) offering-materials on the northern altar.[1]

1. Cf. TB I.6.5.1.

एकां मारुतीं प्रतिप्रस्थाता दक्षिणस्यां करम्भपात्राणि च॥१५॥

15. The Pratiprasthātṛ keeps only the (milk-mess) for Maruts and the Karambha-pots on the southern (altar).

1. Cf. TB I.6.5.1.

अत्र मेषप्रतिकृती व्यतिहरतः॥१६॥

16. Then the two (the Adhvaryu and Pratiprasthātṛ) transpose the figures of ram and ewe.

मारुत्यां मेषीमवदधाति। वारुण्यां मेषम्॥१७॥

17. (The Adhvaryu) keeps the ewe in the (milk-mess) for Maruts; (the Pratiprasthātṛ) keeps the ram in the (milk-mess) for Varuṇa.

पशुवन्निर्मन्थ्यौ सामिधेन्यश्च नव प्रयाजानूयाजाः॥१८॥

18. The two fires to be produced by churning[1] and the Sāmidhenī-verses[2] should be as in an animal sacrifice. (There should be) nine fore-offerings and after-offerings[3].

1. See VII.12.10-13.7.
2. See VII.13.12.
3. See VII.14.6-9; 20.4; cp. also VII.26.13-14.2.

प्रघास्यान्हवामह इति प्रतिप्रस्थाता पत्नीमुदानयत्येतच्च वाचयति॥१९॥

19. With *prāghāsyān havāmahe*[1] the Pratiprasthātṛ should bring the wife and cause her to utter this (verse).[2]

1. TS I.8.3.b.
2. Cf. TB I.6.5.2-3.

तां पृच्छति पत्नि कति ते जारा इति॥२०॥

20. He asks her, "O wife (of the sacrificer)! How many paramours do you have?".[1]

1. Cf. TB I.6.5.2-3.

यानाचष्टे तान्वरुणो गृह्णात्विति निर्दिशति॥२१॥

21. He should assign them whom she mentions, to Varuṇa with the words "May Varuṇa seize them".

यज्जारं सन्तं न प्रब्रूयात्प्रियं ज्ञातिं रुन्ध्यात्। असौ मे जार इति निर्दिशेत्। निर्दिश्यैवैनं वरुणपाशेन ग्राहयतीति विज्ञायते॥२२॥

22. "If she does not delcare the paramour even if there is one, she may cause harm to her dear kinsman. She should indicate (the paramour with the words) "N.N. is my paramour". She causes him to be seized by means of Varuṇa's fetters"—this is known from a Brāhmaṇa-text.[1]

1. TB I.6.5.2.

संमृष्ट उत्तरो ऽग्निर्भवत्यसंमृष्टो दक्षिणः। अथान्तरा वेदी गत्वा यजमानः पत्नी चोत्तरां वेदिमैषीके शूर्पे करम्भपात्राण्योप्य शीर्षन्नधिनिधाय पुरस्तात्प्रत्यञ्चौ तिष्ठन्तौ दक्षिणो ऽग्नौ शूर्पेण जुहुतः॥२३॥

23. At the time when the northern fire is brushed up and the southern one is not brushed up (by the Āgnidhra)[1] having gone between the two altars, or by the north of the northern (fire), having put the Karambha-pots on a winnowing basket made out of reed, having kept the basket on the head,[2] standing in the east with their faces to the west,[3] the sacrificer and the wife offer (the Karambha-pots) by means of the winnowing basket in the southern fire.

1. Cf. MS I.10.12; KS XXXVI.6. For cleansing the fire see II.13.1.
2. Cf. MS I.10.11; XXXVI.6.
3. Cf. TB I.6.5.3-5.

मो षू ण इन्द्रेति यजमानः पुरोऽनुवाक्यामन्वाह। यद्ग्राम इत्युभौ याज्याम्॥२४॥

24. The sacrificer recites *mo ṣū ṇa indra...*[1] as the invitatory verse; both the sacrificer and his wife recite *yad grāme...*[2] as the offering-verse.[3]

1. TS I.8.3.c.
2. TS I.8.3.d.
3. Cp. for this Sūtra TB I.6.5.3.

अक्रन्कर्म कर्मकृत इति विपरायन्तौ जपतः॥२५॥

25. Going away form each other (to their own places) they mutter *akran karma karmakṛtaḥ...*[1]

1. TS I.8.12.e.

अपि वाध्वर्युः प्रतिप्रस्थाता वा जुहुयात्। अन्वारभेयातामितरौ॥२६॥

26. Or rather the Adhvaryu or the Pratiprasthātṛ should offer (the Karambha-pots); the others (viz. the sacrificer and his wife) should hold him from behind.

अत्र दक्षिणमग्निं संमार्ष्टि॥२७॥

27. At this stage (the Āgnīdhra) cleanses the southern fire.[1]

1. See Sūtra 23 above.

ऐन्द्राग्नपर्यन्तैः प्रचर्यारमत्यध्वर्युः॥२८॥

28. Having performed (the ritual) upto the offerings to Indra and Agni (including), the Adhvaryu stops.

अथ प्रतिप्रस्थाता पूर्वेण सहावदानेन मारुत्याः सर्वां मेषीमवद्यति। उत्तरेण शमीपर्णकरीराणि॥२९॥

29. Then the Pratiprasthātṛ cuts (takes) entire ewe as the portion along with the first portion of the (milk-mess) for Maruts; the leaves of Śamī and Karīra-fruits along with the later portion.

अथ प्रचर्यारमति॥३०॥

30. Then after having performed (the offering of it he) stops.

अथाध्वर्युः पूर्वेण सहावदानेन वारुण्याः सर्वं मेषमवद्यति। उत्तरेण शमीपर्णकरीराणि। अथ प्रचरति॥३१॥

31. Then the Adhvaryu cuts (takes) the entire portion of the ram along with the first portion of the (milk-mess) for Varuṇa; the leaves of Śamī and Karīra-fruits along with the later (portion). Then he performs (the offering of it).

VIII.7

कायानुब्रूहि कं यजेत्येककपाले संप्रेषौ॥१॥

1. The orders for the sacrificial bread on one potsherd should be "Do you recite the invitatory verse for Ka"; "Do you recite the offering verse for Ka".[1]

1. For the performance of the offering of this bread see VII.2.17; VI. 29.22-30.5.

नभश्च नभस्यश्चेति चतुर्भिर्मासनामभिरेककपालमभिजुहोति॥२॥

2. With the four names of months beginning with *nabhaśca nabhasyaśca* (the Adhvaryu) offers ghee on (the sacrificial bread) prepared on one potsherd.[2]

1. TS IV.4.11.c-d.
2. Cp. VIII.2.18.

तदु हैके पृथगिडे निरवद्यन्ति। तदु तथा न कुर्यात्। सप्तानां हविषां समवदायाध्वर्युः प्रतिप्रस्थात्रे प्रयच्छति। तस्मिन्प्रतिप्रस्थाता मारुत्या अन्ववदधाति॥३॥

3. Here some (ritualists)[1] cut two Iḍā-portions separately—(one to be cut by the Adhvaryu and another by the Pratiprasthātṛ). That, however one should not do. Having cut together (Iḍā portions) of the seven oblation-materials, the Adhvaryu should give them to the Pratiprasthātṛ. In them the Pratiprasthātṛ puts the (Iḍā-portion) of the milk-mess for Maruts.[2]

1. Not known.
2. Cf. ŚB II.5.2.40.

उपहूतां प्राश्नन्ति॥४॥

4. (The priests and the sacrificer) consume the (Iḍā which has been) invoked.[1]

1. See for details III.2.8.

यः प्रवया इवर्षभः स दक्षिणा॥५॥

5. A full-grown bull (should be given as) the sacrificial gift.

कामं तु ततो भूयो दद्यात्॥६॥

6. (The sacrificer) may give more than this according to his desire.

धेनुर्दक्षिणेत्येके॥७॥

7. According to some a milch-cow should be given as the sacrificial gift.[1]

1. Cp. KB V. 4 according to which a bull and a milch-cow should be given.

परिवत्सरीणां स्वस्तिमाशास्ते। दिव्यं धामाशास्त इति सूक्तवाकस्याशिःषु होतानुवर्तयते। एवं यजमानो जपति। आशास इति मन्त्रं संनमति॥८॥

8. "(The sacrificer) prays for bliss for those which belong to the Parivatsara"—the Hotṛ adds these words in the benedictions of the Sūktavāka before the words "(the Sacrificer) prays for divine place". In the correspondent manner the sacrificer mutters. He modifies the formula with the word *āśāse* (I pray) instead of *āśāste* (He prays).[1]

1. See and cp. VIII.3.4-5.

उभौ वाजिनाभ्यां प्रचरतः॥९॥

9. Both (the Adhvaryu and the Pratiprasthātṛ) perform the ritual with the whey.[1]

1. See and cp. VII.3.6-12.

शेषौ समवनीयोत्तरे विहारे पूर्ववद्भक्षयन्त्या मा विशन्त्विन्दव आ गत्वा धवनीनां रसेन मे रसं पृण। तस्य ते वाजिभिर्भक्षंकृतस्येति समानम्॥१०॥

10. After the Adhvaryu has poured together both the remnants of his whey and the whey of Pratiprasthātṛ, (the priests and the sacrificer) consume (the remnants) in the northern (part of the) sacrificial place in the manner as (described) earlier[1] (but) with *ā mā viśantvindavaḥ*; the words *tasya te vājibhir*... are cammon.

1. See and cp. VIII.3.12-16.

पूर्णपात्रवर्जं पूर्ववदिष्टिं संस्थापयति॥११॥

11. They cause the offerng to stand completely established (i.e. they complete it) in the same manner as (described) earlier[1] excluding the (water-)full-pot.[2]

1. See VIII.3.17-18.
2. See IV.14.4; III.10.7.

पूर्णपात्रस्य स्थाने सौमिको ऽवभृथः॥१२॥

12. Instead of the (water-)full-pot, there should be the Avabhṛtha-(bath) of a Soma-sacrifice.[1]

1. Cf. TB III.3.10.4. For the Avabhṛtha-bath in a Soma-sacrifice see XIII.19.1-22.6.

चतुर्गृहीतान्याज्यानि॥१३॥

13. (For the Avabhṛtha there should be) four-times scooped ghees.

वारुण्यै निष्कासेन तुषैश्चावभृथमवयन्ति॥१४॥

14. They go down for Avabhṛtha (bath) with the scrappings of the milk-mess for Varuṇa and the husks (of barley).

तुषा ऋजीषधर्मं लभन्ते॥१५॥

15. The husks of barley get the peculiarities of the husks of Soma.[1]

1. Thus whatever is done in connection with the husks of Soma (see XIII.20.8ff) is to be done in connection with the barley husks.

वारुणमेककपालमेके समामनन्ति॥१६॥

16. According to some ritualists there should be a sacrificial bread prepared on one potsherd for Varuṇa (instead of the remnants of the milk-mess).

नायुर्दां नाभिप्रव्रजनमन्त्रं न साम गायति॥१७॥

17. (One should perform) no offering for Āyurdā Agni,[1] no recitation of the formula for going out; one should not sing a Sāman.

1. For this see XIII.19.10; 20.2;20.3.

सर्वा दिशो ऽवभृथगमनमाम्नातम्॥१८॥

18. In the sacred texts,[1] an opinion is expressed regarding all the directions being worthy for going for Avabhṛtha.[2]

1. Cp. ṢaḍB III.1.25-29.
2. Thus there is no restriction about the direction.

नोदीचीरभ्यवेत्या इत्येके॥१९॥

19. According to some[1] (ritualists, however), the waters

in the north (of the sacrificial place) are not worthy to be gone to.

1. Cf. KS XXIX.3; MS IV.8.5.

यां दिशं गच्छेयुस्तथामुखाः प्रचरेयुरित्येके॥२०॥

20. According to some to whatever direction they may go, facing that direction (i.e. considering it as the east) they should perform.[1]

1. Cf. ṢaḍBB III.1.30; KB XVIII.10.

वहन्तीनां स्थावरा अभ्यवेत्याः॥२१॥

21. The steady waters out of the flowing ones are worthy to be gone to for the Avabhṛtha-rite.[1]

1. Cf. ŚB IV.4.5.10.

तदभावे याथाकामी॥२२॥

22. In the absence of those, (one may go) at will[1].

1. Cf. ŚB IV.4.5.10.

उदकान्ते स्तरणान्तां वेदिं कृत्वा तस्यां हवींषि सादयति॥२३॥

23. Near the water, having prepared an altar upto the act of spreading grass[1] (the Adhvaryu) places the oblations on it.

1. i.e. having done the work mentioned in II.1.1-9.4.

अपि वा न वेदिः॥२४॥

24. Or (there may be) no altar.

शतं ते राजन्भिषजः सहस्रमित्यपो दृष्ट्वा जपति॥२५॥

25. Having seen waters[1] (the Adhvaryu) should mutter *śataṁ te rājan...*[2]

1. Cf. MS IV.8.5.
2. TS I.4.45.b.

अभिष्ठितो वरुणस्य पाश इत्युदकान्तमभितिष्ठन्ते॥२६॥

26. They stand by the margin of waters[1] with *abhisṭhito varuṇasya pāśaḥ...*[2]

1. Cp. TS VI.6.3.2.
2. TS I.4.45.c.

अपः प्रगाध्य तिष्ठन्तो ऽवभृथेन चरन्ति॥२७॥

27. Having entered into waters, standing they perform the Avabhṛtha-ritual.

तृणं प्रहृत्य स्रौवमाघारयति॥२८॥

28. Having thrown a blade of grass (into water)[1] the Adhvaryu should pour ghee with spoon, on it.[2]

1. Cf. TS VI.6.3.3; MS IV.8.5.
2. The blade of grass represents fire, see KS XXIX.3. For the pouring of ghee with spoon see II.12.7-9.

यदि वा पुरा तृणं स्यात्तस्मिञ्जुहुयात्॥२९॥

29. If there is any grass in water in front of him he may offer (this ghee) on it.[1]

1. Cf. KS XXIX.3.

VIII.8

अग्नीदपस्त्रिः संमृड्ढीति संप्रेष्यति॥१॥

1. (The Adhvaryu) gives an order, "O Agnīdh, do you brush up the water for three times".[1]

1. Cp. II.12.10.

आपो वाजजितो वाजं वः सरिष्यन्तीर्वाजं जेष्यन्तीर्वाजिनीर्वाजजितो वाजजित्यायै संमार्ज्म्यपो अन्नादा अन्नाद्यायेति मन्त्रं संनमति॥२॥

2. (The Āgnīdhra-priest) modifies the formula as follows: *āpo vājajito vājaṁ vaḥ...*[1]

1. Cp. II.13.1.

अग्नेरनीकमप आविवेशेति स्रुच्यमाघारयति॥३॥

3. With *agneranīkam apa ā viveśā* the Adhrvayu pours (ghee) by means of the (Juhū-)ladle.[2]

1. TS I.4.45.d.
2. Cp. II.14.1.

वागस्याग्नेयीत्यनुमन्त्रयते यजमानः॥४॥

4. The sacrificer should follow (this act of pouring ghee)[1] with a formula beginning with *vāgasyāgneyī*.[2]

1. Cp. IV.9.5.
2. Instead of TS I.6.2.k.

लुप्यते प्रवरः॥५॥

5. There should be no act of choosing the Hotṛ.[1]

1. For this act cf. II.15.1-16.15.

अपबर्हिषः प्रयाजानिष्ट्वाप्सुमन्तावाज्यभागौ यजति॥६॥

6. After the fore-offerings[1] excluding the one for Barhis. are offered (by the Adhvaryu), the Hotṛ recites the offering-verses containing the word *apsu*[2] for the ghee-portions.[3]

1. Cp. TS I.6.3.3.
2. For these see the next Sūtra.
3. Cf. KB XVIII.10.

अप्स्वग्न इत्येषा। अप्सु मे सोमो अब्रवीदन्तर्विश्वानि भेषजा। अग्निं च विश्वशंभुवमापश्च विश्वभेषजीरित्यप्सुमन्तौ॥७॥

7. The verses containing the word *apsu* are following: *apsvagne*...[1] this is one; (the other is as follows: *apsu me somo* brāivīt...)[2].

1. ṚV VII.43.9=TS IV.2.3.g.
2. ṚV I.23.19=TB II.5.8.6. Cp. Śāṅkhāśs VIII.11.3.

निष्कासस्यावदाय वरुणमिष्ट्वा कृत्स्नं निष्कासमवदायाग्नीवरुणौ स्विष्ट-कृदर्थे यजति॥८॥

8. Having taken a portion from the scrappings of the (milk-mess) having made an offering to Varuṇa, then having taken the entire scrapping, (the Adhravyu) offers to Agni-and-Varuṇa for the sake (i.e. instead of) Sviṣṭakṛt-offering.

1. Cf. TS VI.6.3.3.

नोत्तरं क्रियते॥९॥

9. No subsequent ritual is to be done.[1]

1. Cf. MS III.8.50; KS XXIX.3.

अपि वौपभृतं जुह्वामानीयापबर्हिषावनूयाजौ यजति॥१०॥

10. Or rather having poured (the ghee) into the Juhū from the Upabhṛt[1] he performs the two after-offerings excluding the one relating to Barhis.[2]

1. Cp. III.5.2.
2. Cf. TS VI.6.3.3.

देवौ यजेति प्रथमं संप्रेष्यति। यजेत्युत्तरम्॥११॥

11. He gives the order (to the Hotṛ) (for the) first after-offering) "Recite the offering verse for the two gods".[1] for the next (simply) "Recite the offering verse".

1. Contrast III.5.1.

तुषाणां स्थालीं पूरयित्वाप्सूपमारयति समुद्रे ते हृदयमप्स्वन्तरिति॥१२॥

12. Having filled a pot with the husks (of barley) he drowns[1] it with *samudre te hṛdayam.*[2]

1. Cf. MS IV.8.5.
2. TS I.4.45.e-f.

अपि वा न सौमिको ऽवभृथः। तूष्णीं तुषनिष्कासमप्सूपवपेत्॥१३॥

13. Or rather there should not be the Avabhṛtha-ritual of the Soma-sacrificial type. He should throw away the husks of barley and scrappings (of milk-mess) in the water without any formula.

इमं विष्यामीति पत्नी योक्त्रपाशं विमुञ्चते॥१४॥

14. The wife of the sacrificer should untie the noose of the girdle (fastened around her waist) with *imaṁ viṣyāmi...*[1]

1. TS I.1.10.g. Cp I.11.6. This Sūtra is to be connected with VIII.7.6.

देवीराप इत्यवभृथं यजमानो ऽभिमन्त्र्य सुमित्रा न आप ओषधय इत्यपः प्रगाह्य सशिरकास्कावनुपमक्षन्तौ स्नातः पत्नी यजमानश्च॥१५॥

15. After the sacrificer has addressed the Avabhṛtha (i.e. the water in which this rite is being performed) with *devīrāpaḥ...*,[1] having entered into the water with *sumitrā na āpa oṣadhayaḥ...*[2] the sacrificer and his wife take bath without dipping (bodies completely including their) heads i.e. simply sprinkle water on their heads.

1. TS I.4.45.k.
2. TS I.4.45.g.

अन्योऽन्यस्य पृष्ठे प्रधावतः॥१६॥

16. They wash each other's back.[1]

1. Cf. ŚB IV.4.5.23.

कामममेते वाससी यस्मै कामयेयातां तस्मै दद्याताम्। न हि दीक्षितवसने भवत इति वाजसनेयकम्॥१७॥

17. "They may at will, give these garments (i.e. the garments they are wearing at the time of the Avabhṛtha-bath) to whomsoever they may like. For, they are not the garments of the consecrated"—this has been said in the Brāhmaṇa-text of the Vājasaneyins.[1]

1. See ŚB II.5.2.47. In the Avabhṛtha-bath in a Soma-sacrifice the garments are to be thrown away in water, see XIII.20.14.

उद्वयं तमसस्परीत्यादित्यमुपस्थाय प्रतियुतो वरुणस्य पाश इत्युदकान्तं प्रत्यसित्वा समिधः कृत्वाप्रतीक्षास्तूष्णीमेत्यैधो ऽस्येधिषीमहीत्याहवनीये समिध आधायापो अन्वचारिषमित्युपतिष्ठन्ते॥१८॥

18. (After the sacrificer) has stood near the sun praising it with *ud vayaṁ tamasas pari*,[1] and after (with his foot) he has kicked (pushed back) the margin of the water with *pratiyuto varuṇasya pāśaḥ*...[2], (on their way back) the sacrificer and the priests having taken fuel-sticks[3] in their hands, having returned without uttering any formula and without looking back,[4] having put the fuels-ticks in the Āhavanīya fire[5] with *edhosyedhiṣī-mahi*...[6] stand near (the fire) with *apo anvacāriṣam*...[7]

1. ṚV I.50.10.
2. TS I.4.45.i.
3. Cf. JB I.68.
4. Cf. TS VI.6.3.5.
5. Cf. JB I.68.
6. TS I.4.45.k.
7. TS I.4.45.1.

अत्र पौर्णमास्येष्ट्वोन्दनादि पूर्ववन्निवर्तनम्॥१९॥

19. At this stage after the full-moon-offering is performed, the act of cutting the hair beginning with the act of moistening (should be done) as (described) earlier[1].

1. See VIII.4.1.

सर्वं वा वापयेत्॥२०॥

20. Or he may cause all (the hair) to be shaved off.[1]

1. instead of causing it to be trimmed. Cf. ŚB II.5.2.48.

मन्त्रादिर्विक्रियते। यद्घर्मः पर्यवर्तयदन्तान्पृथिव्या दिवः। अग्निरीशान ओजसा वरुणो धीतिभिः सह। इन्द्रो मरुद्भिः सखिभिः सह॥ अग्निस्तिग्मेनेति समानम्॥२१॥

21. The beginning of the formula should be modified as *yad gharmaḥ paryavartayat*...[1]; then *agnistigmena*... is the same.[2]

1. Instead of *ṛtameva parameṣṭhī*... (see VIII.4.2), this verse (TB I.5.5.2.3) should be used.
2. See VIII.4.2.

अपि वा स्नात्वोप्त्वा केशश्मश्रूण्यरण्योरग्नीन्समारोप्योदवसाय निर्मथ्य पौर्णमासेन यजते॥२२॥

22. Or rather (he should not perform the full-moon-offering on the same sacrificial place but) having taken (the Avabhṛtha-) bath, having got the hair on the head and beard shaved off, having caused the fires to (mystically) mount the churning sticks,[1] having moved away (from that place and having gone to the home), having churned out (the fire), should perform the full-moon-sacrifice.[2]

1. See VI.28.8-11.
2. This is the view of ŚB II.5.2.48.

यज्ञो ह वा एष यद्वरुणप्रघासा नह्यवकल्पते यदुत्तरवेद्यामग्निहोत्रं जुहुयादिति वाजसनेयकम्॥२३॥

23. "The Varuṇapraghāsas are a (soma-)sacrifice indeed; it is not proper that (the sacrificer) should perform his Agnihotra on the Uttara-vedi"—this is the view of Vājasaneyins.[1]

1. Cp. ŚB II.5.2.48. If the procedure mentioned in VIII.8.19 would be followed then the full-moon-offering and the Agnihotra connected thereby would be performed in the fire on the Uttaravedi.

C. THE SĀKAMEDHA PARVAN

VIII.9

ततश्चतुर्षु मासेषु पूर्वस्मिन्पर्वण्युपक्रम्य द्व्यहं साकमेधैर्यजते॥१॥

1. Then after four months[1] (the sacrificer) should perform

the Sākamedha-rites (lasting) for two days starting on the preceding joint-day.[2]

1. i.e. in the Kārttika or Mārgaśīrṣa.
2. i.e. on the day preceding the full-moon-day. See VIII.1.3.

अग्नये ऽनीकवते पुरोडाशमष्टाकपालं निर्वपति साकं सूर्यणोद्यता॥२॥

2. At the time of sun-rise (the Adhvaryu) takes out the material for the sacrificial bread on eight potsherds for Agni Anīkavat.

साकं वा रश्मिभिः प्रचरन्ति॥३॥

3. Or they perform (the ritual of this offering) at the time of sun-rise.

सिद्धमिष्टिः संतिष्ठते॥४॥

4. The offering stands completely established (i.e. completed) in the usual manner (of an Iṣṭi viz. like that of New and Full-moon).

मरुद्भ्यः सांतपनेभ्यो मध्यंदिने चरुम्॥५॥

5. At the time of mid-day, (the Adhvaryu offers) a rice-pap for Maruts Sāṁtapanas.[1]

1. Cf. TB I.6.6.2.

न बर्हिरनुप्रहरति॥६॥

6. He does not throw the scattered grass[1] (in the fire) (as is done in the basic paradigm).[2]

1. Cf. ŚB II.3.3.5.
2. For the basic paradigm see III.13.3.

सिद्धमिष्टिः संतिष्ठते॥७॥

7. The offering stands completely established (i.e. completed) in the usual manner.[1]

1. Cp. Sūtra 4 above.

मरुद्भ्यो गृहमेधिभ्यः सर्वासां दुग्धे सायं चरुम्॥८॥

8. In the evening he offers a rice-pap cooked in the milk of all the cows for Maruts Gṛhamedhins.[1]

1. Cf. TB I.6.6.3.

यत्सांतपनस्य बर्हिस्तद्गृहमेधीयस्य॥९॥

9. The scatterd grass (Barhis) used for (the offering to Maruts) Sāṁtapanas (should also serve the purpose) of the (offering to Maruts) Gṛhamedhins.

अपि वा नेध्माबर्हिर्भवति। न सामिधेनीरन्वाह। न प्रयाजा इज्यन्ते नानूयाजाः॥१०॥

10. Or rather, in this offering there should not be any fuel; the Hotṛ does not recite the Sāmidhenī-verses; neither fore-offerings are offered nor the after-offerings.[1]

1. Cf. TB I.7.1.1.

अयजुष्केण वत्सानपाकृत्यापवित्रेण गा दोहयति॥११॥

11. Having removed the calves (from the mother-cows for the milk to be used in cooking the rice-pap) without any formula,[1] (the Adhvaryu) should cause (the milker) to milk the cows without a strainer.[2]

1. Contrast I.2.2.
2. For details see 1.12.6.

स वै खलु पर्णशाखया वत्सानपाकृत्य पवित्रवति संदोह्य यथैतदमावास्यायां क्रियते तं चरुं श्रपयतीत्येके॥१२॥

12. According to some (ritualists)[1] having removed the calves by means of a branch of Parṇa-tree (butea Frondosa) having caused the milker to milk (the cows) in a pot on which a strainer is kept, in the manner in which it is done at the time of a New-moon-sacrifice, he cooks the rice-pap (in that milk).

1. Cp. ŚB II.5.3.4.

अग्नीनन्वाधाय वेदं कृत्वाग्नीन्परिस्तीर्य पाणिप्रक्षालनादि कर्म प्रतिपद्यते। यथार्थं पात्राणि प्रयुनक्ति॥१३॥

13. Having added fuel to the fires,[1] having prepared the Veda (brush),[2] having scattered grass around (the fires),[3] he does the work of washing the hands etc.[4] He arranges the utensils in accordance with the requirements.[5]

1. See I.1.2-7.
2. See I.6.4.

3. See I.11.4.; I.14.12-15.
4. See I.15.4-6.
5. See I.15.6-14.

स्थालीं कपालानां स्थाने॥१४॥

14. (He places) a vessel in stead of potsherds.[1]

1. Cp. I.15.7.

निर्वपणकाले॥१५॥

15. At the time of taking out material of the offering (paddy),[1]

1. See I.17.12-18.2. The sentence in this Sūtra is incomplete. See the next Sūtra.

VIII.10

चतुरो मुष्टीन्निरुप्य बह्वन्वावपति॥१॥

1. Having taken out four handfuls (of paddy) (the Adhvaryu) additionally pours out ample quantity (of it).

कपालानामुपधानकाले प्रथमेन कपालमन्त्रेण चरुमुपदधाति। ध्रुवो ऽसीति मन्त्रं संनमति। पिष्टानामुत्पवनकाले तण्डुलानुत्पुनाति॥२॥

2. At the time of placing the potsherds,[1] he places the pot of rice-pap (on the burning coals taken out from the fire) with the formula (which is used) for (placing) the first potsherd. He modifies that formula with *dhruvo'si*.[2] At the time of purifying the flour,[3] he purifies the rice-grains.

1. See I.22.2.
2. Instead of *dhruvamasi*. See I.22.2.
3. See I.24.3.

अधिश्रयणकाले प्रातर्दोहवत्सर्वा यजमानस्य गा दोहयित्वा तस्मिञ्छ्रपयति॥३॥

3. At the time of placing (the oblation material on the fire),[1] having caused (the milker) to milk all the cows of the sacrificer in the same manner as that of morning-milking[2] he cooks (the rice-pap) in it (milk).[3]

1. See I.24.6.
2. See I.14.7-8.
3. With TS I.1.8. the rice-grains are to be put in the milk.

संप्रैषकाले यदन्यदिध्माबर्हिषस्तत्संप्रेष्यति। आज्यग्रहणकाले ध्रुवायामेव गृह्णाति॥४॥

4. At the time of giving order[1] he gives order excluding the mention of the fuel and grass[2]. At the time of scooping ghee[3] he scoops it only in the Dhruvā ladle.

1. See II.3.11.
2. For, these two do not occur in this rite. See VIII.9.10.
3. See II.7.2.

प्रोक्षणीरभिमन्त्र्य ब्रह्माणमामन्त्र्य वेदिं प्रोक्षणीशेषं निनीय पवित्रे अपिसृज्यान्तर्वेदि विधृती निधाय ध्रुवां स्रुवं च सादयति॥५॥

5. Having addressed the sprinkling water[1] having called the brahman,[2] having sprinkled (water) on the altar,[3] having poured out the remaining sprinkling water,[4] having thrown back the two strainers in the Prastara,[5] having placed the two separating (grass-blades) inside the altar,[6] he places the Dhruvā(-ladle) and the spoon (threre only).[7]

1. See II.8.1.
2. See I.8.1.
3. See II.8.1.
4. See I.8.3.
5. See II.8.4.
6. See II.9.12.
7. See II.9.15.

एतावसदतामिति मन्त्रं संनमति॥६॥

6. He modifies the formula[1] (to be used in connection with the placing the Dhruvā and the spoon) as follows: *etāvasadatām*[2]

1. See II.10.4.
2. Instead of singular, the dual forms are to be used.

उद्वासनकाले शरं निधाय यावन्तो यजमानस्यामात्यास्तावत ओदनानुद्धरति॥७॥

7. At the time of removing the oblation-material[1] from

over the fire, having taken away the crust,[2] he scoops out (the cooked rice) in as many (pans) as there are the kinsmen of the sacrificer.[3]

1. i.e. rice cooked in milk. See II.10.6.
2. For the use of this see VIII.11.9
3. For this see VIII.11.8.

अतो भूयसो यदि बहुरोदनो भवति॥८॥

8. (He scoops out) even more than this (quantity) if there is a lot of rice.

उद्धृतानुत्पूतानलंकृतानभिघारितानासादयति॥९॥

9. He places the rice portions scooped out, purified,[1] decorated,[2] and the ones on which ghee is poured,on the altar.[3]

1. See II.10.6.
2. See II.10.6. The decoration here consists of making an underlayer of ghee in the pots before the rice-pap is taken in them.
3. See II.11.6.

दक्षिणाग्नौ पत्न्याः प्रतिवेशमोदनं पचति॥१०॥

10. In the neighbourhood i.e. on the Dakṣiṇa-fire he cooks rice-pap for the wife of the sacrificer.[1]

1. Cf. TB I.6.7.1.

तं नाभिघारयति॥११॥

11. He does not pour ghee on it.

द्वयोरुद्धरणं वाजसनेयिनः समामनन्ति। दक्षिणादेव मरुतो गृहमेधिनो यजति॥१२॥

12. According to the tradition of the Vājasaneyins[1] the scooping of the rice-pap should be done in two pots only (and not in many).[2] (In this case) from the rice-pap placed to the south of the altar he makes offerings to Maruts Gṛhamedhins.

1. Cp. ŚB II.5.3.5.
2. Contrast VIII.10.7-8.

VIII.11

उत्तरस्मात्स्विष्टकृतम्॥१॥

1. From the (rice-pap placed) to the north (of the altar) (the Adhvaryu) makes the Sviṣṭakṛt-offering.

ओदनयोर्निम्ने कृत्वा तत्राज्यमानीय तत आज्यार्थान्कुरुत आज्यस्थाल्या वेति वाजसनेयकम्॥२॥

2. Having made hollows in the two rice-paps, having poured ghee in them, he makes the libations of ghee either from there (i.e. the ghee in the hollows) or from the ghee-pots--this is the view of the Vājasaneyins.[1]

1. See ŚB II.5.3.9-11; 11-15.

एवं कुर्वन्न ध्रुवायां गृह्णीयात्॥३॥

3. When doing in this manner, he should not scoop the ghee into the Dhruvā(-ladle).[1]

1. Contrast VIII.10.4.

आज्यभागाभ्यां प्रचर्य जुह्वामुपस्तीर्य सर्वतः समवदाय मरुतो गृहमेधिनो यजति॥४॥

4. Having performed the offerings called Ājya-bhāga (ghee portions),[1] having made an underlayer of ghee in the Juhū (-ladle), having cut portions from all the rice-paps, he makes offerings to Maruts Gṛhamedhins.

1. See II.18.1-8; cf. TB II.6.6.6; cp. TS II.6.2.1.

सर्वेषामुत्तरार्धात्सकृत्सकृदवदायाग्निं स्विष्टकृतम्॥५॥

5. Having taken portion once from the northern part of all the rice-paps he offers them to Agni Sviṣṭakṛt.[1]

1. Cf. TB II.6.6.6.

न प्राशित्रं न यजमानभागम्॥६॥

6. (He does) not (take portion for) Prāśitra,[1] nor for the portion of the sacrificer.[2]

1. Cf. ŚB II.5.3.17. For Prāśitra see III.1.2, 8.
2. For the portion of the sacrificer see III.2.9-11.

इडान्तः संतिष्ठते॥७॥

7. This offering stands completely established (i.e. completed) with the Iḍā-ritual.[1]

1. Cf. TB II.6.6.66. For Iḍā-ritual see III.1.6ff.

ये यजमानस्यामात्या हविरुच्छिष्टाशास्त ओदनशेषान्प्राश्नन्ति। ऋत्विजोऽन्ये वा ब्राह्मणाः॥८॥

8. The relatives of the sacrificer who eat the remnants of the oblations,[1] eat the remnants of the rice-pap; also the priests or the other Brāhmaṇas (eat the rice-pap).[2]

1. i.e. those who eat the remnants of the daily Vaiśvadeva-offering.
2. Cf. ŚB II.5.3.17.

प्राश्नन्ति ब्राह्मणा ओदनं यः स्थाल्याम्॥९॥

9. The Brāhmaṇas eat the rice-pap which remains in the pot.

सुहिता एतां रात्रिं वसन्ति प्रतीता अनवर्तिमुखिनः॥१०॥

10. Being well-satiated, happy, without anger on their face they remain on this night.[1]

1. Cp. TB I.6.7.7.

प्रतिवेशा अपि पचन्ते॥११॥

11. Auxilliary[1] (additional rice-paps) are also cooked.

1. *Prativeśāḥ.*

गा अभिघ्नते॥१२॥

12. They kill cows.

आङ्क्ते ऽभ्यङ्क्ते॥१३॥

13. They anoint their eyes with collyrium; they anoint their bodies.

अनु वत्सान्वासयन्ति॥१४॥

14. They cause the calves (to remain near their mother cows).[1]

1. For Sūtras 12-14, cp. TB I.6.7.2-3.

अनिष्कासितां स्थालीं निदधाति॥१५॥

15. (The Adhvaryu) keeps down the pot (in which the rice-pap for the Maruts was cooked) (on a marked place) without having removed the scrappings.[1]

1. Thus the remnants of the rice-pap sticking to the pot are let remain; cf. TB I.6.7.3. The scrappings are to be used afterwards. For their use see the 19th sūtra.

अप्रमृष्टं दर्व्युदायुवनमन्ववदधाति॥१६॥

16. He (also) keeps that part of the ladle used for stirring (the rice-pap) without being wiped (in the pot of the rice-pap).

पराचीनरात्रे ऽभिवान्याया अग्निहोत्र्यै च वत्सौ बध्नाति॥१७॥

17. In the second part of the night he ties (separates from the mother cows) the two calves; one, of a cow which feeds the calf of another cow[1] and the other one of the Agnihotra-cow.[2]

1. Because her own calf is dead. For the use of the milk of this cow in the ancestral ritual, see VIII.14.14.
2. i.e. the cow the milk of which is used for Agnihotra.

व्युष्टायां पुराग्निहोत्रात्पूर्णदर्व्येण चरन्ति। हुते वा॥१८॥

18. At dawn before the Agnihotra (ritual) they perform the full-spoon-libation; or (they perform it) after (the Agnihotra) has been offered.[1]

1. This alternative is based upon ŚB II.5.3.17.

शरनिष्कासस्य दर्वीं पूरयित्वर्षभमाहूय तस्य रवथे पूर्णा दर्वि परापतेत्यनुद्रुत्योत्तरया गार्हपत्ये जुहुयात्॥१९॥

19. Having filled the spoon with scrappings[1] and the crust, having called a bull,[2] having recited *pūrṇā darvi parā pata...*[3], with the next verse[4] he makes an offering of it in the Gārhapatya fire[5] when the bull roars.

1. See VIII.11.15.
2. See VIII.10.7.
3. TS I.8.4.b.
4. TS I.8.4.c.
5. Cf. TB I.6.7.3.

यद्यृषभो न रूयादब्रह्मा ब्रूयाज्जुहुधीति॥२०॥

20. If the bull does not roar, the Brahman should say, "Do you make the offering".[1]

1. Cf. ŚB III.5.3.18.

यस्य रवथे जुहोति तां दक्षिणां ददाति॥२१॥

21. (The sacrificer) should give that bull as the sacrificial gift at the time of the roaring of which (the Adhvaryu) makes the offering.

मरुद्भ्य क्रीडिभ्यः स्वतवद्भ्यो वा पुरोडाशं सप्तकपालं निर्वपति। साकं सूर्येणोद्यता साकं वा रश्मिभिः प्रचरन्ति। सिद्धमिष्टिः संतिष्ठते॥२२॥

22a. The Adhvaryu takes out the material for the sacrificial bread to be prepared on seven potsherds for the Maruts Krīḍins or Maruts Svatavats. They perform the offering of it at the time of sun-rise[2] or at the time of first rays.

1. Cf. TB I.6.7.4-5.
2. Cf. TS I.8.4.3.

22b. The offering stands completely established (i.e. completed) in accordance with the established normal paradigm.

VIII.12

ततो महाहविषस्तन्त्रं प्रक्रमयति॥१॥

1. Then the Adhvaryu causes to start the procedure of the Great offering (Mahāhavis).

तस्य वारुणप्रघासिकेनोत्तरेण विहारेण कल्पो व्याख्यातः॥२॥

2. The procedure of it is (as good as) explained by (the procedure of) the northern sacrificial place of Varuṇapraghāsa.

निर्वपणकाल आग्नेयमष्टाकपालमित्यष्टावुत्तराणि हवींषि निर्वपति॥३॥

3. At the time of taking out the oblation material[1] (the Adhvaryu) takes out the oblation material of the next eight offerings like a sacrificial bread on eight potsherds for Agn̲i.[2]

1. See I.17.10
2. See TS I.8.4. In addition to the five regularly repeating offerings

(see VIII.2.3) there should be the following three:
i. sacrificial bread on eleven potsherds for Indra-Agni
ii. rice pap for Indra
iii. a sacrificial bread on one potsherd for Viśvakarman.

ऐन्द्रस्य चरोः स्थान इन्द्राय वृत्रघ्ने चरुमेके समामनन्ति॥ अग्ने वेर्होत्रं वेर्दूत्यमूर्ध्वो अध्वरे स्थात्॥ अवतां त्वा द्यावापृथिवी अव त्वं द्यावापृथिवी। स्विष्टकृदिन्द्राय देवेभ्यो भव जुषाणो अस्य हविषो घृतस्य वीहि स्वाहेति स्रुच्यमाघारयति॥ वागस्याग्नेयीत्यनुमन्त्रयते यजमानः॥४॥

4. According to the tradition of some[1] (ritualists) there should be rice-pap for Indra Vṛtrahan instead of the rice-pap for Indra. He pours the ghee libation with the Juhū(-ladle) with *agner ver hotraṁ*[3]... The sacrificer addresses that offering with *vāgasyāgneyī*.[4]

1. Cf. MS I.10.1.
2. Cp. II.14.1.
3. Cp. KS IX.5
4. Instead of TS I.6.2k.

सहश्च सहस्यश्चेति चतुर्भिर्मासनामभिरेककपालमभिजुहोति। धेनुर्दक्षिणर्षभो वा प्रवयाः। इदावत्सरीणां स्वस्तिमाशास्ते। दिव्यं धामाशास्त इति सूक्तवाकस्याशिःषु होतानुत्रर्तयते। एवं यजमानो जपति। आशास इति मन्त्रं संनमति॥५॥

5. With the four names of months *sahaśca sahasyaśca*... he offers ghee on the sacrificial bread on one potsherd (after it has been offered).[2] A milk-cow or a full-grown bull (should be given as) the sacrificial gift. The Hotṛ changes the words in the benedictions of the Sūktavāka as follows: *idāvatsarīṇāṁ svastimāśāste divyaṁ dhāmāśāste*. The sacrificer mutters in the same manner; he modifies the formula with the word *āśāse* insted of *āśāste*.[4]

1. TS IV.4.11.e-f
2. Cp. VIII.2.18, VIII.7.2, VIII.20.8.
3. Cp. VIII.7.5.
4. Cp. VIII.3.4-5; VIII.7.8; VIII.21.1.

ऐन्द्राग्नतुषानप्सु प्रतिपादयति॥६॥

6. He throws the chaff of the rice-grains in connection with the sacrificial bread for Indra-Agni, into water.

सिद्धमिष्टिः संतिष्ठते॥७॥

7. The offering stands completly established (i.e. completed) in accordance with the established paradigm.

PITṚYAJÑA (ANCESTRAL RITUAL FORMING PART OF THE SĀKAMEDHA)

VIII.13

तदानीमेव पितृयज्ञस्य तन्त्रं प्रक्रमयति॥१॥

1. At that time itself (the Adhvaryu) causes to begin the procedure for the Pitṛyajña (ancestral ritual).

वेदं कृत्वाग्रेणान्वाहार्यपचनं यजमानमात्रीं चतुःस्त्रक्तिं वेदिं करोति॥२॥

2. Having prepared the Veda(-brush)[1] he prepares a rectangular[2] altar of the measure of the sacrificer, in front of the Anvāhāryapacana (Dakṣiṇa)[3]-fire.

1. See I.6.4-6.
2. Cf. TB I.6.8.5.
3. In contrast to II.1.1.

प्रतिदिशं स्त्रक्तयो ऽवान्तरदेशान्प्रति मध्यानि॥३॥

3. There should be corners towards each direction and the central parts should be towards the intermediary directions.

उद्धताखाता भवति॥४॥

4. The ground of it (the altar) should be (merely) scratched,[1] it should not be dug up.[2]

1. Cp.. II.2.4.
2. Contrast. II.2.7. Cf. TB I.6.8.5-6.

न प्राची वेदिरुद्धत्या। पितृयज्ञो हि। न दक्षिणा। यज्ञो हि। उभे दिशावन्तरेणोद्धत्या। उभये हि देवाश्च पितरश्चेज्यन्त इति विज्ञायते॥५॥

5. The altar should not be scratched (from the west) towards the east, for (this is) an ancestral ritual. Not (from the

north) towards the south, (for this) is a sacrifice (offered to the gods). It should be scratched in between both (these) directions; for sacrifice is offered (here to) both the gods and ancestors—this is known from a Brāhmaṇa-text.[1]

1. See MS I.10.17. Cp. TB I.6.8.5.

ये के च देवसंयुक्ता मन्त्रा देवेभ्यः पितृभ्य इति तान्संनमति। यथा भवति पृथिवि देवपितृयजनीति॥६॥

6. He modifies whatever formulae there are connected with the gods as directed to gods-fathers.[1] As for example *pṛthivi dēvayajani*[2] (O earth honouring gods) should be modified into *pṛthivi devapitṛyajani* (O Earth honouring gods and fathers).

1. Cf. TB I.6.9.1. In whatever case the word *deva* may be in the same case the word *devapitṛ* is to be used.
2. TS I.1.9.d, see II.1.5.

अविकारो वा परवाक्यश्रवणात्॥७॥

7. Or rather there should be no modification because another expression is heard.[1]

1. The Sūtra is obscure. Cp. however XXIV.3.50-51.

प्रागुत्तरात्परिग्रहात्कृत्वा दक्षिणाग्नेरग्निमाहृत्य मध्ये वेद्या उपसमादधाति॥८॥

8. Having done (the ritual) upto the second tracing[1] (of the altar) having brought the fire from the Dakṣiṇa-fire, he places it in the middle of the altar and adds fuel to it.[2]

1. See II.3.7.
2. See TB I.6.8.6.

एतस्मिन्पितृयज्ञ आहवनीयकर्माणि क्रियन्ते॥९॥

9. The activities (which are otherwise done) in the Āhavanīya fire are to be performed in this (fire) during the ancestral ritual.

अग्नीनन्वाधायेध्माबर्हिराहरति॥१०॥

10. After he has added fuel to the fires[1] he brings the fuel and sacred grass.[2]

1. See I.1.2ff.
2. See I.3.1-6.3.

समूलं बर्हिर्दाति॥११॥

11. He cuts the sacred grass along with the roots.

उपमूललूनं वा॥१२॥

12. Or it is to be cut near the root.

वर्षीयानर्थादिध्मो द्राघीयांश्च॥१३॥

13. The fuel should be broader and longer than (what is required in the basic paradigm).

अग्नीन्परिस्तीर्य पाणिप्रक्षालनादि कर्म प्रतिपद्यते। यथार्थं पात्रप्रयोगः॥१४॥

14. After having scattered grass around the fires[1] he undertakes the work like washing the hands.[2] etc. The arrangement of utensils should be done in accordance with the requirement.

1. See I.15.3.
2. See I.15.4-5.
3. See I.15.6-7.

निर्वपणकाले सर्वतो वेदिं परिश्रित्योत्तेरण द्वारं कृत्वा दक्षिणतः प्राचीनावीती हवींषि निर्वपति। उत्तरतो वा। यज्ञोपवीती सोमाय पितृमत इति यथासमाम्नातम्॥१५॥

15. At the time of taking out the oblation material[1] (rice-grains) having enclosed[2] the altar on all sides (with the help of mat etc.), having made a door towards the north (to that enclosure), with his sacred thread on the right shoulder he takes out the material of the oblation, either from the south or from the north.[3] With his sacred thread on the left shoulder[4] (he takes out the oblation-material) for Soma accompanied by ancestors etc. as per the sacred tradition.[5]

1. See I.17.10
2. Cp. TB I.6.8.6.
3. See I.7.7.
4. Cf. TB I.6.8.2.
5. Following are the offering materials:
   i. a sacrificial bread on six potsherds for Soma accompanied by ancestors; ii. roasted barley for the ancestors sitting on the sacred grass; iii. barley flour stirred in milk for the ancestors consumed by fire; see TB I.6.8.2ff.

अथैकेषाम्। सोमाय पितृमत आज्यं पितृभ्यो बर्हिषद्भ्यः षट्कपालं पितृभ्यो ऽग्निष्वात्तेभ्यो धाना अग्नये कव्यवाहनाय यमाय वा मन्थं यमाङ्गिरस्वते पितृमते॥१६॥

16. According to some[1] there should be offerings of ghee to Soma accompanied with ancestors, a sacrificial bread on six potsherds to ancestors sitting on the sacred grass, fried grains to ancestors consumed by fire and barley-flour stirred in milk to Agni Kavyavāhana or to Yama or to Yama accompanied by Aṅgirases and ancestors.

1. Not identified.

उदकुम्भः प्रोक्षणीभाजनं भवति॥१७॥

17. A jar should be used as the container of the sprinkling waters.[1]

1. In contrast to the basic paradigm in which the sprinkling waters are consecrated in the Agnihotra-ladle; see I.19.9; cp. also VIII.16.4.

प्रोक्षण्युद्रेकेण यवान्संयुत्य त्रिष्फलीकृतांस्तण्डुलान्विभागमन्त्रेण विभज्य धानार्थान्निधायेतरान्पिष्टानि कृत्वा दक्षिणार्धे गार्हपत्यस्य षट्कपालान्युपधाय दक्षिणाग्नौ प्रथमेन कपालमन्त्रेण धानार्थं कपालमधिश्रयति॥१८॥

18. Having mixed the barley with the remnants of the sprinkling water, having divided the thrice-husked rice-grains with the formula of division,[1] having kept aside the rice-grains meant for the fried grains, having made flour of the other (rice-grains),[2] having placed the six potsherds in the southern half of the Gārhapatya-fire, he places a potsherd on the Dakṣiṇa-fire with the formula of the first potsherd,[3] for the sake of preparing the fried grains.

1. See I.24.5.
2. For making flour see I.21.6-7.
3. TS I.1.7.d See I.22.2.

अधिश्रयणकाले ऽधिश्रयणमन्त्रेण तण्डुलानोप्य बहुरूपा धानाः करोति॥१९॥

19. At the time of placing (the oblation-material on the fire), having poured the rice-grains with the formula of placing

(the oblation-material on the fire),[1] he prepares fried-grains of varios appearances.[2]

1. TS I.1.8.h; See I.24.6.
2. Cf. TB I.6.8.3.

विदह्यमानाः परिशेरत इति विज्ञायते॥२०॥

20. It is known from a Brāhmaṇa-text[1]: (The fried grains) remain (there) being burnt (upto the time of taking them[2] from the fire).

1. Not known.
2. See II.10.6.

VIII.14

संप्रैषकाले पत्नीवर्जं संप्रेष्यति॥१॥

1. At the time of giving orders[1] the Adhvaryu gives orders excluding one connected with the wife of the sacrificer.[2]

1. See II.3.11.
2. Thus he omits the words *patnīṁ saṁnahya* "(having girdled the wife of the sacrificer)."

आज्यग्रहणकाल उत्तरेण गार्हपत्यं चतुर्गृहीतान्याज्यानि गृह्णाति॥२॥

2. At the time of scooping ghee, he takes the four-times scooped ghee to the north of the Gārhapatya-fire[1] in each ladle.[2]

1. In contrast to II.7.2. where it is said that the ghee is to be scooped "inside the altar (*antarvedi*)."
2. In the basic paradigm ghee is to be taken eight times in the Upabhṛt(-ladle); see II.7.4.

प्रोक्षणीनामभिमन्त्रणादि कर्म प्रतिपद्यते॥३॥

3. Then he does the work beginning with addressing the sprinkling-waters.[1]

1. Thus the work mentiond in II.8.1-II.9.1.

स्तरणकले बर्हिषा त्रिः प्रसव्यं वेदिं स्तृणन्पर्येति॥४॥

4. At the time of spreading (grass) on the altar he goes thrice around the altar (keeping the altar to his) left while spreading (the grass).[2]

1. See II.9.2.
2. Cf. ŚB II.6.1.15.

औद्धवान्धारयमाणस्त्रिरस्तृणन्प्रति येंति॥५॥

5. Holding some remaining grass-blades he goes in a reverse direction around (the altar) without spreading (the grass).[1]

1. Cf. TB I.6.8.7.

औद्धवः प्रस्तरः॥६॥

6. These remaining grass-blades should serve as the Prastara[1].

1. See ŚB II.6.1.15.

प्रस्तरस्य ग्रहणसादने तूष्णीम्॥७॥

7. The acts of taking and placing of the Prastara (are to be done) silently (without any formula).[1]

1. At the time of taking (II.8.5) TS I.1.11.g and at the time of placing (II.9.13) TS I.1.11.p are used in the basic paradigm. For the Sūtra cp. TB I.6.8.8.

न विधृती॥८॥

8. There should be no Vidhṛti (separating-blade)s.[1]

1. See II.9.12. For the Sūtra cf. ŚB II.6.1.16

द्वौ परिधी परिदधाति॥९॥

9. He lays down two enclosing sticks.[1]

1. Cf. TB I.6.8.8.

मध्यमोत्तरौ॥१०॥

10. (Thus he lays down) the middle and the left enclosing sticks.

1. In this context where the altar is oriented to the south-east cf. (VIII.13.5) the northern or left enclosing stick will be actually to the south-east.

सर्वान्वा॥११॥

11. Or (he lays down) all the three enclosing sticks.[1]

1. Cf. ŚB II.6.1.16.

यदि सर्वानावाहनकाले परिधीरँपोर्णिवति वाभिज्ञाय दक्षिणं मध्यमे परिधावुपसमस्येत्॥१२॥

12. If (he is going to lay down) all (the three enclosing sticks then in that case) he should place the southern (the right enclosing stick) on the middle one either at the time of invocation of the gods by the Hotṛ or having recognised the words *paridhīnraporṇu* uttered by Hotṛ.

1. ṚV IX.96.11

उद्वासनकाले धाना उद्वास्य विभागमन्त्रेण विभज्यार्धा आज्येन संयौति॥१३॥

13. At the time of taking away (the oblation material from the fire),[1] having taken away the fried grains, having divided (them) with the formula of division he mixes the half with ghee.

1. See II.10.6.
2. See I.24.5, VIII.13.18.

अर्धाः पिष्टानामावृता सक्तून्कृत्वाभिवान्यायै दुग्धस्यार्धशरावे सक्तूनोप्यैकयेक्षुशलकयेक्षुकाण्डेन वा दक्षिणामुखस्त्रिः प्रसव्यमनारभ्योपमन्थति॥१४॥

14. Having prepared flour of half of the crushed fried grains in the usual procedure,[1] having poured the flour in a pot half full of milk of a cow suckling an adopted calf, facing the south he stirs (the mixture) by the left (anti-clockwise), by means of a stem or a section of a sugarcane,[2] without touching[3] it (mixture) with the hand.

1. See I.21.6-7.
2. Cp. MS I.10.17; cf. TB I.6.8.4-5.

शलाकास्थं मन्थं कृत्वैकैकशो हवींष्यासादयति॥१५॥

15. Having caused the mixture to stick to the stem (of the sugarcane), he keeps down the oblations one by one.[1]

1. Cp. TB I.6.8.9

दक्षिणतः कशिपूपबर्हणमाञ्जनमभ्यञ्जनमुदकुम्भमित्यकैकश आसाद्य वेदं निधाय सामिधेनीभ्यः प्रतिपद्यते॥१६॥

16. Having placed a kushion and a pillow, collyrium and ointment, and a waterjar[1] one-by-one to the south of the

oblations, then having kept down the brush (Veda) he starts the work of Sāmidhenī verses.

1. Cf. TB I.6.8.9; cp. also I.8.2.

अग्नये देवेभ्यः पितृभ्यः समिध्यमानायानुब्रूहीति संप्रेष्यति॥१७॥

17. He gives the order to the Hotṛ: *agnaye devebhyaḥ pitṛbhyaḥ samidhyamānayānubrūhī*.

1. See TB I.6.9.1.

एकां सामिधेनीं त्रिरन्वाह। उशन्तस्त्वा हवामह इत्येताम्॥१८॥

18. (The Hotṛ) recites enklindling verse thrice[1] (and then utters) this (verse) *uśantastvā havāmahe....*[2]

1. Cf. TB I.6.9.1.
2. TS II.6.12.9.

एकामनूयाजसमिधमवशिष्य समश इध्मं त्रैधं विभज्य त्रिरादधाति॥१९॥

19. Having reserved one fuel-stick for the after-offering, having divided the fuel(-sticks) equally, he puts (five sticks) thrice (in the fire).[1]

1. Cp. II.12.5-6.

समानमा प्रवरात्॥२०॥

20. Upto Pravara everything is the same (as in the basic paradigm).

1. Thus upto II.16.5.

नार्षेयं वृणीते न होतारम्॥२१॥

21. He does not perform the rite of the selection of (the Hotṛ) (alongwith the mention of) the Ṛṣi-ancestors, nor does he select the Hotṛ (by mentioning his name).[1]

1. Thus the ritual mentioned in II.16.5-14 is not to be done. For the Sūtra cp. TB I.6.7.1-2.

आश्राव्याह सीद होतरिति। एतावान्प्रवरः॥२२॥

22. Having called for Āgnīdhra to say *astu śrauṣaṭ* he says "Sit, O Hotṛ." This much is the Pravara (selection of the Hotṛ).[1]

1. The ritual mentioned in II.15.1-4 is performed but instead of the

words mentioned in II.16.5. the Adhvaryu should simply say "Sit O Hotṛ." For this Sūtra see ŚB II.6.1.23.

अपबर्हिषः प्रयाजानिष्ट्वा जीववन्तावाज्यभागौ यजति॥२३॥

23. After the Adhvaryu has performed the Prayāja-offerings except the one connected with Barhis,[1] (the Hotṛ) recites the offering-verses containing the word *jīva*[2] for the (ghee-portions) Ājyabhāga.[3]

1. Cp. VIII.8.6, TB I.6.9.2.
2. See the next Sūtra.
3. Cf. KB V.7.

आ नो अग्ने सुकेतुना रयिं विश्वायुपोषसम्। मार्डीकं धेहि जीवसे॥ त्वं सोम महे भगं त्वं यून ऋतायते। दक्षं दधासि जीवस इति जीववन्तौ॥२४॥

24. The verses containing the word *jīva* are: *ā no agne...*[1] and *tvaṁ soma mahe...*[2]

1. ṚV I.79.9.
2. ṚV I.91.7.

अत्र वेद्याः परिश्रयणमेके समामनन्ति॥२५॥

25. According to the tradition of some ritualists the act of enclosing of the altar should be done at this stage (now).[1]

1. Instead of what is mentioned VII.13.15. It is not clear who these ritualists are.

VIII.15

विस्रस्य यज्ञोपवीतानि प्राचीनावीतानि कुर्वते। विपरिक्रामन्त्यृत्विजः। विपरिहरन्ति स्रुचो हवींषि परिश्रयणानीति॥१॥

1. Having losened their sacred threads (which were upto now on the left shoulder and under the right arm-pit) the performers put them on the right shoulder and under the left arm-pit. The priests (and also the sacrificer) exchange (their places).[1] They transfer the places of ladles,[2] oblations and the enclosures (curtains).[3]

1. Thus the Brahman and sacrificer who were so far to the south of the altar, should sit to the north of it and the Hotṛ, the Adhvaryu, and the Āgnīdhra should now go to the south (cp. VIII.16.15).
2. The ladles Juhū, Uppbhṛt, Dhruvā were upto now (see II.10.2).

behind the fire on the altar, should now be kept as follows: the Juhū, to the north of the Upabhṛt, and to the north of it the Dhruvā. The three oblations (sacrificial bread, fried grains, and stirred flour) are placed to the west of the ladles (II.11.7) in the north. See for details the next two Sūtras.

3. viz. the four mats which are to be used for enclosing the altar VII.13.15. should also undergo the change in their places. Thus the one which was so far in the west should be now in the east, the one in the south, in the north and vice versa.

दक्षिणेन जुहूमुपभृतं सादयति। दक्षिणेनोपभृतं ध्रुवां दक्षिणेन पुरोडाशं धानास्ता दक्षिणेन मन्थम्॥२॥

2. (The Adhvaryu) places the Upabhṛt, to the south of (right of) the Juhū; Dhruvā to the south of the Upabhṛt, the fried grains to the south of the sacrificial bread, and the stirred flour to the south of them (fried grains).

समानत्र जुहूषट्कपालौ॥३॥

3. The Juhū and the sacrifical bread on six potsherds remain on the same i.e. the earlier place.

ब्रह्मयजमानावित्येके॥४॥

4. According to some (ritualists)[1] the Brahman and the sacrificer also remain on their original place.

1. The Bhāradvājas. See Bhāraśs VIII.11.21.

षडवत्तः पञ्चावत्तिनां पञ्चावत्तश्चतुरवत्तिनाम्॥५॥

5. (In the case of those sacrificers) for whom the portions are cut (of the offering material) for five times (in the basic paradigm)[1] the portions (should be cut) for six times (and in the case of the sacrificers) for whom the portions are cut for four times (in the normal paradigm) the portions (should be cut) for five times.

1. See II.18.2.

संभिन्दपुरोडाशस्यावद्यति॥६॥

6. He cuts the portions from the sacrificial bread connectingly.[1]

1. Contrast II.18.10. For the Sūtra cf. TB I.6.9.3.

द्विः प्रथमस्यावद्येत्पञ्चावत्तिनः॥७॥

7. In the case of sacrificer for whom the portions are to be cut for five-times, he should cut (portions) twice form the first oblation material.

जुह्वामुपस्तीर्य सोमाय पितृमते ऽनु स्वधेति संप्रेष्यति॥८॥

8. Having made an underlayer of ghee in the Juhū he gives order to the Hotṛ to recite the invitatory verse with the words *somāya pitṛmate anu svadhā.*[1]

1. The expression *anu svadhā* takes the place of the expression *anu brūhi* of the normal paradigm.

सकृत्पुरोडाशस्यावद्यति सकृद्धानानां सकृन्मन्थस्य॥९॥

9. Once he cuts portion from the sacrifical bread, once from the fried grains and once from the stirred flour.

दक्षिणतो ऽवदायाभिघार्योदङ्ङतिक्रम्य दक्षिणामुखस्तिष्ठन्ना स्वधेत्याश्रा-वयति॥१०॥

10. Having cut the portions from the south (of the altar), having poured ghee on them, having stepped towards the north,[1] while standing with his face to the south, he gives order to the Āgnīdhrā[2] with the words *ā svadhā.*

1. Cf. TB I.6.9.4; contrast ĀpŚS II.18.3.
2. Instead of *āśrāvaya* II.15.3,6.

अस्तु स्वधेति प्रत्याश्रावयति। सोमं पितृमतं स्वधेति संप्रेष्यति। ये स्व-धामह इति यजति। स्वधा नम इति वषट्करोति॥११॥

11. The Āgnīdhra[1] responds with the words *astu svadhā.*[2] The Adhvaryu orders the Hotṛ to recite the offering verse with *somaṁ pitṛmantaṁ svadhā.*[3] The Hotṛ recites the offering verse adding the words *ye svadhāmahe*[4] (in the beginning). (The Hotṛ) utters the words *svadhā namaḥ*[5] at the end of the verse.

1. The Āgnīdhrā stands here to the south of the altar with his face to the north. Cf. VIII.15.1. Contrast II.15.4.
2. Instead of *astu śrauṣaṭ.*
3. Instead of the word *yaja* (see II.18.3).
4. Instead of *ye yajāmahe.*
5. Instead of *vaṣaṭ (vauṣaṭ).*

स्वधाकारं तु प्रतिषिध्य बह्वृचवाजसनेयिनामाश्रुतप्रत्याश्रुतान्येव विद-धातिः॥१२॥

12. (The tradition) of the Ṛgvedins[1] and Vājasaneyins,[2] having prohibited the *svadha* call, prescribes the same *āśruta* and response to *āśruta* as in the normal paradigm.

1. In KB V.7. the custom is not mentioned and Śāṅkhāśs III.17.15 it is made optional.
2. The Vājasaneyins prescribes *svadhā* but an authority mentioned in ŚB II.6.1.25 prohibits it.

द्वे पुरोऽनुवाक्ये अन्वाह॥१३॥

13. (The Hotṛ) recites two[1] invitatory verses (for each oblation).

1. Instead of one in the basic paradigm. Cf. for this Sūtra TB I.6.9.4; KB V.7.

ऋचमुक्त्वा प्रणौति। अपरामुक्त्वा प्रणौति॥१४॥

14. Having recited a verse he pronounces *om*; having recited another (verse) he pronounces *om*.

त्वं सोम प्रचिकित इत्येता आम्नाता भवन्ति॥१५॥

15. *Tvaṁ soma pracikitaḥ...*[1] these verses are mentioned by the tradition (for being used as invitatory and offering-verses).

1. TS II.6.12.b-r. The verses b, c, d are for Soma Pitṛmat; e for Agniṣvātta Pitṛs; f, g, h, for Barhiṣad Pitṛs; i,k,l for Pitṛs in general; m,n, for Agni Kavyavāhana, o,p,q, r for Yama Aṅgirasvat.

एका याज्या॥१६॥

16. One offering verse for each.

अग्निष्वात्ताः पितर इत्येषा। ये अग्निष्वात्ता येऽनग्निष्वात्ता अंहोमुचः पितरः सोम्यासः। परे ऽवरे मृतासो भवन्तोऽधिब्रुवन्तु ते अवन्त्वस्मान्॥ वान्यायै दुग्धे जुषमाणाः करम्भमुदीराणा अवरे परे च। अग्निष्वात्ता ऋतुभिः संविदाना इन्द्रवन्तो हविरिदं जुषन्तामिति पितृभ्यो ऽग्निष्वात्तेभ्यः॥१७॥

17. For the Agniṣvātta Pitṛs this verse is used; *agniṣvāttāḥ*

pitaraḥ...[1], and the verses beginning with *ye agniṣvāttāḥ* and *vānyāyai dugdhe juṣamāṇāḥ...*[2] are to be used.

1. TS II.6.12.e.
2. TB II.6.16.1-2.

उपांशु परिश्रिते पितृयज्ञेन चरन्ति॥१८॥

18. They perform the ancestral ritual in an enclosed place and inaudibly.

1. See VIII.13.15; ref. 25; cp ŚB II.6.1.19.

एतेनैव कल्पेन पितृन्बर्हिषदो यजत्यग्निष्वात्तान्॥१९॥

19. In the same manner (the Adhvaryu) performs the ritual for Barhiṣad Pitṛs and Agniṣvātta Pitṛs.

अग्निं कव्यवाहनं स्विष्टकृदर्थे यजति॥२०॥

20. For the sake of the Sviṣṭakṛt offering he offers a libation to Agni Kavyavāhana.[1]

1. Cf. TB I.6.9.7; cp. MS I.10.18; KB V. 6.

यां देवतां यजेत्तद्धविषः प्रथममवदानवमद्यति॥२१॥

स चावदानकल्पः॥२२॥

21-22. To whatsoever deity he offers the oblation, from the oblation-material of it, he cuts the portion first. And this is the procedure of cutting the portions.

मन्थ इडामवद्यति मन्थं वैव॥२३॥

23. He cuts the Iḍā-portion from the stirred flour or he takes the (entire remaining portion of) the stirred-flour (for being used) as Iḍā.[1]

1. Cp. VII.24.10.

मन्थं होत्र आदधाति॥२४॥

24. He places the stirred flour on the hand of the Hotṛ.

तं होतावजिघ्रति॥२५॥

25. The Hotṛ smells it.[1]

1. For Sūtras 24-25, cf. ŚB II.6.1.33; cp. KB V.7.

VIII.16

ब्रह्माध्वर्युरग्नीद्यजमानश्च॥१॥

1. And (then) the Brahman, Adhvaryu, Āgnīdhra and the sacrificer smell the stirred flour.[1]

1. Cf. ŚB II.6.1.33.

अपि वा न यजमानः॥२॥

2. Or rather the sacrificer does not smell.

समशो वा प्रतिविभज्यावघ्रेण भक्षयित्वा बर्हिषि लेपान्निमृजन्ते॥३॥

3. Or having equally divided (the stirred flour) having consumed it by means of smelling they should wipe out upon the Barhis the portion (of the stirred flour sticking to their hand.[1]

1. Cp. ŚB II.6.1.33.

उदकुम्भमादाय यजमानः शुन्धन्तां पितर इति त्रिः प्रसव्यं वेदिं परिषिञ्चन्प्रतिपर्येति॥४॥

4. Having taken the water-jar[1] the sacrificer thrice moves around the altar keeping it to his left while pouring water with *śundhantām* etc.[2]

1. See VIII.13.17.
2. Cp. TB I.6.99.

निधाय कुम्भमया विष्ठा जनयन्कर्वराणीति त्रिरपरिषिञ्चन्प्रतिपर्येति॥५॥

5. Having kept down the jar he moves in the opposite direction around the altar without pouring water with *ayā viṣṭhā janayan karvarāṇi*...[2]

1. i.e. keeping the altar to his right.
2. TS I.7.12.f. For the application of this verse cf. MS I.10.19; KS XXXVI.13.

हविःशेषान्संप्लोम्नाय पिण्डान्कृत्वा तिसृषु स्रक्तिषु निदधाति पूर्वस्यां दक्षिणस्यामपरस्यामिति। एतत्ते ततासौ ये च त्वामन्वित्येतैः प्रतिमन्त्रम्॥६॥

6. Having kneaded the remnants of all the oblation materials, having made balls out of them, he places down them on the three corners (of the altar) viz. eastern, southern and

northern each time with one of the formulae beginning with *etat te tatāsau ye ca tvāmanu.*[1]

1. Cp. TS I.9.5.b. cp. TB I.6.9.7 according to which the names of the ancestars are not to be uttered.

त्रीन्परान्पितॄनन्वाचष्टे। षष्ठं प्रथमे पिण्डे। पञ्चमं द्वितीये। चतुर्थं तृतीये॥७॥

7. He mentions three further (than great-grand-father) ancestors, on the first ball the sixth, on the second the fifth, on the third the fourth.[1]

1. Cf. MS I.10.18; KS XXXVI.13.

उत्तरस्यां स्रक्त्यां रिप्तलेपं निमृज्यात्र पितरो यथाभागं मन्दध्वमित्युक्त्वोदञ्चो निष्क्रम्य सुसंदृशं त्वा वयमित्यैन्द्र्यर्चाहवनीयमुपतिष्ठन्त ऐन्द्रीणां वा॥८॥

8. Having wiped the portion sticking to the hand on the northern corner and having recited (the formula) *atra pitaro yathābhāgaṁ mandadhvaṁ* having gone out the enclosed place with their faces to the north, they stand near the Āhavanīya-fire praising with a verse addressed to Indra or two verses addressed to Indra[2] (beginning with) *susandṛśaṁ tvā vayam...*[3]

1. TS I.8.5. b.b.
2. Cf. ŚB II.6.1.38.
3. TS I.8.5.c. The second verse is I.8.5.d. See the next Sūtra.

आ तमितोरुपस्थायाक्षन्नमीमदन्त हीति पङ्क्त्या गार्हपत्यमुपतिष्ठन्ते॥९॥

9. Having stood near and praised the Āhavanīya while reciting the verse they hold the breath,[1] they stand near the Gārhapatya-fire praising with a verse in Paṅkti beginning with *akṣannamīmadanta hi...*[2]

1. Cp.TB I.6.9.8.
2. TS I.8.5.d.

एतयैव परिश्रितं प्रविशन्ति॥१०॥

10. With the same (verse) they enter into the enclosed place.

अत्रैके भक्षणपरिषेचने समामनन्ति॥११॥

11. According to the tradition of some (ritualists) the act

of eating (of the remants)[1] and pouring of water[2] (should take place) at this stage.[3]

1. See VIII.15.23-16.3.
2. See VIII.16.4-5.
3. According to TB I.6.9.9-10 the pouring of water should take place now. About the eating of remnants the Brāhmaṇa does not say anything.

अवघ्रेण सर्वे भक्षाः॥१२॥

12. All the eatings (should be done in the form of) smelling.

आञ्जनादि पिण्डपितृयज्ञवदा पङ्क्तयाः॥१३॥

13. The rites beginning with the act of anointing upto the (recitation of a verse in) Paṅkti(-meter) (is to be) done in the same manner as in the Piṇḍapitṛyajña.[1]

1. See I.9.14--10.9.

यदन्तरिक्षमिति पङ्क्तया पुनरेति॥१४॥

14. With a verse in Paṅkti(-metre) beginning with *yadantarikṣam*[1] (the Adhvaryu) comes back (to the enclosed place).[2]

1. TS I.8.5.k. see also I.10.9.
2. Cp. KS XXXVI.13, MS I.10.19.

विस्रस्य प्राचीनावीतानि यज्ञोपवीतानि कुर्वते। विपरिक्रामन्त्यृत्विजः। विपरिहरन्ति स्रुचः॥१५॥

15. Having loosened their sacred threads which were upto now on their right shoulder and under the left armpit, (the performers) make them on the left shoulder and under the right armpit. The priests exchange their seats. They bring the ladles back to bring their original place.[1]

1. Cp. VIII.15.1-3.

अपकर्षन्ति परिश्रयणानि॥१६॥

16. They draw away the enclosing curtains.[1]

1. Cp. VIII.13.15.

औपभृतं जुह्वामानीयापबर्हिषावनूयाजौ यजति। देवौ यजेति प्रथमं संप्रेष्यति। यजेत्युत्तरम्॥१७॥

17. Having brought the ghee from the Upabhṛt into the

Juhū (the Adhvaryu) offers the after-offerings excluding the one connected with Barhis.[1] For the first he orders the Hotṛ with, "Recite the offering-verse for the two gods"; for the second, "Recite the offering-verse".[2]

1. Cf. TB I.6.9.10, cp. above VIII.14.23.

2. Cp. VIII.8.11.

सूक्तवाकं प्रति निवीतानि कुर्वते॥१८॥

18. At the time of the recitation of the Sūktavāka[1]. the performers wear their sacred threads round the necks.

1. See III.6.5.

न पत्नीः संयाजयन्ति॥१९॥

19. They do not perform Patnīsaṁyājas.[1]

1. For this ritual see III.8.1--9.6. For this Sūtra cf. TB I.6.9.10.

न समिष्टयजुर्जुहोति॥२०॥

20. (The Adhvaryu) does not offer the Samiṣṭayajus (-libations).[1]

1. For these see III.13.2.

सर्वमन्यत्क्रियते॥२१॥

21. Everything else is done.

संतिष्ठते पितृयज्ञः॥२२॥

22. The Pitṛyajña stands hearby completly established.

THE TRYAMBAKA-HAVIRYĀGA

VIII.17

प्रतिपुरुषमेककपालान्निर्वपति यावन्तो यजमानस्यामात्याः सस्त्रीकास्तावत एकातिरिक्तान्॥१॥

1. They pour out the material for the sacrificial breads to be prepared on one potsherd. The breads should be as many as the number of relatives of (the sacrificer) along with their wives—one for each member added by one.[1]

1. Cp. VIII.5.41.

यावन्तो गृह्याः स्मस्तेभ्यः कमकरमिति निरुप्यमाणेषु यजमानो जपति॥२॥

2. While the material (for these sacrificial breads is) being poured out, the sacrificer mutters *yāvanto gṛhyā smastebhyaḥ kamakaram*.[1]

1. TS I.8.6.5.

तूष्णीमुपचरिता भवन्ति॥३॥

3. (The sacrificial breads are) treated silently.[1]

1. The ritual of offerings of these breads is to be done without uttering any formula.

उत्तरार्धे गार्हपत्यस्याधिश्रयति॥४॥

4. The Adhvaryu keeps (these breads) on the northern part of the Gārhapatya(-fire).[1]

1. Cf. ŚB II.6.2.5.

तानभिघार्यानभिघार्य वोद्वास्यान्तर्वेद्यासाद्य पशूनां शर्मासीति मूते समावपति॥५॥

5. Either having poured or not having poured[1] ghee on them, having taken them away form the fire, having placed them inside the altar, he puts them in one basket with *paśūnāṁ śarmāsi*.[2]

1. TB I.6.10.1 prohibits the act of pouring.
2. TS I.8.6.c.

मूतयोर्मूतेषु वा॥६॥

6. Or in two or many baskets.

कोशापिधानेन हरन्तीत्येकेषाम्॥७॥

7. According to some (ritualists) they carry (the sacrificial breads) by means of a lid of a box.

एक एव रुद्रो न द्वितीयाय तस्थ इति दक्षिणाग्नेरेकोल्मुकं धूपायद्धरति॥८॥

8. (The Adhvaryu) carries a single smouldering fire-brand from the Dakṣiṇa-fire with *eka eva rudraḥ*...[1]

1. TS I.8.6.d.

उत्तरपूर्वमवान्तरदेशं गत्वाखुस्ते रुद्र पशुरित्याखूत्कर एकं पुरोडाशमुपवपति॥९॥

9. Having gone to the intermediary region between the north and east (of the sacrificial ground) he throws one sacrificial bread on the earth dug out by rats with *ākhuste rudra paśuḥ*...[1]

1. TS I.8.6.e.

असौ ते पशुरिति वा द्वेष्यं मनसा ध्यायन्॥१०॥

10. Or with *asau*[1] *te paśuḥ*... while concentrating over the enemy in his mind.

1. Here one has to utter the name of one's enemy.

यदि न द्विष्यादाखुस्ते पशुरिति ब्रुयात्॥११॥

11. If one does not hate anyone one should say *ākhuste paśuḥ*...

चतुष्पथ एकोल्मुकमुपसाधाय संपरिस्तीर्य सर्वेषां पुरोडाशानामुत्तरार्धात्सकृत्सकृदवदाय मध्यमेनान्तमेन वा पलाशपर्णेन जुहोति॥१२॥

12. Having added fuel to the signle fire-brand on a cross-way, having scattered sacred grass around it, having once taken a portion from the northern part of each of all the sacrificial breads, he offers ghee by means of the middle[1] or the last leaf of the Palāśa-tri-leaf.

1. Cf. TB I.6.10.3.

VIII.18

एष ते रुद्र भागः सह स्वस्राम्बिकया तं जुषस्व स्वाहेति भेषजं गव इत्येताभ्यां चातुष्पथमग्निं परिषिञ्चति। अवाम्ब रुद्रमदिमहीति यजमानो जपति॥१॥

1. (The Adhvaryu offers the ghee-libation mentioned above) with *eṣa te rudra bhāgaḥ*...[1] He sprinkles (water) round the fire on the cross-way with these two (verses beginning with): *bheṣajaṁ gave*[2] the sacrificer mutters *avāmba rudramadimahi*.[3]

1. See TB I.6.10.4; TS I.8.6.f.
2. TS I.8.6. g and h.
3. TS I.8.6.h.

त्र्यम्बकं यजामह इति त्रिः प्रदक्षिणमग्निं परियन्ति॥२॥

2. (All the participants) go round the fire keeping it to the right with *tryambakaṁ yajāmahe...*[1]

1. TS I.8.6.i.

त्र्यम्बकं यजामहे सुगन्धिं पतिवेदनम्। उर्वारुकमिव बन्धनादितो मुक्षीय मा पतेरिति यजमानस्य पतिकामा परीयात्॥३॥

3. The (daughter) of the sacrificer desirous to get husband should go round (the fire) with *tryambakaṁ yajāmahe...*

ऊर्ध्वान्पुरोडाशानुदस्य प्रतिलभ्य त्र्यम्बकं यजामह इति यजमानस्याञ्जलौ समोप्य भग स्थ भगस्य वो लप्सीयेत्यपादायैतेनैव कल्पेन त्रिः समावपेयुः॥४॥

4. Having thrown up the sacrificial breads,[1] having caught them in hands, having put down them in the folded hands of the sacrificer with *bhaga stha...* they should put down (the breads on the folded hands of the sacrificer) thrice in the same manner.

1. Each of the participants should do the activites mentioned in this Sūtra with respect to his bread. TB I.6.10.5 mentions only the act of throwing up.

पतिकामा याश्चैवं समावपेयुस्तथैव मन्त्रं संनमयत्यः॥५॥

5. And the daughters who are desirous to get husband[1] should put down (their breads) modifing the formula in the same manner (as mentioned in Sūtra 3).

1. *Patikāmāḥ yāḥ ca evam...* Rudradatta reads *patikāmāyāḥ*. Caland follows this. But then there will be the difficulty in understanding the word *saṁ namayatyaḥ* this is a feminine form and cannot be understood to be an adjective of the performers mentioned in Sūtra 4.

परीत्यपरीत्य समावपन्तीत्येके॥६॥

6. According to some, having turned round each time they put down the breads on the folded hands.

तान्मूते समावपति मूतयोर्मूतेषु वा॥७॥

7. The Adhvaryu puts down those in one[1] basket, or two baskets or three baskets.

1. Cf. TB I.6.10.5.

एष ते रुद्र भाग इति वृक्ष आसजति वृक्षयोर्वृक्षेषु वा॥८॥

8. He hangs (the one basket or the two or many baskets) on one tree[1] or two trees or three trees with *eṣa te ruudra bhāgaḥ*...[2]

1. Cf. TB I.6.10.5.
2. TS I.8.6.k.

अपि वा मूतयोः समोप्य विवधं कृत्वा शुष्के स्थाणौ वल्मीकवपायां वावधायावततधन्वा पिनाकहस्तः कृत्तिवासोमिति त्रिरवताम्यन्ति॥९॥

9. Or rather after the Adhvaryu has put down the breads into two baskets and has tied them up by means of a stick to a wooden pole and then has placed them on a dried out tree or on an ant-hill,[1] all the performers should recite thrice *avatatadhanvā pinākahastaḥ*... holding the breath as long as they can.

1. Cf. ŚB II.6.2.17.

अपः परिषिच्याप्रतीक्षास्तूष्णीमेत्यैधो ऽस्येधिषीमहीत्याहवनीये समिध आधायापो अन्वचारिषमित्युपतिष्ठन्ते॥१०॥

10. (After the Adhvaryu has thrice poured water[1] round (the basket), (all the performers) having returned without any formula, having put fuel-sticks on the Āhavanīya(-fire)[2] with *edho'syedhiṣīmahi*...[3] stand (near the fire) praising it with *apo anvacāriṣam*...[4]

1. Cf. TB I.6.10.5.
2. Cp. KS XXXVI.14; cp. also VIII.8.18.
3. TB I.4.45.k.
4. TS I.4.3.5.1.

VIII.19

आदित्यं घृते चरुं पूर्ववन्निर्वपति॥१॥

1. (The Adhvaryu) takes out the material for the rice-pap to be cooked in ghee for Aditi,[1] in the same manner (as described) earlier.[2]

1. Cf. TB I.6.10.5; cp. KS XXXVI.14,
2. See V.22.1-5.

अश्वः श्वेतो दक्षिणा॥२॥

2. A white horse (is to be given as a) sacrificial gift.

गौर्वा श्वेतः श्वेतन्यङ्गो वा॥३॥

3. Or a white bull or a bull with white spots (is to be given as a sacrificial gift).

सिद्धमिष्टिः संतिष्ठते॥४॥

4. The offering stands completely established, in the usual manner.

आग्नावैष्णवमेकादशकपालं निर्वपेच्चक्षुष्कामो बार्हस्पत्यं चरुं ब्रह्मवर्चसकाम ऐन्द्रं पशुकामः सारस्वतं प्रजाकामः पौष्णं प्रतिष्ठाकामः॥५॥

5. One who desires eye-power should offer a sacrificial bread on eleven potsherds for Agni and Viṣṇu; ... desires brahman-splendour.... rice-pap for Bṛhaspati; desires cattle... rice-pap for Indra; desires progeny... for Sarasvatī; ... desires firm establishment... for Pūṣan.

एतेषां यत्कामयेत्तदनुनिर्वपेत॥६॥

6. One should offer whatever one desires out of these.

सिद्धमिष्टिः संतिष्ठते॥७॥

7. The offering stands completely established in the usual manner.

संतिष्ठन्ते साकमेधाः॥८॥

8. The Sākamedhas stand completely established (hereby).

अत्र पौर्णमास्येष्ट्वोन्दनादि पूर्ववन्निवर्तनम्। सर्वं वा वापयेत्॥ मन्त्रादिर्विक्रियते। यो अस्याः पृथिव्यास्त्वचि निवर्तयत्योषधीः। अग्निरीशान ओजसा वरुणो धीतिभिः सह। इन्द्रो मरुद्भिः सखिभिः सह॥ अग्निस्तिग्मेनेति समानम्॥९॥

9. At this stage having performed the full-moon-offering, one should perform the rites like trimming the hair which begin with moistening (the head) in the same manner as earlier[1] or he should get all (the hair) shaved. The beginning of the

formula[2] is to be modified as follows: *yo asyāḥ pṛthivyāstvaci...*[3] (To this is added) *agnistigmena.....*[4]. (which is) the same[5].

1. See VIII.4.2; cp. VIII.8.19-20.
2. See VIII.4.2.
3. TB I.5.5.4.
4. TB I.5.5.2.
5. See VIII.4.2.

D. ŚUNĀSĪRĪYA-PARVAN

VIII.20

ततो द्व्यहे त्र्यहे चतुरहे ऽर्धमासे मासि चतुर्षु वा मासेषु शुनासीरीयेण यजते॥१॥

1. Then after two days or three days or four days or a half month, one month or four months one should perform the Śunāsīrīya-offerings.

तस्य वैश्वदेववत्कल्पः॥२॥

2. The procedure of it should be similar to that of the Vaiśvadeva-offering.

निर्वपणकाल आग्नेयमष्टाकपालमिति दशोत्तराणि हवींषि निर्वपति॥३॥

3. At the time of taking out (the oblation-materials),[1] (the Adhvaryu) should take the next[2] ten oblation materials viz. a sacrificial bread on eight potsherds for Agni (etc)[3].

1. See I.17.10.
2. See VII.5.28.
3. In addition to the five regularly recurring oblations (for which see VIII.2.2) there should be the following ones:
   i. a sacrificial bread on twelve potsherds for Indra-Agni,
   ii. a rice-pap for the Viśvedevas,
   iii. a sacrificial bread on twelve potsherds for Indra Śunāsīra,
   iv. milk for Vāyu,
   v. a sacrificial bread on one potsherd for Sūrya. See TB I.7.1.1.

वायव्यस्य पयसः प्रातर्दोहवत्कल्पः॥४॥

4. The procedure of the ritual of the milk for Vāyu should be similar to that of morning milking.[1]

1. For details see I.14.7-8.

अथैकेषाम्। पञ्च संचराणि निरुप्य वायव्या यवागूः प्रतिधुग्वेन्द्राय शुनासीराय पुरोडाशो द्वादशकपालः॥ इन्द्राय शुनासीराय स्रुचा जुहुत नो हविः। जुषतां प्रति मेधिरः॥ प्र हव्यानि घृतवन्त्यस्मै हर्यश्वाय भरता सजोषाः। इन्द्रर्तुभिर्ब्रह्मणा वावृधानः शुनासीरी हविरिदं जुषस्वेति शुनासीरीयस्य याज्यानुवाक्ये॥ सौर्य एककपाल इति॥५॥

5. Now according some[1] (the offerings in the Śunāsīrīya should be as follows): having taken out the matterial for the five common offerings, the Adhvaryu should prepare the following offering-materials: gruel or unboiled fresh milk for Vāyu, a sacrificial bread on twelve potsherds for Indra Śunāsīrīya—the invitatory and offering verses for the bread to Indra Śunāsīrīya should be as follows: *indrāya śunāsīrāya...*; and *pra havyāni ghṛtavanti...*[2]—and a sacrificial bread on one potsherd to Sūrya.

1. viz. the Mānavas; see MS I.10.1.
2. TB II.5.8.2. The Mānavas prescribes different verses: MS IV.10.6.

नव प्रयाजानूयाजाः॥६॥

6. There should be nine fore-offerings and nine after-offerings.

पञ्चप्रयाजं त्र्यनूयाजमित्येके॥७॥

7. According to some there should be five fore-offerings and three after-offerings.

संसर्पो ऽस्यंहस्पत्याय त्वेति मासनाम्नैकपालमभिजुहोति॥८॥

8. With a formula containing names of the months accompanied by *saṁsarposyaṁhaspatyāya tvā*[1] he offers ghee on the sacrificial bread prepared on one potsherd.[2]

1. TS I.4.14.c-d.
2. Cp. VIII.2.18, VIII.7.2, VIII.12.5.

द्वादशगवं सीरं दक्षिणा॥९॥

9. A plough with twelve bulls (should be given) as the sacrificial gift.[1]

1. Cf. TS I.8.7.1.

षड्योगं वा ॥१०॥

10. Or one with six bulls.

उष्टारावित्येकेषाम्॥११॥

11. According to some[1] two camels (should be given as the sacrificial gift).

1. See MS II.6.2; KS XV.2.

उष्टारं वा॥१२॥

12. Or one camel.

अश्वं श्वेतमेककपालस्य गां वा श्वेतम्॥१३॥

13. Or a white horse or a white bull (should be given as the sacrificial gift) for the offering of the sacrificial bread made on one potsherd.[1]

1. Cf. ŚB II.6.3.9.

VIII.21

अनुवत्सरीणां स्वस्तिमाशास्ते। दिव्यं धामाशास्त इति सूक्तवाकस्याशिःषु होतानुवर्तयते एवं यजमानो जपति। आशास इति मन्त्रं संनमति॥ सिद्धमिष्टिः संतिष्टते। संतिष्ठन्ते चातुर्मास्यानि॥ अत्र पौर्णमास्येष्ट्वोन्दनादि पूर्ववन्निवर्तनम्। सर्वं वा वापयेत्॥ मन्त्रादिर्विक्रियते॥ एकं मासमुदसृजत्परमेष्ठी प्रजाभ्यः। तेनाभ्यो मह आवहदमृतं मर्त्याभ्यः॥ प्रजामनु प्रजायसे तदु ते मर्त्यामृतम्। येन मासा अर्धमासा ऋतवः परिवत्सराः॥ येन ते ते प्रजापत ईजानस्य न्यवर्तयन्। तेनामहस्य ब्रह्मणा निवर्तयामि जीवसे॥ अग्निस्तिग्मेनेति समानम्॥१॥

1. "The sacrificer prays for bliss for those which belong to the Anuvatsara;" the Hotṛ adds these words to the blessings of the Sūktavāka; he also adds the words "(the sacrificer) prays for divine place." The sacrificer mutters in the correspondent manner. He modifies the formula with the word *āśāse* (I pray) instead of *āśāste*(= He prays). The offering stands completely established in the usual manner. The Cāturmāsya-sacrifices stand completly established. At this stage having performed the Full-moon-offering, the act of trimming the hair beginning with moistening the head should be done in the same manner

as earlier or he should get all the hair shaved.[2] The beginning of the formula is to be modified as follows: *ekaṁ māsamudasṛjat parameṣṭhī*[3]... (The formula) *agnistigmena*... is the same as above.[4]

1. Cp. VIII.3.4f., VIII.7.8, VIII.12.5.
2. Cp. VIII.8.19f.
3. See TB I.5.5.6-7; cp. ĀpŚs VIII.4.2.
4. See VIII.4.2.

APPENDIX TO THE CĀTURMĀSYA-SACRIFICES

चातुर्मास्यैरिष्ट्वा सोमेन पशुना वा यजते॥२॥

2. After having performed the Cāturmāsya sacrifices, one should perform a Soma sacrifice or an independent animal sacrifice.[1]

1. i.e. Nirūḍhapaśubandha.

फाल्गुन्या उदद्दृष्टे सोमाय दीक्षते॥३॥

3. (In case he performs a Soma sacrifice) he should consecrate himself for the Soma-sacrifice during the bright fortnight preceding the full moon day of Phālguna.[1]

1. Cp. ŚB II.6.3.11-12.

तं ततो नानीजानमपरा फाल्गुनी पर्यवेयात्॥४॥

4. The next Phālguna full moon day should not pass him who has not performed a Soma-sacrifice.[1]

1. Cp. ŚB II.6.3.11-12.

इति वै खलूत्सृजमानस्य॥५॥

5. This is so for one who abandons the performance of Cāturmāsya-sacrifices.

अथ पुनरालभमानस्य फाल्गुन्याश्चतुर्दश्यां शुनासीरीयेणेष्ट्वा॥६॥

6. Now in the case of one who begins to perform again (the Cāturmāsya-sacrifices), having performed the Śunāsīrīya on the fourteenth (day preceding the the Phālguna full moon day),[1]

1. The sentence is incomplete; see the next Sūtra.

VIII.22

पञ्चदश्यां वैश्वदेवेन यजते॥१॥

1. On the fifteenth day (the sacrificer) should perform the Vaiśvadeva.[1]

1. Cp. ŚB II.6.3.13.

एतेनैव पशुकामो यजेत यस्मिन्नस्यर्तौ भूयिष्ठं गोषु पयः स्यात्॥२॥

2. The sacrificer who desires cattle should perform the same i.e. the Vaiśvadeva-parvan in the season in which his cows yield the most milk.

एतेनैव प्रजाकामः पशुकामो वा यजेत॥३॥

3. The sacrificer who desires progeny or cattle should perform merely this (Vaiśvadeva-parvan).[1]

1. Cf. KS XXXVI.3.

अथैकेषाम्। वैश्वदेवेनेतरेषां पर्वणां स्थाने पशुकामो यजेत यावत्सहस्रं पशून्प्राप्नुयात्। अथेतरैः स्वकालैर्यजेत॥४॥

4. Now according to some h(ritualists)[1] the sacrificer who desires cattle should perform Vaiśvadeva-parvan instead of the other Parvans until he gets one thousand cattle. Then he should perform the other (Parvans) at their own times.

1. KS XXXVI.3; MS I.10.7;

शुनासीरीयेण ग्रामकामो वर्ष्य उदके यजेत॥५॥

5. The sacrificer who desires a village, should perform the Śunāsīrīya-rite when rain-water (is falling).

वर्ष्यमुदकमन्ववसाय तत उदकार्थान्कुरुते॥६॥

6. Having stayed near rain-water, he should get the work with water done with it (water).

एतेनैव प्रजाकामः पशुकामः पुष्टिकामो ब्रह्मवर्चसकामो ऽन्नाद्यकामो वा यजेत॥७॥

7. The sacrificer who disires progeny, or cattle or prosperity or brahman-splendor, or food should perform the same viz. only the Śunasīrīya-parvan.

पर्वभिश्चातुर्मास्येषु मासान्संचष्टे॥८॥

8. In the Cāturmāsya-sacrifices one should count the months in accordance with the Parvans.[1]

1. Thus one should follow the lunar months.

पञ्चसांवत्सरिकाणि व्याख्यास्यामः॥९॥

9. We will (now) describe the (Cāturmāsya-sacrifices) of five-years.

त्रीनृतून्संवत्सरानिष्ट्वा मासं न यजते। द्वौ पराविष्ट्वा विरमति॥१०॥

10. Having performed the Cāturmāsya-sacrifices for three continuous[1] years one should not perform them for one month; then having performed (these sacrifices) for the next two years one should stop.

1. read *rujūn* instead of *ṛtūn;* cf. Caland under this Sūtra.

चैत्र्यां तूपक्रम्य द्वाविष्ट्वा मासमनिष्ट्वा त्रीन्परानिष्ट्वा विरमति॥११॥

11. Having started on the full-moon-day of Caitra,[1] one performs (these sacrifices) for two years then having not performed them for one month, then having performed these sacrifices for the next three (years) one should top.

1. Cp. VIII.1.2.

अथ पञ्चदशवार्षिकाणि॥१२॥

12. Now (Cātramāsya-sacrifices) of fifteen years (and more).

एतान्येव द्विः॥१३॥

13. These same (Cāturmāsya-sacrifices described in Sūtras 10 and 11 are to be performed) twice (in order to make up fifteen years).

त्रिरपरिमितं वाभ्यस्येत्॥१४॥

14. Or one may repeat these thrice or for any unspecified (number of years).

विज्ञायते च स त्रिषुत्रिषु संवत्सरेषु मासं न चजत इत्येतद्वचनो ऽभ्यासः॥१५॥

15. And it is known (from a Brāhmaṇa-text): "He should perform (the Cāturmāsya-sacrifices) for every three years; then

he should not perform (them) for one month."[1] On this sentence the repetition is based.

1. The text is not known.

पञ्चसांवत्सरिकेषु वैश्वानरपार्जन्या पञ्चहोता च नाभ्यावर्तेत॥१६॥

16. In the Cāturmāsya-sacrifices lasting for five years the offerings to Vaiśvānara and Parjanya and (the recitation of) Pañcahotṛ-formula should not be repeated.[1]

1. For the offering to Vaiśvānara and Parjanya and the recitation of the Pañcahotṛ formula see VII.1.3.

एकोपक्रमत्वात्॥१७॥

यथान्वारम्भणीया यथान्वारम्भणीया॥१८॥

17-18. For there can be only one beginning; and that offering (mentioned in Sūtra 16) is like introductory (beginning) offering.

THE EXPIATIONS

IX.1

श्रुतिलक्षणं प्रायश्चित्तं विध्यपराधे विधीयते॥१॥

1. An expiation characterised by (mentioned in) the Śruti (Veda) is prescribed in the case of a mistake in the performance.

एकस्मिन्दोषे श्रूयमाणानि प्रायश्चित्तानि समभ्युच्चीयेरन्नर्थान्तरत्वात्॥२॥

2. The expiations being heard (in the Veda) in connection with one and the same defect should be combined together (i.e. only one (and not all) should be performed) because the purpose is different.[1]

1. A sacrificer who has omitted either of the new and full moon offerings should perform either an offering to Agni Pathikṛt (TS II.2.2.1) or the one for Vaiśvaānara (TS II.2.5.4.). The purpose of the offering to Agni Pathikṛt is to return to the correct path and that of the one for Vaiśvārara is to obtain heaven. Since the purpose is different both these offerings should not be performed together but only one of them be performed.

जपो होम इज्या च॥३॥

3. (An expiation is of the nature of) muttering (a formula), a libation (*homa*) or an offering (*ijyā*).

दोषनिर्घातार्थानि भवन्ति॥४॥

4. The rites perormed as an expiation are for the purpose of destroying the defect.

अनन्तरं दोषात्कर्तव्यानि॥५॥

5. They are to be performed after a defect has occured.

निर्हृते दोषे पुनः कृत्स्नं कर्म॥६॥

6. After the defect has been removed then the entire work should be done again.[1]

1. Thus it should be performed from the beginning upto the end once more. See, however, the next Sūtra.

तस्य नावचनात्पुनःप्रयोगः॥७॥

7. That work should not be performed again except when it is specifically mentioned to do.[1]

1. As for example in IX.2.4; IX.15.15. etc.

तुभ्यं ता अङ्गिरस्तमेत्यन्वाहिताग्निः प्रयास्यञ्जुहुयात्॥८॥

8. If the sacrificer who has added fuel to the fires is going to another place, he should offer a libation of ghee[1] with *tubhyaṁ tā aṅgirasrama...*[2]

1. Cf. TB III.7.1.1.
2. TS I.3.14.g.

पृथगरणीष्वग्नीन्समारोप्य प्रयाति॥९॥

9. Having separately caused (each of the fires mystically) to mount upon the churning sticks,[1] he goes out.

1. This is to be done in accordance with the procedure mentioned in VI.28.8ff.

यत्र वसेत्तदेतामिष्टिं संस्थापयेत्॥१०॥

10. He should cause this offering[1] to stand completely[2] there where he may stay.

1. The offering as a part of which fuel was added by him (in Sūtra 8).
2. i.e. perform upto the end.

यद्यन्वाहिताग्नेराहवनीयो ऽनुगच्छेदन्वग्निरुषसामग्रमख्यदित्यन्यं प्रणीय

भूरित्युपस्थाय यो अग्निं देववीतये हविष्माँ आविवासति। तस्मै पावक मृडय स्वाहेति पूर्णं स्रुवं सर्वप्रायश्चित्तं हुत्वेदं विष्णुर्विचक्रम इत्याहुतिं जुहुयात्॥११॥

11. If the Āhavanīya fire of the sacrificer who has added fuel to fire, is extinguished, having brought another fire with *anvagniruṣasām...*[1], having stood near it while praising with *bhūḥ*, having offered a full-spoon-libation of ghee as an all-expiation with *yo agniṁ devavītaye...*[2], one should offer a libation of ghee with Juhū(-ladle) with *idaṁ viṣṇur vicakrame...*[3]

1. TS IV.1.2.k.
2. ṚV I.12.9.
3. TS I.2.13.e. For this Sūtra see TS III.7.1.2-3.

जपेदित्येके॥१२॥

12. According to some (ritualists) one should simply mutter (the verse *idaṁ viṣṇur vicakrame...* and need not offer the libation).

मनसा व्रतोपायनीयं यजुर्जपेत्॥१३॥

13. He should mutter in his mind the formula connected with the entry into the observance.[1]

1. See IV.3.2.

यः कश्चनानुगच्छेदेतदेव प्रणयनवर्जमावर्तेत॥१४॥

14. If any other (fire) is extinguished in that case also one should repeat the same (ritual) except carrying (of the fire).

मन्थेद्गार्हपत्यम्॥१५॥

15. One should churn out the Gārhapatya(-fire) (if it is extinguished).[1]

1. And then do all the activities mentioned in the Sūtra 11.

या प्रकृतिर्दक्षिणाग्नेः॥१६॥

16. (In case the Dakṣina-fire is extinguished then he should bring fire from that) which is the source of the Dakṣiṇa-fire.[1]

1. i.e. either from profane fire or through churning or from any fire elsewhere. See V.13.8ff.

यद्याहिताग्नेरग्निरपक्षायेदा शम्यापरासात्परि वाजपतिः कविरग्निरिति

त्रिः प्रदक्षिणं परिक्रम्य तं संभरेदिदं त एकं पर उत एकं तृतीयेन ज्योतिषा संविशस्व। संवेशनस्तनुवै चारुरेधि प्रिये देवानां परमे जनित्र इति॥१७॥

17. If the fire of one who has established fires extinguishes within the distance of one throw of a wooden peg (*śamyā*) having thrice moved around it, keeping it to his right, with *pari vājapatiḥ kaviragniḥ...*[1] one should collect it (i.e. keep in the fire-place) with *idaṁ ta ekaṁ para uta...*[2]

1. TS IV.1.2.19.
2. TB I.7.1.3-4.

यदि परस्तरामपक्षायेदनुप्रयायावस्येत्॥१८॥

18. If (the fire) extinguishes at a distance more than (one throw of a wooden peg), having gone after one should reside (in that place where the fire was extinguished).[1]

1. For Sūtras 17 and 18 see TB I.7.1.2-4. When the sacrificer is away from his original residence and the fire gets extinghished at the distance either of one *śamyā* or more one has to perform expiatory ritual as mentioned in Sūtra 17 and 18.

तदग्नये पथिकृते पुरोडाशमष्टाकपालं निर्वपेत्॥१९॥

19. In that case one should offer a sacrificial bread on eight potsherds to Agni Pathikṛt.[1]

1. See for the details of this offering TS II.2.2.1. For the prescription of this offering in this Sūtra, cf. MS I.8.9.

पथो ऽन्तिकाद्बर्हिराहरेत्॥२०॥

20. One should bring the Barhis-grass from a place near the road.

अनड्वान्दक्षिणा। सिद्धमिष्टिः संतिष्ठते॥२१॥

21. A bull should be given as the sacrificial gift.[1] The offering completed is in the established manner.

1. TS II.2.2.1; MS I.8.9.

ततः श्वोभूते गृहेषु प्रत्यवस्यति॥२२॥

22. On the next day one stays in one's home.

यस्य हविषे वत्सा अपाकृता धयेयुस्तत्स्थाने वायव्यां यवागूं निर्वपेत्॥२३॥

23. One of whom calves suck (the mother-cow) (even) after they have been removed (from the mother-cow) should offer gruel to Vāyu instead of it (milk).

अथोत्तरस्मै हविषे वत्सानपाकृत्योपवसेत्॥२४।

24. Then having removed the calves[1] for the sake of the next offering-material he should observe the fast.[2]

1. This is a part of the ritual of milking the cows.
2. Cf. TB III.7.1.4-6.

यस्य सायं दुग्धं हविरार्तिमार्छतीन्द्राय व्रीहीन्निरुप्योपवसेत्॥२५॥

25. (The sacrificer) the oblation-material made out of the milk obtained in the evening of whom gets spoiled, should observe fast after having taken out the rice-grains.

यत्प्रातः स्यात्तच्छृतं कुर्यात्॥२६॥

26. He gets boiled the milk obtained in the morning.

अथेतर ऐन्द्रः पुरोडाशः स्यात्॥२७॥

27. Then the other (oblation-material:evening milk) should be a sacrificial bread for Indra.[1]

1. i.e. This bread should substitute the evening milk.

तस्य प्रातर्दोहेन समवदाय प्रचरेत्॥२८॥

28. Having taken portions[1] (for the offering) from it (the bread) along with the morning milk he should perform the offerings.[2]

1. See III.20.4.
2. Cp. TB III.7.1.6-7.

एतदेव प्रातर्दोह आर्तिगते प्रायश्चित्तम्॥२९॥

29. The same is the expiation if the morning-milk gets spoiled.[1]

1. here the morning milk is substituted by the Indra-bread.

सायंदोहेनास्य समवदाय प्रचरेत्॥३०॥

30. Having taken portions (for the offering) from it (the

bread) along with the evening milk, he should perform the offering.

यस्योभौ दोहावार्तिमार्छेयातामाग्नेयमष्टाकपालं निर्वपेदैन्द्रं पञ्चशराव-मोदनम्॥३१॥

31. The sacrificer both the milks (of evening and of morning) of whom get spoiled should prepare a sacrificial bread on eight potsherds for Agni and rice-pap measuring five Śarāvas (Plates) for Indra.

अग्निं पुरोडाशेन यजेत। इन्द्रं पञ्चशरावेण॥३२॥

32. He should offer the sacrificial bread to Agni and rice-pap measuring five Śarāvas to Indra.

पञ्चशरावेण वोभे देवते यजेत॥३३॥

33. Or he may offer (the rice-pap) measuring five Śarāvas to both the deities.

अथोत्तरस्मै हविषे वत्सानपाकृत्योपवसेत्॥३४॥

34. Then having removed the calves for the sake of the next offering-material, he should observe the fast.[1]

1. See the notes on Sūtra 24.

IX.2

यस्य व्रत्ये ऽहन्पत्न्यनालम्भुका स्यात्तामपरुध्य यजेत॥१॥

1. (The sacrificer) the wife of whom will be not worthy to be touched (on account of her period of menses) on the day of the observance,[1] should perform the sacrifice having kept her away.

1. i.e. the day preceding the day of the ritual proper.

जघनेन वेदिमन्तर्वेदि वोदकशुल्बं संनहनं स्तृणीयात्॥२॥

2. Either to the west of the altar or inside the altar he should spread the girdle[1] with its point to the north.

1. the girdle used by the wife for tying round the waist (see II.5.4).

यदा त्रिरात्रीणा स्यादथैनामुपह्वयेतामूहमस्मि सा त्वं द्यौरहं पृथिवी त्वं

सामाहमृक्त्वं तावेहि संभवाव सह रेतो दधावहै पुंसे पुत्राय वेत्तवै रायस्पोषाय सुप्रजास्त्वाय सुवीर्यायेति॥३॥

3. When three days of her period are over, he should call her with *amūhamasmi sā tvam... tāvehi sambhavāva...*[1]

1. Cf. TB III.7.1.9.

यस्याग्निहोत्रं सांनाय्यं वा विष्यन्देतोदङ्परेत्य वल्मीकवपामुद्धृत्य प्रजापते न त्वदेतानीति प्राजापत्ययर्चा वल्मीकवपायामवनीय भूरित्युपस्थायान्यां दुग्ध्वा पुनर्जुहुयात्। यदि सांनाय्यमन्यदागमयेत्॥४॥

4. He whose Agnihotra-milk or the Sāṁnāyya-milk may spill (at the time of being cooked), should, after having turned to the north, having taken up a fossilised ant-hill, having poured (the Agnihotra/Sāṁnāyya-milk) on the fossilized ant-hill with a verse addressed to Prajāpati beginning with *prajāpate na tvadetānī*, having stood near (the fossilized ant-hill) while praising it with *bhūḥ*, having milked another (cow), offer the libation once again.[2] If it is Sāṁnāyya (that is spilled) he should cause another Sāṁnāyya to be prepared.

1. TS I.8.14.m.
2. Cf. TB II.7.2.1-2, where only the case of Agnihotra-milk is mentioned.

यदि कीटो ऽवपद्येत मध्यमेनान्तमेन वा पलाशपर्णेन मही द्यौः पृथिवी च न इति द्यावापृथिव्ययर्चान्तःपरिधि निनीयान्यां दुग्ध्वा पुनर्जुहुयात्। यदि सांनाय्यमन्यदागमयेत्॥५॥

5. If an insect falls (in the Agnihotra/Sāṁnāyya-milk), having poured (the milk) inside the Paridhis (enclosing sticks) by means of a middle or outer leaf of Palāśa with a verse addressed to Dyāvāpṛthivī beginning with *mahī dyaḥ*[1] having milked another (cow) he should offer the libation once again.[2] If it is Sāṁnāyya (in which an insect was fallen), he should cause another (Sāṁnāyya) to be prepared.

1. TS III.3.10.h.

यस्याग्निहोत्रमववर्षेन्मित्रो जनान्कल्पयति प्रजानन्मित्रो दाधार पृथिवीमुत

द्याम्। मित्रः कृष्टीरनिमिषाभिचष्टे सत्याय हव्यं घृतवज्जुहोतेति तत्कृत्वान्यां दुग्ध्वा पुनर्जुहुयात्॥६॥

6. He on the Agnihotra-milk of whom, it will rain, having performed it (Agnihotra-ritual) by means of that milk with *mitro janan kalpayati*...[1], having milked another cow he should make a libation once more.[2]

1. TS III.4.11.q.
2. Cf. TB III.7.2.3-4.

यदि पूर्वस्यामाहुत्यां हुतायामुत्तराहुतिः स्कन्देद्यदि वोत्तरया पूर्वामभिजुहुयाद्यत्र वेत्थ वनस्पते देवानां गुह्या नामानि। तत्र हव्यानि गामयेति वानस्पत्ययर्चा समिधमाधाय तत एव तूष्णीं हुत्वान्यां दुग्ध्वा पुनर्जुहुयात्॥७॥

7. If, after the first libation is made (the milk of the) second libation spills, or if one makes the second libation in the (place where the) first was made,[1] having placed a fuel-stick in the fire with a verse referring to Vanaspati and beginning with *yatra vettha vanaspate* having then silently (without any formula) offered the second libation, having milked another cow, should perform the (Agnihotra-)offering once again.[2]

1. See VI.10.11 where it is prohibited to do so.
2. Cf.. TB III.7.2.4-5.

यदि पूर्वस्यामाहुत्यां हुतायामाहवनीयो ऽनुगच्छेदग्निर्दारौ दारावग्निरिति वदन्नन्तरे शकले हिरण्ये वा जुहुयात्॥८॥

8. If the Āhavanīya is extinguished after the first libation has been made, one should offer (the second) libation on the next-lying piece of wood or (on the piece of) gold kept in the fire, uttering (the formula) *dārau dārāvagniḥ*.[1]

1. For the Sūtra cp. ŚB XII.4.3.1.

यदि पुरा प्रयाजेभ्यो बहिःपरिध्यङ्गारः स्कन्देत्तं स्रुवस्य बुध्नेनाभिनिदध्यान्मा तमो मा यज्ञस्तमन्मा यजमानस्तमन्नमस्ते अस्त्वायते नमो रुद्र परायते नमो यत्र निषीदसि। अध्वर्युं मा हिंसीर्यजमानं मा हिंसीरिति यदि पुरस्तात्। ब्रह्माणं मा हिंसीर्यजमानं मा हिंसीरिति यदि दक्षिणतः॥ होतारं मा हिंसीः पत्नीं मा हिंसीर्यजमानं मा हिंसीरिति यदि पश्चात्। आग्नीध्रं मा हिंसीः पशून्मा हिंसीर्यजमानं मा हिंसीरिति यद्युत्तरतः॥९॥

9. If before the fore-offerings a burning coal falls out of

the enclosing sticks one should place the handle of the spoon on it with *mā tamo mā yajñaḥ.... adhvaryuṁ mā mā hiṁsīḥ...* in case (the coal has fallen) in the east,... *brahmāṇam..* in the south; *hotāram...* in the west; *āgnīdhraṁ...* in the north.

आहं यज्ञं दधे निर्ऋतेरुपस्थात्तं देवेभ्यः परिददामीत्येनमादाय॥१०॥

10. Then having held it (the coal) with *āhaṁ yajñaṁ dadhe...*,[1]

1. For the verse see ĀśvaŚS I.12.36. This Sūtra is not complete. See the nest Sūtra in the next section.

IX.3

सहस्रशृङ्गो वृषभो जातवेदाः स्तोमपृष्ठो घृतवान्सु प्रतीकः। मा नो हासीन्मेत्थितो नेत्त्वा जहाम गोपोषं नो वीरपोषं च यच्छेत्येनमग्नौ प्रहरति॥१॥

1. He throws it in the fire with *sahasraśṛṅgo vṛsabho jātavedāḥ...*

प्रहृत्य वाभिजुहुयात्॥२॥

2. Or he may offer a libation (of ghee) (with the same verse),[1] after throwing it back (in the fire).

1. For IX.2.9-3.2, cp. TB IIII.7.2.5-7; cp. ĀśvaŚS I.12.36.

यदि कालसंनिकर्षेऽग्निर्मथ्यमानो न जायेत यत्रान्यं पश्येत्तत आहृत्य जुहुयात्॥३॥

3. When the time (of the ritual) is near[1] (and) if the fire even when being churned does not come out, having brought it (fire) from whenever one finds it, one should make the libation (of Agnihotra).

1. This refers to the sacrificer on journey. See VI.28.13.

अथात्वरमाणः पुनर्मन्थेत्॥४॥

4. Afterwards when one is not in hurry one should churn again.

यद्यन्यं न विन्देदजायै दक्षिणे कर्णे होतव्यम्॥५॥

5. If one does not get (find) another fire one should offer (the Agnihotra-libation) in the right ear of a she-goat.

अजस्य तु ततो नाश्नीयात्॥६॥

6. (In that case), however one should not eat (the flesh) of a goat.

यद्यजां न विन्देद्ब्राह्मणस्य दक्षिणे हस्ते होतव्यम्॥७॥

7. If one does not get a she-goat one may offer on the right hand of a Brāhmaṇa.

ब्राह्मणं तु वसत्यै नापरुन्धीत॥८॥

8. (In that case), however, one should not prohibit a Brāhmaṇa from staying in his residence.

यदि ब्राह्मणं न विन्देद्दर्भस्तम्बे होतव्यम्॥९॥

9. If one does not get a Brāhmaṇa one should offer on a cluster of Darbha-grass.

दर्भांस्तु नाध्यासीत॥१०॥

10. (In that case), however, one should not sit upon the Darbha-grass.

यदि दर्भान्न विन्देदप्सु होतव्यम्॥११॥

11. If one does not get Darbha-grass one should offer in water.

आपस्तु न परिचक्षीतेमा भोजनीया इमा अभोजनीया इति॥१२॥

12. (In that case), however, one should not blame waters (saying), "These waters are worthy to be consumed by me; these waters are not worthy to be consumed by me."

अप्यभोजनीयस्यैतं संवत्सरं परिगृह्णीयादेवापः॥१३॥

13. During that year one should accept water even of one the food of whom is otherwise not worthy to be accepted.

अद्भिस्तु न पादौ प्रक्षालयीत॥१४॥

14. One should, however, (in that case) not wash one's feet with water.[1]

1. This prohibition is limited to the use of waters for washing feet for the sake of pleasure. There is no prohibition in using water for washing feet for the sake of ceanliness.

सांवत्सरिकाण्येतानि व्रतानीत्याश्मरथ्यः। यावज्जीवमित्यालेखनः॥१५॥

15. According to Āśmarathya these vows (are to be observed only) for a year; according to Ālekhana, they are to be observed throughout the life.

संवत्सरस्य परस्तादग्नये व्रतपतये पुरोडाशमष्टाकपालं निर्वपेत्॥१६॥

16. After the year one should offer a sacrificial bread on eight potsherds to Agni.[1]

1. For Sūtras 3-10 cp. in general TB III.7.3.1-5.

अग्नये क्षामवते ऽष्टाकपालं येषां पूर्वापरा अन्वञ्चः प्रमीयेरन्। गृहदाहे वा॥१७॥

17. One whose elder and younger relatives die one after another, or one whose house is burnt,[1]

1. Cp. TS II.2.2.4-5.

अग्नये विविचये ऽष्टाकपालं यस्याहिताग्नेरन्यैरग्निभिरग्नयः संसृज्येरन्मिथो वा॥१८॥

18. If the fires of one who has established fires get mixed with the other fires or get mixed with each other, one should offer a sacrificial bread on eight potsherds to Agni Vivici.[1]

1. Cf. TB III.7.3.5;

अग्नये विपृचे ऽष्टाकपालं यदि गार्हपत्याहवनीयौ॥१९॥

19. If the Gārhapatya and the Āhavanīya get mixed, one should offer sacrificial bread on eight potsherds to Agni Viprc.

अग्निना विपृचा वयं गीर्भिः स्तोमं मनामहे। सनो रास्व सहस्रिणः॥ कविरग्निः समिध्यते विप्रो यज्ञस्य साधनः। विपृञ्चनरास्व नो वस्विति याज्यानुवाक्ये॥२०॥

20. (For this offering) *agninā viprcā vayam*... and *kaviragniḥ samidhyate*... should be used as invitatony and offering verses.

अग्नये वीतये ऽष्टाकपालं यदि गार्हपत्यदक्षिणाग्नी दक्षिणाग्न्याहवनीयौ वा॥२१॥

21. If the Gārhapatya and Dakṣiṇa (-fires) or Dakṣiṇāgni and Āhavanīya (-fires) get mixed one should offer a sacrificial bread on eight potsherds to Agni Vīti.[1]

1. Cp. AB VII.6.

अग्नये शुचये ऽष्टाकपालं यदि प्रदाव्येनाभ्यादाह्येन शवाग्निना वा॥ संकुसुको विकुसुको विकिरो यश्च विष्किरः। माषाज्येन नलेध्मेन क्रव्यादं शमयामसि॥ अस्मिन्वयं संकुसुके ऽग्नौ रिप्राणि मृज्महे। अभूम यज्ञियाः शुद्धाः प्र ण आयूंषि तारिषदिति याज्यानुवाक्ये॥ अग्नये ऽप्सुमते ऽष्टाकपालं यदि वैद्युतेन॥२२॥

22. (One should offer) a sacrifical bread on eight potsherds to Agni Śuci if one's fires get mixed with forest-fire or house-fire or cremation-fire;[1] a sacrificial bread on eight potsherds if with puerperal fire. At that time *saṁkusuko vikusuko vikiro yaśca...* and *asmin vayaṁ saṁkusukegnau...*[2] should be used as invitatory and offering verses. One should offer a sacrificial bread on eight potsherds if one's fires get mixed with lightning-fire.[3]

1. Cf. AB VII.7; cp. also ŚB XII.4.4.5.
2. AV XII.2.13.
3. Cf. AB VII.2; ŚB XII.4.4.4.

यदि सर्वाः संनिपतेरन्विविचये निरुप्य शुचये निर्वपेद्व्रातभृतीं तृतीयामप्सुमतीं चतुर्थीं क्षामवतीमन्त्यं परिक्रमयेत्॥२३॥

23. If all the offerings require to occur simultaneously in that case having performed an offering for Agni Vivici, one should perform an offering to (Agni) Śuci, then the third offering to (Agni) Vratabhṛt, fourth to Agni Apsumat, and lastly to Agni Kṣāmavat.

व्रातभृतीं द्वितीयामेके समामनन्ति। व्रातपतीमुत्तमाम्॥२४॥

24. According to some ritualists the offering to (Agni) Vratabhṛt should be the second and the one to (Agni) Vratapati[1] the last.

1. For this see IX.3.16.

IX.4

गर्भं स्रवन्तमगदमकरग्निरिन्द्रस्त्वष्टा बृहस्पतिः। पृथिव्यामवचुश्चोतै-तन्नाभिप्राप्नोति निर्ऋतिं पराचैरित्यग्निहोत्रस्थालीं स्रवन्तीमभिमन्त्र्य विधुं दद्राणमिति संदध्यात्॥१॥

1. (If the Agnihotra-milk-pot[1] is broken and the milk begins to flow, in that case) having addressed the Agnihotra-milk-pot (from which milk is) flowing with *garbhaṁ sravantam*...[2] one should join it with *vidhuṁ dadrāṇam*...[3]

1. See VI.3.15.
2. See TB III.7.3.6.
3. TĀ IV.20.1

अग्नये पथिकृते पुरोडाशमष्टाकपालं निर्वपेद्यो दर्शपूर्णमासयाजीत्यु-क्तम्॥२॥

2. It has been said (in a Brāhmaṇa-text) that if one who is a performer of New and Full-moon-sacrifices (does not perform any one of these at its proper time) one should offer a sacrificial bread on eight potsherds to Agni Pathikṛt.

समानतन्त्रे वा मुख्यः कार्यः॥३॥

3. Or (the Sacrificial bread for Agni Pathikṛt) should be made as the chief (offering material) in an offering having the same common procedure.

अथैकेषाम्। वि वा एतस्य यज्ञश्छिद्यते यस्य यज्ञे प्रतते ऽन्तरेतामिष्टिं निर्वपन्ति। य एवासावाग्नेयो ऽष्टाकपालः पौर्णमास्यां यो ऽमावास्यायां तमग्नये पथिकृते कुर्यात्। तेनैव पुनः पन्थामवैति न यज्ञं विच्छिनत्तीति विज्ञायते॥४॥

4. Now according to some (ritualists): "The sacrifice of him is indeed cut in whose sacrifice after it has been continued (started to be performed) they perform this offering in between. Whatever this sacrificial bread on eight potsherds for Agni is, the same should be made the one for Agni Pathikṛt either on the Full-moon-day or New moon-day. By means of it one indeed finds out the path again, (and) does not cut the sacrifice." This is known (from a Vedic text).[1]

1. Cp. KS X.5.

संयाज्ये एव पाथिकृती स्यातामित्यपरम्॥५॥

5. There is another view that the invitatory and offering verses of the Sviṣṭakṛt part in the New or Full-moon offering should only be made refer to (Agni) Pathikṛt.[1]

1. See TS I.1.14.i,k.

यस्य हविर्निरुप्तं पुरस्ताच्चन्द्रमा अभ्युदेतीत्युक्तम्॥६॥

6. It has been said in a Brāhmaṇa-text that if the moon rises in the east on the oblation material taken out (in the New-moon sacrifice) of whom...[1]

1. See TS V.5.1-2. Thus one has to divide the oblation-material (rice grains) into three. From the medium-sized grains one should prepare a sacrificial bread for Agni Dātṛ; from the large-sized one the rice-pap cooked in curds for Indra Pradātṛ and from the small-sized ones the rice-pap cooked in boiled milk obtained in the morning for Viṣṇu Śipiviṣṭa. This offering (consisting of the above-mentioned three oblations) is called Abhyudayeṣṭi.

अनिरुप्ते ऽभ्युदिते प्राकृतीभ्यो निर्वपेदित्याश्मरथ्यः॥७॥

7. According to Āśmarathya if the moon rises and the oblation-material has not yet been taken out then one should take it out (i.e. on should perform the complete offering) for the (deities) of the normal basic paradigm.

तण्डुलभूतेष्वपनयेत्॥८॥

8. (If the moon rises) after the rice-grains have taken the form (i.e. after they have been threshed and outer cover is removed) one should drop (the normal deities and offer to the special deities).

व्यृद्धभाग्भ्य इत्यालेखनः॥९॥

9. According to Ālekhana (one should pour out the oblation-material) for the (special deities) who accept the defective (i.e. the deities mentioned in the note of Sūtra 6).

विनिरुप्ते ऽभ्युदिते प्राकृतीभ्यः शेषम्॥१०॥

10. If (the moon rises when) the material (rice-grain) has been partially taken out one should offer remaining oblation to the normal deities.

तण्डुलभूतेष्वपनयेत्॥११।

11. (If the moon rises after the rice-grains have partially taken the form i.e. after they have been partially threshed and the outer cover has been partially removed one should drop (the normal deities and offer to the special deities).

यस्यागृहीतं हविरभ्युदियाद्व्रतचर्यां वा नोदाशंसीत। स त्रेधा तण्डुलानिति पूर्ववत्। अथोत्तरस्मै हविषे वत्सानपाकृत्योपवसेत्॥१२॥

12. (If the moon rises) and the oblation-material has not yet been taken out and if (by way of expiation) one is unable to continue the vow, one (should divide) rice-grains as (described) earlier.[1] Then having separated the calves from their mother-cows, for the sake of the next oblation one should observe fast.

1. See the note on Sūtra 6.

अथ यस्य गृहीतं हविरभ्युदियात्सैव प्रायश्चित्तिः सा व्रतचर्या॥१३॥

13. If the moon rises after the oblation-material has been taken out (then one should perform) the same expiation, the same vow.

वत्सान्मातृभिः संसृज्य पुनरपाकृत्य पूर्वेद्युर्दुग्धं दधि हविरातञ्चनार्थं नि-दध्यात्॥१४॥

14. Having let the calves be associated with their mothers, having again separated (them) one should keep the curds made out of milk obtained on the preceding day for the sake of curdling the oblation-material.[1]

1. For Sūtras 12-14 cp. ŚB XI.1.4.1-3.

अग्नये व्रतपतये पुरोडाशमष्टाकपालं निर्वपेद्य आहिताग्निः सन्नव्रत्यमिव चरेत्प्रवसेद्वा व्रत्ये ऽहनि मांसं वाश्नाति स्त्रियं वोपैति॥१५॥

15. One who being an Āhitāgni (one who has established fires) behaves against the vow as it were or stays away (from his fires) or eats flesh or approaches a women on the day of observance (i.e. the day preceding the day of the New or Full-moon-offering proper) should offer a sacrificial bread on eight potsherds to Agni Vratapati.[1]

1. Cf. TB II.2.2.1-2; cp. MS II.1.10.

अग्नये व्रतभृदे ऽष्टाकपालं यद्यार्तिजमश्रु कुर्यात्॥१६॥

16. If one sheds tears out of pains, one should offer a sacrificial bread prepared on eight potsherds for Agni Vratabhṛt.

त्वमग्ने व्रतभृच्छुचिर्देवाँ आसादया इह। अग्ने हव्याय वोढवे॥ व्रतानुबिभ्रद्व्रतपा अदाभ्यो यजा नो देवां अजरः सुवीरः। दधद्रत्नानि सुविदानो अग्ने गोपाय नो जीवसे जातवेद इति याज्यानुवाक्ये॥ व्रातभृतीं प्रवास एके समामनन्ति व्रातपतीमश्रुकर्मणि॥१७॥

17. The verses beginning with *tvamagne vratabhṛt...*[1] and *vratānubibhrad vratapāḥ...*[2] should be used as invitatory and offering-verses respectivelly. According to some (one should perform an offering) to (Agni) Vratabhṛt in the case of staying away and an offering to (Agni) Vratapati in the case of shedding tears.[3]

1. TS II.4.1.11.
2. TS II.4.1.11.
3. Atharvaveda-prayaścittāni V.5.

IX.5

यद्यग्निहोत्र्युपसृष्टा वाश्येत यस्माद्भीषावाशिष्ठास्ततो नो अभयं कृधि। अभयं नः पशुभ्यो नमो रुद्राय मीढुष इति जुहुयादभि वा मन्त्रयेत॥१॥

1. After the calf has gone near the Agnihotra-cow if she bellows, one should offer a libation or address the cow with *yasmād bhīṣāvāśiṣṭhāḥ.....*[1]

1. Cp. TB III.7.8.1.

यद्यु वै निषीदेदेतयैव यस्माद्भीषा न्यषद इत्यभिमन्त्र्योदस्थाद्देव्यदितिर्विश्वरूप्यायुर्यज्ञपतावधात्। इन्द्राय कृण्वती भागं मित्राय वरुणाय चेत्युपस्थाप्य तां दुग्ध्वा ब्राह्मणाय दद्याद्यस्यान्नं नाद्यात्। अवर्तिमेवास्मिन्यापूभानं प्रतिमुञ्चतीति विज्ञायते॥२॥

2. If (the cow) sits having addressed her with the same (verse) (but with a change in the first quarter viz.) *yasmād bhīṣā nyaśadaḥ*, then having caused her to stand up with *udasthāt devyaditiḥ...* having milked her, one should give it to

a Brāhmaṇa whose food he may (should) not eat in the future. It is known from a Brāhmaṇa-text: "One thereby attaches her one's poverty, one's evil to him."[1]

1. Cf. TB I.4.3.1-3.

अपि वा दण्डेन विपिष्याविपिष्य वोत्थाप्यात्मन्कुर्वीत॥३॥

3. Or having prodded (the cow) by means of a stick or having not prodded and having caused her to stand up one may keep her with oneself.[1]

1. Cp. ŚB XII 4.1.10-11, cp. JB I.59.

सूयवसाद्भगवती हि भूया अथो वयं भगवन्तः स्याम। अद्धि तृणमघ्न्ये विश्वदानीं पिब शुद्धमुदकमाचरन्तीति दर्भस्तम्बमालुप्य ग्रासयेत्॥४॥

4. Having plucked a cluster of grass one should feed it to her with *sūyavasād bhagavatī*...[1]

1. ṚV I.164.40.

यद्यु वै लोहितं दुहीत व्युत्क्रामतेत्युक्त्वा दक्षिणमग्निं परिश्रित्य तस्मिन्नेतच्छ्रपयित्वा तस्मिन्व्याहृतीभिस्तूष्णीं वा हुत्वा तां ब्राह्मणाय दद्याद्यमनभ्यागमिष्यन्स्यात्॥५॥

5. If she yields blood having said, "Disperse", having enclosed the southern fire (with fuel-sticks), having cooked it on it, having offered it with sacred utterances or silently, one should give her to a Brāhmaṇa to whom he (should) not go afterwards.[1]

1. Cf. ŚB XII.4.2.1; cp. JB.I.60

यदि दुह्यमानं स्कन्देद्यदद्य दुग्धं पृथिवीमसक्त यदोषधीरप्यसरद्यदापः। पयो गृहेषु पयो अघ्नियासु पयो वत्सेषु पयो अस्तु तन्मयीत्येनदभिमन्त्र्य समुद्रं वः प्रहिणोमीत्यद्भिरुपसृजेत्॥६॥

6. If the (Agnihotra-milk) spills out while (the cow) is being milked, having addressed it with *yadadya dugdhaṁ pṛthivīm*... he should pour water in it with *samudraṁ vaḥ prahiṇomi*...[1]

यदि दुह्यमाना स्थालीमवभिन्द्यान्निर्णिज्यान्यां दुह्यात्तां वैव॥७॥

7. If the cow while being milked breaks the milk-pot,

(having taken) another (pot), having washed it, one should milk another cow or the same cow (in it).[1]

1. Cp. MS I.8.3; KS VI.3.

यदि दुह्यमानं दुग्धं ह्रियमाणं हृतमधिश्रीयमाणमधिश्रितमुद्वास्यमान-मुद्वासितमुन्नीतं वा स्कन्देत्तदेव यादृक्कीदृक् च होतव्यमन्यया वाभिदोह्यम्॥८॥

8. If the milk which is being milked out, or is milked out,[1] or being carried or is taken towards the fire or is being kept on the fire or is kept on the fire,[2] or is being taken out from over the fire or is taken away form over the fire,[3] being taken into the ladle or is taken into the ladle, spills, one should offer the same milk of whatever quantity it is, or get another cow milked.

1. See VI.3.10.
2. See VI.5.7.
3. See VI.6.8.

यदि सकृदुन्नीतं स्कन्देद्द्विस्त्रिर्वा तदाद्रियेत॥ यद्यु वै चतुर्थमुन्नीतं स्कन्देत्स्थाल्यां शेषमवनीय चतुरभ्युन्नीय होतव्यमन्यया वाभिदोह्यम्॥९॥

9. If the milk which is taken (into the ladle) for one, two or three times spills, one need not pay attention to it. If, however, taken (into the ladle) for the fourth time spills, then in that case having poured the remaining (milk) into the pot, then having taken (the milk) for four times he should offer it or get another (cow) milked.

IX.6

यद्युद्द्रुतस्य स्कन्देत्तन्निषद्य पुनर्गृहीत्वा तदेव यादृक्कीदृक् च होतव्यम्। अथान्यां दुग्ध्वा पुनर्होतव्यम्। अथाज्येन वारुणीमृचमनूच्य वारुण्यर्चा जुहु-यात्॥१॥

1. If after one has run (towards the Āhavanīya) the milk meant for the Agnihotra-ritual spills, then having sat down there (having kept the milk-pot there), having taken the milk again (into the ladle) one should offer the same (milk) of whatever quantity it is, then having milked another (cow) one should

offer again. Then having recited a verse,[1] addressed to Varuṇa one should offer (a libation of ghee)[2] with a verse[3] addressed to Varuṇa.

1. TS I.5.11.
2. Cp. TB I.4.3.5; MS I.8.3.
3. TS I.5.11.k.

यदि प्राचीनं स्कन्देत्तदेव यादृक्कीदृक् च होतव्यमन्यया वाभिदोह्यम्॥२॥

2. If (the Agnihotra-milk when it is carried) forward spills then one should offer the same (milk) of whatever quantity it is or get another cow milked.

अथैकेषाम्। यदि प्राचीनं ह्रियमाणं स्कन्देत्प्रजापतेर्विश्वभृति तन्वं हुतमसि स्वाहेत्येनदभिमन्त्र्यैतदेवाग्निहोत्रं स्यादित्याश्मरथ्यः। अन्यां दुग्ध्वा पुनर्होतव्यमित्यालेखनः॥३॥

3. According to some: If being carried forward (the Agnihotra-milk) spills, having addressed it with *prajāpater viśvabhṛti tanvam...* the same should be (used) as the Agnihotra-milk: this is the view of Āśmarathya, having milked another (cow), (Agnihotra) should be offered again; this is the view of Ālekhana.

यदि पुरः पराहृतं स्कन्देदनूदाहृत्य चतुरभ्युन्नीय होतव्यमन्यया वाभिदोह्यम्॥४॥

4. If (the Agnihotra-milk after it is) carried foward, spills, then in that case, having brought (the pot), having taken (the milk) into the ladle for four times, one should offer (the Agnihotra-libation) or one may get another cow milked.

1. Cp. MS I.8.3.

यदि पुर उपसन्नं स्कन्देत्तदेव यादृकीदृक् च होतव्यमन्यया वाभिदोह्यम्॥५॥

5. If (the Agnihotra milk) kept in front, spills, one should offer the same (milk) of whatever quantity it is, or one may get another (cow) milked.[1]

1. Cp. KS VI.3.

अथैकेषाम्। यदि पुर उपसन्नमहुतं स्कन्देत्तदेव यादृक्कीदृक् च होतव्यम्। अथान्यां दुग्ध्वा पुनर्होतव्यम्। अथाज्येन वारुणीमिति समानम्॥६॥

6. Now according to some: if the (Agnihotra-milk) kept in front but not offered spills, one should offer the same (milk) of whatever quantity it is; then having milked another cow one should offer the Agnihotra; then one should make a libation of ghee (with a verse to Varuṇa and recite the verse) to Varuṇa in the same manner.[1]

1. See for details IX.6.1.

अस्कान्द्यौः पृथिवीमस्कानृषभो युवा गाः। स्कन्नेमा विश्वा भुवना स्कन्नो यज्ञः प्रजनयतु॥ अस्कानजनि प्राजन्या स्कन्नाज्जायते वृषा। स्कन्नात्प्रजनिषी महीति स्कन्नमभिमन्त्र्योन्नम्भय पृथिवीमित्यद्भिरुपसृजेत्॥७॥

7. Having addressed the spilt (milk)[1] with *askān dyauḥ...*[2] one should pour water on it with *unnambhaya pṛthivīm...*[3]

1. In all the cases of the spilling of milk.
2. TB II.7.10.3-4.
3. TS II.4.8.f.

यदनाहुतिमात्रं विप्रुडेव सा॥८॥

8. That quantity (of spilt milk which is) not of the measurement (i.e. sufficient) for a libation (should be considered as) a drop only.[1]

1. And in that case it should be neglected. No expiation should be performed in such a case.

यदि सायं स्कन्देदा होतोः प्रातर्नाश्नीयात्। यदि प्रातरा होतोः सायं नाश्नीयात्॥९॥

9. If (the milk) spills in the evening one should not eat anything upto the morning-offering; if (the milk spills in the morning), one should not eat anything upto the evening-offering.

दिव्या वा एतमशनिरभ्यवैति यस्याग्निहोत्रं शिरिशिराभवति। समोषामुमिति ब्रूयाद्यं द्विष्यात्॥१०॥

10. One whose Agnihotra-milk (when it is kept on fire) simmers that is indeed a heavenly thunderbolt which comes to

(strikes) him. In this case one should utter *samoṣāmamum*[1] in connection with the enemy.

1. i.e. "Burn N.N." One has to utter the name of the enemy.

यस्याग्निहोत्रे ऽधिश्रिते श्वान्तराग्नी धावेद्गार्हपत्याद्भस्मादायेदं विष्णुर्विचक्रम इति वैष्णव्यर्चाहवनीयादध्वंसयन्नुदद्रुत्यैतयैव भस्मना शुनः पदमपिवपेत्॥११॥

11. After the Agnihotra(-milk) is kept on fire, if a dog runs between the two fires,[1] having taken ashes from the Gārhapatya-fire and having run, while scattering it upto the Āhavanīya-fire with a verse addressed to Viṣṇu beginning with *idaṁ viṣṇur vi cakrame*, one should cover up the foot-print by means of the ashes with the same (verse).[2]

1. Gārhapatya and Āhavanīya.
2. Cp. TB I.4.3.6.

यस्याग्निमनाहृतं सूर्यो ऽभिनिम्रोचेद्यत्र दीप्यमानं परापश्येत्तत आहृत्यैतं प्रविशानीति वैष आधीयते॥१२॥

12. If the sun sets over the fire not brought (towards the Dakṣiṇāgni-place) having brought it[1] from there where one may see something shining,[1] it (the fire) is kept.

1. from the profane fire. See and cp. V.14.1ff.

इति दक्षिणाग्नेरनुगतस्याधानकल्पः॥१३॥

13. This is the procedure of establishing the Dakṣiṇa fire when it is extinguished.

यस्याग्निमनुद्धृतं सूर्यो ऽभिनिम्रोचेत्॥१४॥

14. If the sun sets while the fire has not been yet lifted,

1. From the Gārhapatya and placed in the Āhavanīya. The sentence in this Sūtra is incomplete. (See VI.1.2). See the next Sūtra.

IX.7

दर्भेण हिरण्यं प्रबध्य पुरस्ताद्धरेत्। अन्वङ्ङार्षेयो ब्राह्मणो बहुविदग्निमुद्धरेत्। अन्वङ्ङग्निहोत्रेणानूद्द्रवेत्। आयतने हिरण्ये ऽग्निं प्रतिष्ठाप्य नित्यम-

ग्निहोत्रमुपसाद्या तमितोरप्राणन्नासित्वा समन्य हुत्वा भूर्भुवः सुवरित्युपस्थाय वारुणं चरुं निर्वपेत्॥१॥

1. Having tied gold by means of a Darbha-blade one should carry it to the east. A much knowing,[1] Brāhmaṇa from a (good family of a) sage should lift up the fire (and) follow one. (The Adhvaryu) should follow one (carrying) with (him) the Agnihotra-(milk). Having placed the fire on gold in the place (of the fire), after the Agnihotra-(milk) is deposited (near the fire), having sat without breathing as long as one can hold the breath, having then breathed, then having offered the Agnihotra (in the usual manner), having stood near (the fire while praising it) with *bhūr bhuvaḥ svaḥ*, one should offer rice-pap to Varuṇa.[2]

1. Cp. MS I.8.7.
2. Cf. TB I.4.4.1-3.

व्रातभृतीं द्वितीयामेके समानन्ति। ऋते हिरण्यात्प्रणयनमेके॥२॥

2. According to the opinion of some (ritualists there should be) a second offering to (Agni) Vratabhṛt.[1] According to the opinion of some[3] (others) (the fire) should be brought forward without gold.

1. For this offering see IX.4.16-17.
2. Not identifiable.

यदि सायमग्निहोत्रकालो ऽतिपद्येत दोषा वस्तोर्नमः स्वाहेति कालसमापादनीयं होमं हुत्वा नित्यमग्निहोत्रमुपसाद्या तमितोरप्राणन्नासित्वा समन्य हुत्वा भूर्भुवः सुवरित्युपतिष्ठेत॥३॥

3. If the time of the evening Agnihotra has passed, having performed a libation which brings the (correct) time with *doṣā vastor namaḥ svāhā*; then having placed (deposited) the usual Agnihotra(-milk) (near the fire), having sat without breathing as long as one can hold the breath, having then breathed, then having offered (the Agnihotra in the usual manner), one should stand near (the fire praising it) with *bhūrbhuvaḥ svaḥ*[1]

1. Cf. KS VI.8; cp. MS I.8.7.

यदि प्रातः प्रातर्वस्तोर्नमः स्वाहेति कालसमापादनीयं होमं हुत्वा नित्यमग्निहोत्रमुपसाद्या तमितोरप्राणन्नासित्वा समन्य हुत्वा भूर्भुवः सुवरित्युपतिष्ठेत॥४॥

4. If (the time of) morning (Agnihotra has passed) having performed a libation which brings the correct time with *prātarvastornamaḥ svāhā,* then having kept the usual Agnihotra(-milk) (near the fire), having sat without breathing as long as one can hold the breath, having then breathed, then having offered (the Agnihotra in the usual manner), one should stand near (the fire praising it) with *bhūrbhuvaḥ svaḥ.*[1]

1. Cf.. KS VI.8; Cp. MS I.8.7.

वरो दक्षिणा॥५॥

5. Anything chosen by the priest should be given as a gift.[1]

1. Cf. MS I.9.7.

हुत्वाहवनीयमुद्वाप्यान्वग्निरुषसामग्रमख्यदित्यन्यं प्रणीयेहैव क्षेम्य एधि मा प्रहासीन्मामुमामुष्यायणमित्यादित्यमुपस्थाय मैत्रं चरुं निर्वपेत्॥६॥

6. Having offered the Agnihotra, having casued the Āhavanīya to be extinguished, having brought forward another fire from the Gārhapatya to the Āhavanīya with *anvagniruṣasām agramakhyat...*[1] having stood near Āditya (praising him) with *ihaiva kṣemāyạ edhi...* one should offer rice-pap to Mitra.[2]

1. TS IV.1.2.k.
2. Cf.. MS I.8.9.

सौर्यमेककपालमेके समामनन्ति॥७॥

7. According to the opinion of some ritualists (one should offer) a sacrificial bread on one potsherd to Sūrya.[1]

1. See MS I.8.9.

संस्थितायामिष्ट्यामाहवनीयमेवैतदहरिन्धानावनश्नन्तौ वाग्यतावासाते यजमानः पत्नी च॥८॥

8. After the offering has stood completely established (i.e. completed) adding fuel to Āhavanīya only on that day, without eating anything the sacrificer and the wife remain seated restraining their speech.[1]

1. MS I.8.9.

द्वयोः पयसा पूर्ववत्सायमग्निहोत्रं जुहुयात्॥९॥

9. One should offer the evening-Agnihotra with the milk of two cows[1] as described earlier.[2]

1. Cf.. MS I.8.9.
2. See VI.14.9-10.

यस्याग्निमुद्धृतं सूर्यो ऽभ्युदियाच्चतुर्गृहीतमाज्यं पुरस्ताद्धरेत्। अन्वङ्ङार्षेयो ब्राह्मणो बहुविदग्निमुद्धरेत्। अन्वङ्ङग्निहोत्रेणानूद्द्रवेत्। आयतने ऽग्निं प्रतिष्ठाप्योषाः केतुना जुषतां यज्ञं देवेभिरन्वितम्। देवेभ्यो मधुमत्तमं स्वाहेति प्रत्यङ्निषद्याज्येन जुहुयात्॥१०॥

10. If the sun rises while the fire has not been yet lifted (from the Gārhapatya), one should carry four-times-scooped ghee to the east. A much knowing Brāhmaṇa from a (good family of a) sage should lift up the fire (and) follow one. (The Adhvaryu) should follow one (carrying) with (him) the Agnihotra(-milk). Having placed the fire in the place (of the fire) having sat with one's face to the west, one should offer ghee with *uṣāḥ ketunā juṣantām....*[1]

1. Cf. TB I.4.4.3-5.

अग्निहोत्रस्य स एव होमकल्पः। तत्प्रायश्चित्तं यत्प्रातः कालातिपन्नस्य॥११॥

11. The same procedure of the Agnihotra (should then take place). The expiation performed should be the same (which is prescribed) if the proper time is passed in the morning.[1]

1. See IX. 7.4-6, excluding the rice-pap for Varuṇa.

एतावन्नाना। नात्राहवनीयमनुगमयति॥१२॥

12. This much is different that one does not cause the Āhavanīya to be extinguished.

अथैकेषाम्। यस्याग्निमनुद्धृतं सूर्यो ऽभिनिम्रोचेदभ्युदियाद्वा॥१३॥

13. Now according to some[1] if the sun sets or rises while the fire has not been yet lifted from the Gārhapatya,[2]

1. not identifiable
2. The sentence is not complete.

IX. 8

मनो ज्योतिर्जुषतां त्रयस्त्रिंशत्तन्तव इति द्वे चतुर्गृहीते जुहुयात्॥१॥

1. One should offer two libations of four-times scooped ghee with *mano jyotir juṣatām*...[1] and *trayastriṁśattantavaḥ*...[2]

1. TS I.5.3-7.
2. TS I.5.10.n.

यस्य विप्रक्रान्तमहुतमग्निहोत्रं सूर्यो ऽभ्युदियाद्यथा विजनिष्यमाणो न विजायेत तादृक्तत्। आत्मानं वा ह यजमानो रुणद्धि सर्वज्यानिं वा जीयते। नित्यमग्निहोत्रमुपसाद्या तमितोरप्राणन्नासित्वा समन्य हुत्वा भुर्भूवः सुवरित्युपतिष्ठेत। एकहायनो दक्षिणा॥२॥

2. If the sun rises when the Agnihotra-ritual is begun but the Agnihotra has not yet been offered, it is like one who is about to be born but is not born. (Due to this mistake in the sacrifice) the sacrificer blocks oneself or loses everything. Having deposited the usual Agnihotra(-milk) (near the fire) having sat without breathing as long as one can hold the breath, having then breathed, having then offered the Agnihotra(-milk) (in the usual manner), one should stand near (the fire) with *bhūrbhuvaḥ svaḥ*. One-year-(bull) is the gift.

हुत्वा तदुद्वास्य पुनराधेयं तस्य प्रायश्चित्तिरित्याश्मरथ्यः॥३॥

3. Having offered (the Agnihotra-milk), having removed it (the Agnihotra-milk) one should again establish (the fires)—that is the expiation according to Āśmarathya.

1. Cp. MS I.8.7.

अथैकेषाम्॥ यद्यन्ते सदुन्नीय प्राङुदाद्रवेत्। स उपसाद्या तमितोरासीत। स यदा ताम्येदथ भूः स्वाहेति जुहुयात्। प्रजापतिर्वै भूतस्तमेवोपासरेत्स एवैनं तत उन्नयति नार्तिमार्छति यजमान इति विज्ञायते॥४॥

4. Now according to some (ritualists) if (the cause of expiation) happens near (the time of Agnihotra-performance) then having taken (milk into ladle)[1] one should run towards the east i.e. towards the Āhavanīya. Having sat down one should remain seated as long as one can control one's breath. When one will be exhaused and will breathe then one should make

the libation with *bhūḥ svāhā*. It is known (from a Brāhmaṇa-text) "Prajāpati indeed is *bhūḥ*. One should approach him; he (Prajāpati) causes him to take (milk into the ladle) the sacrificer does not get pain".[2]

1. See for details VI.7.6.
2. Cp. TB II.1.9.3.

यस्याग्निहोत्रं विच्छिद्येत द्व्यहे त्र्यहे चतुरहे वाग्नये तन्तुमते ऽष्टाकपालं निर्वपेत्॥५॥

5. One whose Agnihotra will be discontinued for two or three or four days should offer a sacrificial bread on eight potsherds to Agni Tantumat.

स्वयं कृण्वानः सुगमप्रयावं तिग्मशृङ्गो वृषभः शोशुचानः। प्रत्नं सधस्थमनुपश्यमान आ तन्तुमग्निर्दिव्यं ततान॥ त्वं नस्तन्तुरुत सेतुरग्ने त्वं पन्था भवसि देवयानः। त्वयाग्ने पृष्ठं वयमारुहेमाथा देवैः सधमादं मदेमेति याज्यानुवाक्ये॥६॥

6. The verses beginning with *svayaṁ kṛṇvānaḥ*... and *tvāṁ nastantuḥ*... should be used as invitatory and offering verses.[1]

1. TB II.4.2.5-6.

तन्तुं तन्वन्नुदबुध्यस्वाग्न उदुत्तममुद्वयं तमसस्पर्युदु त्यं चित्रमित्युपहोमाः॥७॥

7. (In this offering) before the libation to Agni Sviṣṭakṛt by-offerings should be performed with *tantuṁ tanvan*...[1] *udbudhysvāgne*...[2] *uduttamaṁ*...[3] *udvayaṁ tamasaspari*... and *udu tyaṁ citram*...[5]

1. TS III.4.2.e.
2. TS IV.7.13.m.
3. TS I.5.11.k.
4. TB III.9.11.2.
5. TB III.7.11.2.

हव्यवाहमभिमातिषाहं रक्षोहणं पृतनासु जिष्णुम्॥ ज्योतिष्मन्तं दीद्यतं पुरन्धिमग्निं स्विष्टकृतमाहुवेम॥ स्विष्टमग्ने अभि तत्पृणाहि विश्वा देव पृतना अभिष्य। उरुं नः पन्थां प्रदिशन्विभाहि ज्योतिष्मद्धेह्यजरं न आयुरिति संयाज्ये॥८॥

8. The verses beginning with *havyavāhamabhimātiṣāham*[1]

and *sviṣṭagne abhi...*[1] should be used as the invitatory and offering verses of the Sviṣṭakṛt-offering.

1. TB II.4.1.4.

IX.9

यस्याहवनीये ऽनुद्वाते गार्हपत्य उद्वायेदाहवनीयमुद्वाप्य गार्हपत्यं मन्थेदितः प्रथमं जज्ञे अग्निरित्येतया। अग्ने सम्राडिषे रय्यै रमस्व सहसे द्युम्नायोर्जपत्यायेत्यभिमन्त्र्य सम्राडसि विराडसि सारस्वतौ त्वोत्सौ समिन्धातामन्नादं त्वान्नपत्यायेत्युपसमिध्यान्वग्निरुषसामग्रमख्यदित्यन्यं प्रणीयाग्नये तपस्वते जनद्वते पावकवते ऽष्टाकपालं निर्वपेत्॥१॥

1. While Āhavanīya fire is not extinguished if the Gārhapatya gets extinguished having extinguished the Āhavanīya one should churn out the Gārhapatya with this verse beginning with *itaḥ prathamaṁ jañe agniḥ...*[1] Then having addressed the fire with *agne samrāḍiṣe...* then having added fuel with *samrāḍasi virāḍasi...* then having brought forward another (fire) with *anvagniruṣasāmagram...*[2] one should offer a sacrificial bread to Agni Tapasvat, Agni Janadvat and Agni Pāvakavat.[3]

1. TS II.2.4.8.
2. TS IV.1.2.k.
3. TB I.4.4.6-10.

सर्वत्रानुगतेष्टिमेतामेके समामनन्ति॥२॥

2. According to the opinion of some this offering is to be performed in all the cases[1] of extinction of fire.

1. Thus not in Agnihotra only. For this Sūtra cp. AB VII.8.

आयाहि तपसा जनेष्वग्ने पावको अर्चिषा। उपेमां सुष्टुतिं मम॥ आ नो याहि तपसा जनेष्वग्ने पावक दीद्यत्। हव्या देवेषु नो दधदिति याज्यानुवाक्ये॥३॥

3. The verses *āyāhi tapasā janeṣvagne...* and *ā no yāhi tapasā janeṣvagne...* should be used as invitatory and offering-verses.[1]

1. Cp. AB VII.8.

आहवनीये ऽनुगते ऽग्नये ज्योतिष्मते ऽष्टाकपालं निर्वपति॥४॥

4. After the Āhavanīya is extinguished one should offer a sacrificial bread to Agni Jyotiṣmat.[1]

1. Cf. MS I.6.8.

न तपस्वते॥५॥

5. (And) not to Agni Tapasvat (Agni Janadvat and Agni Pāvakavat).

यदि सायमहुते ऽग्निहोत्रे पूर्वो ऽग्निरनुगच्छेदधिश्रित्याग्निहोत्रमुन्नीय वाग्निना च सहाग्निहोत्रेण चानूद्द्रवेत्। यो ब्राह्मणो बहुवित्स उद्धरेत्। यत्पुरा धनमदायी स्यात्तद्दद्यात्। अच्युतेनैनं च्यावयतीति विज्ञायते॥६॥

6. After the evening-Agnihotra has been offered, if the fire in the east is extinguished, in that case, having kept the Agnihotra-milk on the fire or having taken the milk (into ladle) one should run towards the east (i.e. towards the Āhavanīya) along with the Agnihotra-milk. A much-knowing Brāhmaṇa should lift up the fire (from the Gārhapatya to the Āhavanīya). One should give that thing which one would not have given previously to a Brāhmaṇa as a gift. It is known from a Brāhmaṇa-text that one causes him to fall by means of something which is not fallen.[1]

1. Cp.. KS V.6; cp. MS I.8.8.

यदि प्रातरहुते ऽग्निहोत्रे ऽपरो ऽग्निरनुगच्छेदनुगमयित्वा पूर्वं पूर्ववन्मथित्वापरं पूर्ववदुद्धृत्य जुहुयात्॥७॥

7. After the morning-Agnihotra is offered if the fire in the west (Gārhapatya) is extinguished, having casued the fire in the east (Āhavanīya) to be extinguished, having churned out the Gārhapatya-fire in the same manner as described earlier, then having lifted the Āhavanīya (from the Gārhapatya) in the same manner as described earlier, one should offer the Agnihotra-offering.[1]

1. Cf. KS VI.6.

यदि त्वरेत पूर्वमन्ववसाय ततः प्राङ्ङुद्धृत्य जुहुयात्॥८॥

8. If one is in hurry (one need not churn out fire but) having considered the Āhavaniya (as the Gārhapatya) having then lifted fire up to the east from there one should offer (the Agnihotra-offering).[1]

1. Cp.. KS V.6.

जामि तु तद्यो ऽस्य पूर्वस्तमपरं करोति। अन्यत्रैवावसाय पूर्ववन्मथित्वापरं पूर्ववदुद्धृत्य जुहुयात्। ततः श्वोभूते ऽग्नये तपस्वते जनद्वत इति समानम्॥९॥

9. It, however, is the sameness (*jāmi*) namely one makes the eastern (i.e. the Āhavanīya) to be the western (i.e. the Gārhapatya). Having considered (the Gārapatya to be) somewhere else, having churned out the Gārhapatya as described earlier, having lifted the Āhavaniya in the same manner as described earlier, one should offer (the Agnihotra-offering). On the next day one should offer a sacrificial bread to Agni Tapasvad etc. in the same manner as described earlier.[1]

1. Cf. KS V.6.

अथैकेषाम्। यस्याग्निरनुगच्छेन्न कालमवधारयेत्। अनुगमयित्वा पूर्वं पूर्ववन्मथित्वापरं पूर्ववदुद्धृत्य जुहुयात्। वैश्वानरं द्वादशकपालं निर्वपेद्वारुणं यवमयं चरुम्॥१०॥

10. Now according to some, one whose Gārhapatya fire gets extinguished,[1] should not pay attention to the time. One should, in that case cause the Āhavanīya to be extinguished, then having churned out the Gārhapatya in the same manner as described earlier, having then lifted out (the Āhavanīya from the Gārhapatya), one should offer the Agnihotra. Then one should offer the sacrificial bread on twelve potsherds to Vaiśvānara or a sacrificial bread of barley to Varuṇa.[2]

1. After the Āhavanīya has been lifted.
2. See MS I.8.8.

यदि गार्हपत्य आहवनीयो वानुगच्छेत्तेभ्य एवावक्षाणेभ्यो ऽधि मन्थितव्यः। यदि न तादृशानीवावक्षाणानि स्युर्भस्मनारणी संस्पर्श्य मन्थितव्यः। स्वादेवैनं योनेर्जनयतीति विज्ञायते॥११॥

11. If the Gārhapatya or Āhavanīya gets extinguished one should churn out fire out of the same extinguished fuel pieces.

If there are no such extingushed fuel-pieces, having besmeared the churning sticks with ashes one should churn out fire. It is known (from a Brāhmaṇa-text): "One produces it (the fire) from its (of the fire) own womb."[1]

1. Cf. MS I.8.9.

एवं शकैधे तृणैधे च॥१२॥

12. The same is to be done in the case of (extinction) of fire with dung as the fuel or grass as the fuel.

अग्नये तपस्वते जनद्वत इति समानम्॥१३॥

13. Then the offering of a sacrificial bread to Agni Tapasvat or Janadvat etc. is common (i.e. as described above).

अनुगतेष्टेर्वा स्थान एता आहुतीर्जुहुयान्मित्राय स्वाहा वरुणाय स्वाहाग्नये स्वाहाग्नये व्रतपतये स्वाहाग्नये तपस्वते जनद्वते पावकवते स्वाहाग्नये शुचये स्वाहा सूर्याय स्वाहेति व्याहृतीभिर्विहृताभिः समस्ताभिश्च जुहुयात्॥१४॥

14. Or instead of the offering to be performed in the case of fire being extinguished[1] one should offer these libations in the Āhavanīya with *mitrāya svāhā*, *varuṇāya svāhā, agnaye śucaye svāhā*; *agnaye jyotiṣmate svāhā; sūryāya svāhā*; and with the sacred utterances (viz. *bhūḥ, bhuvaḥ suvaḥ*) severally and jointly.[2]

1. See IX. I.1; 4,6,10.
2. Thus first with *bhūḥ svāhā, bhuvaḥ svāhā, suvaḥ svāhā*, and then *bhūḥ, bhuvaḥ suvaḥ svāhā*;

IX.10

यदि प्राग्घोमकालादाहवनीयो ऽनुगच्छेद्गार्हपत्यादन्यं प्रणयेत्॥१॥

1. If the Āhavanīya-fire gets extinguished before the time of the Agnihotra-libation, one should lead forward another fire to the place of the Āhavanīya.

यदि होमकाले प्राण उदानमप्यगादिति गार्हपत्ये जुहुयात्॥२॥

2. If (the Āhavanīya-fire gets extinguished at the time of

the Agnihotra-libation) one should offer a libation (of ghee) with *prāṇa udānamapyagāt,* in the Gārhapatya-fire.

यदि गार्हपत्य उदानः प्राणमप्यगादित्याहवनीये॥३॥

3. If the Gārhapaty-fire (gets extinguished) one should offer a libation (of ghee) with *udānaḥ prāṇamapyagāt* in the Āhavanīya.

यदि दक्षिणाग्निर्व्यान उदानमप्यगादिति गार्हपत्ये॥४॥

4. If the Dakṣiṇa-fire (gets extinguished) one should offer a libation (of ghee) with *vyāna udānamapyagāt* in the Gārhapatya.

यदि सर्वे ऽनुगच्छेयुरग्निं मथित्वा यां दिशं वातो वायात्तां दिशमुद्धृत्य वायवे स्वाहेति जुहुयात्॥५॥

5. If (all the fires get extinguished), having churned out fire then having lifted up (the fire) towards that direction to which the wind blows, one should offer (a libation of ghee) with *vāyave svāhā*.

यद्यु वै निवाते मथित्वा विहारं साधयित्वापरेणाहवनीयं यजमान उपविश्य स्वयमग्निहोत्रं पिबेत्। अग्निहोत्रप्रत्याम्नायो भवतीति विज्ञायते॥६॥

6. If (all the fires get extinguished) when wind is still, in that case having churned out fire, then having prepared the sacrificial place (Vihāra), having sat dawn to the west of the Āhavanīya one should onself drink the Agnihotra milk[1]. It is known from a Brāhamṇa-text[2] that this is the substitute of the Agnihotra-offering.

1. For Sūtras I—6 cf. ŚB XI.5.3.8-12.
2. Not identified.

यदि प्रागस्तमयाज्जुहुयात्पुनरेवास्तमिते हुत्वा भवतं नः समनसावित्युपतिष्ठेत॥७॥

7. If one offers the Agnihotra-offering before the sun-set then in that case having offered it again after the sun-set, one should stand near the fire while praising it with *bhavataṁ naḥ samanasau*[1].

1. TS I.3.7.0.

यदि महारात्रे पुनरेवौषसं हुत्वैतयैवोपतिष्ठेत॥८॥

8. If (one offers the evening-Agnihotra-offering) in the midnight, (in that case) having again offered at the time of early morning, one should stand near the fire praising it with the same (verse).

यदि हविः प्रोक्षन्नग्निमभिप्रोक्षेद्धतेन यज्ञेन यजेत। पुनस्त्वादित्या रुद्रा वसवः समिन्धतामामिति पुनरग्निमुपसमिन्ध्यात्॥९॥

9. While sprinkling water on the oblation-material if one sprinkles water upon the fire[1] one would perform the sacrifice by means of a killed fire as it were.[2] In that case one may again add fuel to the fire with *punastvādityā rudrā vasavaḥ samindhatām...*[3]

1. In I.19.1, this is forbidden.
2. Cp. MS I.8.2, cp. also KS VI.2.
3. TS IV.2.3.n.

एवं सर्वेष्वग्न्युपघातेषु॥१०॥

10. The same (is to be done) in all the mistakes in connection with the fire.

अग्नये ऽग्निवते पुरोडाशमष्टाकपालं निर्वपेद्यस्याग्नावग्निमभ्युद्धरेयुः॥११॥

11. One should offer a sacrificial bread on eight potsherds to Agni Agnivat, if they lift up the fire after it has been lifted up.[1]

1. i.e. when the fire of the earlier offering is not yet extinguished new fire is lifted (taken) out from the Gārhapatya to the Āhavanīya. For the this Sūtra cf. TS II.2.4.6.

यथा कथा चाभ्युद्धरेयुः प्रायश्चित्तमित्याश्मरथ्यः। यद्यसंन्युप्ते स्पाशयेयुरनुगमयेयुरेनं न प्रायश्चित्तमित्यालेखनः॥१२॥

12. According to Āśmarathya this expiation (should be performed) in any case when the fire is lifted up towards the previously lifted up fire. According to Ālekhana when the lifted up is not placed (in the Āhavanīya place and at that stage) they may notice (that the earlier fire is still burning) then in that

case they shuld cause (the earlier fire) to be extinguished (and then place the lifted up fire and) then there is no (necessity of performing an) expiation.[1]

1. For this Sūtra cp. AB VII.6.

अग्नये ज्योतिष्मते ऽष्टाकपालमित्युक्तम्॥१३॥

13. It is said (in a Brāhmaṇa-text that one should offer) a sacrificial bread on eight potsherds to Agni Jyotiṣmat (if the fire has been been lifted up from the Gārhapatya and placed in the Āhavanīya gets extinguishd before the Agnihotra-offering is performed.. one should churn out fire on the pieces of wood brought to Āhavanīya with *itaḥ prathamaṁ jajñe* etc. as in IX.9.1).[1]

1. Cf. TS II.2.4.7; see also IX.9.1 and 4 above.

अथाहुतिं जुहुयात्त्रयस्त्रिंशत्तन्तव इति॥१४॥

14. Then one should offer (a liabtion of ghee) with *trayastriṁśattantavaḥ...*[1]

1. TS I.5.10.n.

यस्य सांनाय्ये ऽधिश्रिते हविषि वा निरुप्ते पुरुषः श्वानो रथो वान्तराग्नी वीयाद्दुर्वराहेडको वा तदत्रापो ऽन्वतिषिच्य गामन्वत्यावर्तयेद्वर्धतां भूतिर्दध्ना घृतेन मुञ्चतु यज्ञो यज्ञपतिमंहसः स्वाहेति॥१५॥

15. After the Sāṁnāyya is kept on fire or the oblation material has been taken out if a man, a dog, a chariot or a pig or a ram passes between the two fires (viz. Gārhapatya and Āhavanīya) having sprinkled water at that place, should cause a cow to walk there with *vardhatāṁ bhūtir dadhnā muñcatu...*[1]

1. For this Sūtra cp. in general MS I.8.9; AB VII.12.3; ŚB XII.4.1.4.

देवाञ्जनमगन्यज्ञस्ततो मा यज्ञस्याशीरागच्छतु पितॄन्पञ्चजनान्दिश आप ओषधीर्वनस्पतीञ्जनमगन्यज्ञस्ततो मा यज्ञस्याशीरागच्छत्विति षडाहुतीर्हुत्वेदं विष्णुर्विचक्रम इति वर्त्म समूहेत्। पदं वा लोभयेत्॥१६॥

16. Then having offered six libations of ghee with *devān janam agamad yajñaḥ...*[1] one should sweep out the path (the place) or erase the footprints[2] with *idaṁ viṣṇur vi cakrame...*[3]

1. MS I.4.4.
2. Cp.. MS I.8.9.
3. TS I.2.13.e.

यस्यानो वा रथो वान्तराग्नी यात्याहवनीयमुद्वाप्य गार्हपत्यादुद्धरेद्यदग्ने पूर्वं प्रभृतं पदं हि ते सूर्यस्य रश्मीनन्वाततान। तत्र रयिष्ठामनुसंभरैतं सं नः सृज सुमत्या वाजवत्या॥ त्वमग्ने सप्रथा असीत्येताभ्याम्॥ ततः पाथिकृतीं पूर्ववन्निर्वपेत्॥१७॥

17. If a cart or a chariot passes between the two fires, in that case having caused the Āhavanīya to be extinguished one should lift up fire from the Gārhapatya with these (verses) beginning with *yadagne pūrvaṁ prabhṛtaṁ* and *tvamagne sapratha asi*.[1] Then one should perform an offering to Agni Pathikṛt as described earlier.[2]

1. Cf.. TB I.4.4.10
2. See IX I.19-21; IX.4.2.

एतामेव निर्वपेत्॥१८॥

18. One should perform the same offering[1] (if),[2]

1. viz. to Agni Pathikṛt.
2. The sentence is incomplete. See the next Sūtra.

IX.11

स्तोत्रे शस्त्रे वा मूढे॥१॥

1. a singing of Stotra or recitation of a Śastra is confused.

यस्य वाग्निभिरग्नीन्व्यवेयुर्यो वा व्यवेयात्॥२॥

2. Or if someones go or someone goes with their (his) fires between the fires of another.

यस्य वाग्निभिरग्नीन्विहरेयुः॥३॥

3. Or at the time of preparing the sacrifical place some mix the fires of one with those of the others.

एतां जने प्रमीतस्य॥४॥

4. The Adhvaryu should also perform this (same offering) if (the sacrificer) dies in a foreign place.

तस्याभिवान्यवत्सायै पयसाग्निहोत्रं जुहुयादा शरीरस्याग्निभिः संस्पर्शनात्॥५॥

5. In the case of him (i.e. a sacrificer mentioned in Sūtra 4) he should offer the Agnihotra-offering by means of milk of

a cow which feeds the calf of another cow as long as the body (of the sacrificer) is touched by the fires (i.e. upto the cremation of the sacrificer).[1]

1. For this Sūtra cf. AB VII.4; ŚB XII.5.1.4.

सर्वं तूष्णीं क्रियेत॥६॥

6. Everything should be done silently (without any formula).

प्राचीनावीती दोहयति॥७॥

7. Wearing the sacred thread on the right shoulder and under the left arm he causes the cow to be milked.[1]

1. ŚB XII.5.1.6.

ये पुरोदञ्चो दर्भास्तान्दक्षिणाग्रान्कृत्वा दक्षिणार्धे गार्हपत्यस्य शीते भस्मन्यधिश्रित्य दक्षिणोद्वास्य सकृदेव सर्वं तूष्णीमुन्नीयाधस्तात्समिधं धारयन्दक्षिणेन विहारमुद्द्रवति॥८॥

8. Having caused the sacred-grass-blades which were previously pointing towards the north[1] to point towards the south,[2] having placed the milk on the cold ashes in the southern part[3] of the Gārhapatya, having taken it away (from the ashes) to the south,[4] having taken all the milk in only one scoop without any formula,[5] holding a fuel-stick below it[6] he runs (towards the Āhavanīya) to the south of the sacrificial place.

1. See VI.3.5.
2. Cf.. ŚB XII.5.1.12.
3. Contrast the normal practice:-VI.5.6-7.
4. Contrast VI.8.5.
5. Contrast VI.7.1; 6.
6. Contrast VI.8.5.

उपरि हि देवेभ्यो धारयतीति विज्ञायते॥९॥

9. It is known from a Brāhmaṇa-text: "One holds (a fuel-stick above the milk for the sake of gods and below for the sake of ancestors."[1]

1. Cp.. ŚB XII.5.1.10.

स उपसाद्य समिधमाधाय सकृदेव सर्वं तूष्णीं जुहुयात्॥१०॥

10. Having kept (the milk near the Āhavanīya), having

placed a fuel-stick (on the fire) he should offer all (the milk) only in one (libation)[1] silently (without any formula).

1. Thus there is no second libation; contrast VI.10.9.

अपि वा सोमं पितृमन्तं पूर्वस्याहुत्यामुपलक्षयेत्। अग्निं कव्यवाहनमुत्त-रस्याम्॥११॥

11. Or in the first libation one may name Soma Pitṛmat at the time of offering the first libation and Agni Kavyavāhana... second (libation).

प्राशनोत्सेचनपरिषेचनानि न विद्यन्ते॥१२॥

12. The act of consuming the milk,[1] throwing of water,[2] and sprinkling water around[3] do not take place.

1. See VI.11.4.
2. VI.12.4.
3. See VI.5.4; VI. 14.1.

ब्राह्मणेभ्यो यज्ञायुधानि ददाति॥१३॥

13. He gives utensils of the sacrifice to the Brāhmaṇas.

ददात्येवायस्मयानि॥१४॥

14. (The son of the dead sacrificer) should give only the metal (utensils to the Brāhmaṇas).

अपो मृन्मयान्यभ्यवहरन्त्यमैव॥१५॥

15. (The relatives of the dead sacrificer) should throw the earthen (utensils) in the water.[1]

1. For Sūtras 13-15 cp. ŚB XII.5.2.14.

पुत्रस्य दृषत्स्यात्॥१६॥

16. The lower crushing stone should remain in the house only[1] and belong to the son.

1. The words *amaiva* of the Sūtra 15 belong to the Sūtra 16. Cp Āśvalāyanagṛhyasūtra IV.3.18.

यद्यप्रमीतं प्रमीतमुपशृणुयुरग्नये सुरभिमते पुरोडाशमष्टाकपालं निर्व-पेत्॥१७॥

17. If (the relatives of the sacrificer) hear the (sacrificer)

to be dead when (he is actually) not dead, (the Adhvaryu) should offer a sacrificial bread on eight potsherds to Agni Surabhimat[1]

1. Cf. KS X.6; cp. AB VII.9.

यदि पूर्वस्यामाहुत्यां हुतायां यजमानो म्रियेत दक्षिणतः शीते भस्मन्युत्तरामाहुतिं निनयेत्॥१८॥

18. If the sacrificer dies after the first libation[1] has been offered, (the Adhvaryu) should pour the second libation in the southern side (of the Āhavanīya-fire) on the cold ashes.

1. out of the two libations of the Agnihotra.

भस्मोत्करं वा गमयेत्॥१९॥

19. Or he may pour it on the heap of the ashes.

यैषा पितृमेधे प्रथमाहुतिस्तामेवात्र कुर्यादित्येके॥२०॥

20. According to some, the first libation in the Pitṛmedha[1] should be offered at this stage (with the milk meant for the second libation).

1. See Pitṛmedhasūtras (ed. Caland) I.1.

यदि विसंस्थितायामिष्ट्यां यजमानो म्रियेत सर्वतः समवदाय सर्वा देवता अनुद्रुत्य स्वाहाकारेण जुहुयात्॥२१॥

21. If the sacrificer dies while the offering is not completely established (i.e. not yet completed), then in that case having taken the portion from all the sides (of the oblation-material) and having put them collectively (in the ladle), having recited the names of (all) the deities, he should offer (them) with the expression *svāhā*.[1]

1. Cf. AB VII.2.

यद्याहिताग्निः प्रोषितः प्रमीतो न प्रज्ञायेत यां दिशमभिप्रस्थितः स्यात्तामस्याग्निभिः कक्षं दहेयुः॥२२॥

22. The sacrificer who is staying away from his original place is not known to be dead,[1] the relatives should burn a heap of grass with his fires in that direction towards which he had proceeded.

1. Whether he is dead or living.

अपि वा त्रीणि षष्टिशतानि पलाशवृन्तानाम् तैः कृष्णाजिने पुरुषाकृतिं कुर्वन्ति। पलाशवल्कैः कुशैर्वा संधिषु संवेष्ट्य चत्वारिंशता शिरः प्रकल्पयते। दशभिर्ग्रीवां विंशत्योरस्त्रिंशतोदरं पञ्चाशतापञ्चाशतैकैकं बाहुम्। ताभ्यामेव पञ्चभिः पञ्चभिरङ्गुलीरुपकल्पयते। सप्तत्यासप्त्यैकैकं पादम्। ताभ्यामेव पञ्चभिः पञ्चभिरङ्गुलीरुपकल्पयते। अष्टाभिः शिश्नं द्वादशभिर्वृषणम्। तैः कृष्णाजिने पुरुषाकृतिं कृत्वा स्नापयित्वालंकृत्यान्तर्वेदि कृष्णाजिनं दक्षिणाग्रीवमधरलो-मास्तीर्य तस्मिन्नेनमुत्तानं निपात्य पत्तोदशेनाहतेन वाससा प्रच्छाद्य बान्धवाः पर्युपविशन्ति। अभिमृशन्त्ययमस्यासौ यस्य त इमे अग्नय इति प्रेते ऽमात्याः। इत्येतदादि कर्म प्रतिपद्यते। कृत्वा तामस्याग्निभिर्दहेयुरिति वाजसनेयकम्॥२३॥

23. Or they prepare a luman figure out of three hundred sixty stalks of Palāśa-leaves on a black antelope-skin. Having tied (the body) in the joints by means of the skin of Palāśa-tree or with Kuśa-grass, (the Adhvaryu) should prepare head by means of forty (stalks), the neck with ten, the bosom with twenty, the belly with thirty, and each arm with fifty; he prepares fingers out of five from each group of fifty each; leg out of seventy (stalks); he prepares the toes out of five form (each group of seventy) he prepares penis with eight and testicles out twelve. Having prepared a human figure with those (stalks), having bathed, adorned, then within the altar having spread a black antelope skin with its neck to the South and hairy part down-wards, having caused him (the human figure) to be placed on it with its face upwards, having covered the figure with a new cloth with its fringes pointing to the feet, the relatives (of the dead) sit near around (the figure). The kinsmen should touch the figure with *ayamasyāsau yasya ta ime agnayaḥ*. (The Adhvaryu) then procceeds with ritual mentioned in the *Sūtra; pretemātyāḥ*. After having done this the relatives should burn that figure by means of his (dead sacrificer's) fires—this is the view of Vājasaneyins.[1]

1. Cp.. ŚB XII.5.1.13; cp. Also AB VII.2.

यदि हवींष्यासन्नानि कृष्णशकुनिरुपर्युपर्यातिपतेत्पक्षाभ्यामाधून्वान इवाभिनिषीदेद्वेदं विष्णुर्विचक्रम इत्याहुतिं जुहुयात्॥२४॥

24. If a black bird i.e. crow flies above the oblation material

kept (on the altar) or sits on it while shaking them as it were with wings, one should offer a libation of ghee with *idaṁ viṣ ṇur vi cakrame...*[1]

1. TS I.2.13. e. For this Sūtra cp. XIV.31.1.

यद्युच्चैः पतेन्न तदाद्रियेत॥२५॥

25. If it flies at a very high level, then one may neglect this.

यद्युच्छ्रियमाणो यूपश्चषालं वा पद्येत ब्रह्म प्रतिष्ठा मनस इत्याहुतिं जुहुयात्॥२६॥

26. If a sacrificial post while it is being raised[1] or the top-ring (on the post) falls dawn, one should offer a liabtion (of ghee) with *brahma pratiṣṭhā manasaḥ...*[2]

1. For raising the sacrificial post, see VII.10.7.
2. TB II.7.11.1.

IX.12

यदि हविःशेषाननुद्वासितानन्नूयाजैरभ्याश्रावयेद्यद्वो देवा अतिपादया-नीत्याहुतिं जुहुयात्॥१॥

1. Before the remnants of the oblation material are taken away (from the altar)[1] if the Adhvaryu causes (the Āgnīdhra) to say *astu śrauṣaṭ*[2] in connection with the after-offerings, he should offer a libation of ghee with *yad vo devāḥ...*[3]

1. See III.4.5.
2. See III.5.1.
3. TB III.7.11.2.

यदि प्रणीता स्कन्देयुरुपदस्येयुर्वापो हि ष्ठा मयोभुव इति तिसृभिः पुनर्गृहीत्वा ततं म आप इत्याहुतिं जुहुयात्॥२॥

2. If the Praṇītā-(waters which have been brought forward) spill out or get evaporated, having taken them again with three verses beginning with *āpo hi ṣṭhā mayobhuvaḥ...*[1] one should offer a libation of ghee (in the Āhavanīya) with *tataṁ ma āpaḥ...*[2]

1. TS IV.1.5.b-d.
2. TB III.7.11.2.

यद्यग्न्याधेये सूर्यो ऽनाविः स्यादुद्वयं तमसस्पर्युदु त्यं चित्रमित्याहुतीर्जुहु-यात्॥३॥

3. At the time of establishement of fires if the sun will not be visible (because of being covered by clouds) one should offer libations of ghee (in the Āhavanīya) with *udvayaṁ tamasaspari...*[1] *udu tyaṁ citram...*[2]

1. TB III.7.11.2.

2. TB III.7.11.2.

यद्येनमुपधावेयुर्गोमायवो ऽवादिषुरेकसृको ऽवादीदभिमृताः स्मः परिधिं नः कुर्विति पालाशमिध्ममुप समाधायेमं मे वरुण तत्त्वा यामि त्वं नो अग्ने स त्वं नो अग्ने त्वमग्ने अयासि प्रजापत इति षडाहुतीर्हुत्वेमं जीवेभ्यः परिधिं दधामि मैषां नु गादपरो अर्थमेतम्। शतं जीवन्तु शरदः पुरूचीस्तिरो मृत्युं दध तां पर्वतेनेति दक्षिणतो ऽश्मानं परिधिं दधाति॥४॥

4. If people run towards the sacrificer saying, "The jackals have cried; the alone-wandering jackal has cried; many people in our family are dying, prepare a protecting wall for us," then in that case, having placed fuel-sticks of Palāśa-tree on the fire, having then offered six libations of ghee, with *imam me varuṇa..., tattvā yāmi..., tvaṁ no agne..., sa tvaṁ no agne..., tvamagne ayāsi, prājāpate...*[1] he places a stone as a protecting wall to the south of (the Āhavanīya)[2] with *imaṁ jīvebhyaḥ...*[3]

1. For all these Mantras see TB III.7.11.3.

2. Or of those whose relatives are dying:—according to Rudradatta.

3. TB III.7.11.3.

नैय्यग्रोध इध्मः क्षत्रियस्य राष्ट्रमर्यादायाम्॥५॥

आश्वत्थो वैश्यस्य क्षेत्रमर्यादायाम्॥६॥

5-6. In the case of a Kṣatriya, (having placed the stone) on the boundry of his kingdom one should use the fuel consisting of Nyagrodha-wood; in the case of a Vaiśya... on the boundry of his field... fuel of Aśvattha-tree.

इष्टेभ्यः स्वाहेत्यष्टावाहुतीर्दार्शपूर्णमासिकैः सर्वप्रायश्चित्तैर्विकल्परेन्॥७॥

7. The eight libations with *iṣṭebhyaḥ svāhā...*[1] should

always be performed as an alternative to All-expiative libations of New and Full-moon-offerings.[2]

1. TB III.7.11.2.

2. For these libations see III.11.2-III.13.1.

यदि दौःष्वप्न्यमन्यद्वा भयं पश्येद्यत इन्द्र भयामह इत्याहुती जुहुयात्। जपेदित्येके॥८॥

8. If (the sacrificer) sees a bad dream or any other danger, he should offer two libations of ghee with *yata indra bhayāmahe....*[1] According to some one may mutter these verses.

1. TB III.7.11.4.

सर्वेषां वै घर्मो रुचां रोचते। तस्मात्प्रवर्ग्येण प्रचर्य प्रवृज्यमानस्य वोपश्रुत्याभिर्गीर्भिरिति जुहुयात्। जपेदित्येके॥९॥

9. The Gharama-pot glows most among all the glowing things; therefore after having performed the Pravargya-(ritual) or having heard about Pravargya being performed, one should offer a ghee-libation with *ābhirgīrbhiḥ...*[1] According some one may mutter (this verse).

1. TB III.7.11.4.

यदि होमायोपसमिद्धेष्वहुतेष्वग्निषु यजमानोऽश्नीयाद्यत्ते वयं यथा ह तदित्याहुती जुहुयात्। समिधौ वादध्यात्। जपेदित्येके॥१०॥

10. While fuel is added to the fires for the performance of offering but the offering is not performed, if the sacrificer eats anything,[1] one should offer two libations of ghee with *yatte vayam...*[2] and *yathā ha tat...*[3] or one may put two fuel-sticks (with these verses). According to some, one may mutter (these verses).

1. This eating is probibited; see VI.25.13-14.
2. TS IV.7.15.v.
3. TS IV.7.15. w.

यन्म आत्मनो मिन्दाभूत्पुनरग्निश्चक्षुरदादित्येताभ्यामभिनिम्रुक्ताभ्युदितपर्याहितपरीष्टपरिवित्तपरिविन्नपरिविविदानो वा जुहुयात्। जपेदित्येके॥११॥

11. When one is asleep if the sun sets, or rises, one whose younger brother first establishes fires, first performs a Soma-sacrifice, first obtains the inherited property, first gets married,

or one who being younger, marries before the elder, anyone of such sacrificers should offer two libations with verses beginning with *yan ma ātmano mindābhūt*[1] and *punaragniścakṣuradadāt*.[2] According to some one should mutter these verses.

1. TS III.2.5.4.
2. TS III.2.5.4.

अनाज्ञातमिति तिस्रोऽनाज्ञाते जुहुयात्। जपेदित्येके॥१२॥

12. When one does not know (whether mistake has occurred or not) one should offer three libations of ghee with *anājñātam....*[1]

1. TB III.7.11.5.

IX.13

यस्याज्यमनुत्पूतं स्कन्देच्छिन्दत्प्राणि दद्यात्॥१॥

1. A sacrificer whose ghee spills out before it is being purified[1] should give an animal (like a cow or sheep) which cuts (grass with its teeth and eats), to the Adhvaryu.

1. For the purification of ghee see II.6.7.

यद्युत्पूतं चित्रं देयम्॥२॥

2. If the ghee spills out after it has been purified, a shining thing should be given.

वरो देय इत्येकेषाम्॥३॥

3. According to some (ritualists) a (gift) chosesn (by the Adhvaryu) should be given.[1]

1. for the Sūtras 1-3 cf. MS I.4.13.

यदि स्रुग्गतं यदस्य गृहे पुष्कलं स्यात्तद्दद्यात्। सं त्वा सिञ्चामीति तत्संसिञ्चेदभि वा मन्त्रयेत॥४॥

4. If the ghee in the ladle spills out he should give to the Adhvaryu whatever is ample in his house with *saṁ tvā siñcāmi....*[1] He should pour the spilled ghee on the unspilled ghee or address (the ghee with that formula).

1. TS I.6.1.a.

देवां जनमगन्यज्ञ इत्येकेषामनन्तरमाज्याद्वदति॥५॥

5. (The tradition of some) mentions the formulae *devān janamagan yajñaḥ...*[1] immediately before the ghee.[2]

1. MS I.4.4.
2. In MS I.4.4 and KS IV.6 these formulae are mentioned before the formulae to be used for scooping the ghee. MS I.4.9 and KS XXX.6 prescribe these formulae for being used in connection with spilling out of the ghee.

यज्ञस्य त्वा प्रमयाभिमया प्रतिमयोन्मया परिगृह्णामीति तत्परिगृह्य भूपतये स्वाहेति प्राञ्चं प्रादेशं मिमीते। भुवनपतये स्वाहेति दक्षिणम्। भूतानां पतये स्वाहेति प्रत्यञ्चम्। भूत्यै स्वाहेत्युदञ्चम्। भुर्भूवः सुवरित्यूर्ध्वम्॥६॥

6. Having held that the spilled ghee with *yajñasya tvā pramayā...*[1] one should measure it with *bhūpataye svāhā*[2] with his span pointing to the east, with *bhuvanapataye svāhā...*[2] pointing to the south, with *bhūtānāṁ pataye svāhā...*[2] pointing to the west, with *bhūtyai svāhā...*[2] pointing to the north (and) with *bhūrbhuvaḥ suvaḥ...* upwards.

1. MS I.4.11.
2. TS II.6.6.3-4.

भूपतये स्वाहा भुवनपतये स्वाहा भूतानां पतये स्वाहेति स्कन्नमनुमन्त्रयेतेति सर्वहविषामनवयवेन् श्रूयते॥७॥

7. *bhūpataye svāhā...* one addresses the spilled out (portion of the oblation-material). (This injunction) is heard[1] in connection with all the oblation-materials without any reference to any particular portion.

1. TS II.6.6.3-4; cp. MS III.8.6; ŚB I.3.3. 13-17; KS XXV.7.

यदि कपालं भिद्येत गायत्र्या त्वा शताक्षरया संदधामीति तत्संधायोपरि गार्हपत्ये धार्यमाणमभिजुहुयान्मनो ज्योतिर्जुषतामिति॥८॥

8. If a potsherd is broken, having joined it with *gāyatryā tvā śatākṣarayā sandadhāmi...* holding it (potsherd) above the Gārhapatya, one should offer a libation of ghee with *mano jyotirjuṣatām...*[1]

1. TS I.5.3.g.

अथैनदपो ऽभ्यवहरेदभिन्नो घर्मो जीरदानुरिति॥९॥

9. Then one should throw it into water with *abhinno gharmo jīradānuḥ*...[1]

1. TS I.5.10.m. For this Sūtra cp. III.20.9.

अथान्यत्संस्कृत्य कपालेष्वपिसृजेत्त्रयस्त्रिंशत्तन्तव इति यदि प्रागुपधानाद्भिद्येत॥१०॥

10. Then having prepared another (potsherd) one should include it into the other portsherds with *tryastriṁśattantavaḥ*....[1]

1. TS I.5.10.11.

अथ यद्युपहितानामेतेनैव मन्त्रेणान्यदुपध्यात्॥११॥

11. If (a potsherd) out of those which have been placed (on fire breaks) one should place another postsherd (on the fire) with the same formula.

यस्य वा मन्त्रस्य स्थाने भिद्येत॥१२॥

12. Or in that case one may place it with that formula, at the place of which it is broken,[1]

1. Thus with *dhṛṣṭirasi*...etc. See I.22.2ff..

यदि प्रयुक्तानां प्रागर्थकर्मणः कपालं नश्येदाश्विनं द्विकपालं निर्वपेद्द्यावापृथिव्यमेककपालम्॥१३॥

13. If a potsherd out of those which have been kept ready is lost before the actual work with it is done, one should offer a sacrificial bread on two potsherds to Aśvins and a sacrificial bread on one potsherd to Dyāvāpṛthivyau.[1]

1. Cp. TS II.6.3.6.

भार्गवो होता भवति। एकहायनो दक्षिणा॥१४॥

14. (In this offering) the Hotṛ should belong to the Bhṛgu family. A one-year-old bull should be given as the gift.

मही द्यौः पृथिवी च न इति द्यावापृथिव्यर्चा स्रुवाहुतिमत्र वाजसनेयिनः समामनन्ति॥१५॥

15. According to the view of Vājasaneyins in this case a

libation of ghee should be offered by means of a spoon (*sruva*) with a verse beginning with *mahī dyauḥ pṛthivī ca.*[1]

1. TS III.3.10.h The view of the Vājasaneyins cannot be traced in ŚB.

IX.14

यद्येककपालः स्कन्देत्परि वावर्तेत प्रजापतेर्वर्तनिमनुवर्तस्वानु वीरैरनु-राध्याम गोभिः। अन्वश्वैरनु सर्वैरनुपुष्टैरनु प्रजयान्विन्द्रियेण देवा नो यज्ञमृजुधा नयन्त्विति यथास्थानं कल्पयति॥१॥

1. if a sacrificial bread on one potsherd falls out of the potsherd or turns about[1] (the Adhvaryu) should keep it in its original place with *prajāpater vartinam...*[2]

1. According VI.30.1-2, this should not happen.
2. TB III.7.10.2-3.

तं यजमानो ऽभिमन्त्रयते प्रति क्षत्रे प्रतितिष्ठामि राष्ट्रे प्रत्यश्वेषु प्रतितिष्ठामि गोषु। प्रति प्रजायां प्रतितिष्ठामि भव्ये॥ विश्वमन्याभिवावृधे तदन्यस्याम-धिश्रितम्। दिवे च विश्वकर्मणे पृथिव्यै चाकरं नम इति। अथास्कान्द्यौः पृथिवीमित्याहुती जुहुयात्॥२॥

2. The sacrificer should address it with *prati kṣatre pratitiṣṭhāmi....*[1] Then (the Adhvaryu) should offer two libations of ghee with *askān dyauḥ...*[2]

1. TB III.7.10.3.
2. TB III.7.10.3-4.

वैश्वानरं द्वादशकपालं निर्वपेद्यदि पत्नीः संयाजयन्कपालमभिजुहुयात्॥३॥

3. While about to offer the Patnīsaṁyājas if one offers on a potsherd, one should offer a sacrificial bread on twelve potsherds to Agni Vaiśvānara.

एतामेव निर्वपेद्यो दर्शपूर्णमासयाजीत्युक्तम्॥४॥

4. It has been said (in a Brāhmaṇa-text) that if a performer of New and Full-moon-sacrifices (allows to pass a New-moon-day or a Full-moon-day without performing the New-moon-sacrifice or Full-moon-sacrifice) should perform the same offering.[2]

1. Cp. TS II.5.4. Cp. the offering to Agni Pathikṛt IX.4.2.
2. Mentioned in the Sūtra 3.

एतामेव निर्वपेद्यदकृत्वाग्रायणं नवस्याश्नीयात्॥५॥

5. (A sacrificer) who may eat of the new (crop) without having performed the Āgrayaṇa-offering[1] should perform the same[2] offering.[3]

1. See VI.29.2.
2. Mentioned in Sūtra 3.
3. Cp. AB VII.7.

आनीतो वा एष देवानां य आहिताग्निरदन्त्यस्य देवा अन्नम्। यदकृत्वाग्रायणं नवस्याश्नीयाद्देवेभ्यो भागं प्रतिक्लृप्तमद्यादार्तिमार्छेत्॥६॥

6. "One who has established fires is brought to the gods indeed. The gods eat his food when he eats of the new crop without having performed the Āgrayaṇa (offering); he would eat the portion allotted to the gods, he would come to be ruined".[1]

1. Cp. KS XII.7.

मारुतं त्रयोदशकपालं निर्वपेद्यस्य यमौ जायेयातां गावौ वा पुरुषौ वा॥७॥

7. (A sacrificer) in whose house (two) twin cattle or human beings are produced should offer a sacrificial bread on thirteen portsherds to Maruts.

निर्वीर्यतां वै पुरुष आशास्ते। अपशुतां गौः॥८॥

8. (A twin) human being expects (predicts) absence of progeny; a cow/bull (predicts) absence of cattle.

गायत्री पुरोऽनुवाक्या भवति। त्रिष्टुग्याज्या॥९॥

9. For this offering the invitatory verse should be in Gāryatrī-metre; the offering verse in Triṣṭubh metre.[1]

1. For Sūtras 7-9 cp. MS II.1.89. MS Prescribes a verse in Jagatī-metre to be used as the offering verse. Āpśs has made the change corresponding to the metre of the verse in TS. TS I.5.11. p and q are to be used.

आग्नावैष्णवमेकादशकपालं निर्वपेद्यमन्यस्याग्निषु याजयेयुर्यस्य वाग्निष्वन्यो यजेत॥१०॥

10. A sacrificer for whom the priests may offer the oblations in the fires of another or another (sacrificer) may

offer in his fire, should perform an offering of a sacrificial bread on eleven potsherds to Agni and Viṣṇu.

रौद्रं वास्तुमयं चरुं निर्वपेद्यस्य रुद्रः पशूञ्छमायेत॥११॥

11. The sacrificer in whose case Rudra kills his cattle should perform an offering of a rice-pap of Vāstu-grains.[1]

1. Perhaps this expression means rice-grains produced in the courtyard of one's own house.

एतयैवावृता निषादस्थपतिं याजयेत्॥१२॥

12. One may make a Niṣāda-chieftain to perform (the offering) in the same manner.

सा हि तस्येष्टिः॥१३॥

13. For this is (an offering) for him.

कृष्णाजिनं दक्षिणा कूटं वा कर्णो वा गर्दभो हरिणो वा हरिणपृणाका वा श्यामाकपात्रो वा शफको वेति विज्ञायते॥१४॥

14. It is known from a Brāhmaṇa-text that the skin of a black artelope, or an animal with broken horns or an earless ass or an antelope, a young antelope, a pot-full Śyāmāka-grains, or an antilope without hoofs should be given as a gift.[1]

1. For Sūtras 11-14 cp. MS II.2.4.

IX.15

यो ब्रह्मचारी स्त्रियमुपेयात्स गर्दभं पशुमालभेत॥१॥

1. If the (sacrificer) who has accepted the vow of chastity approaches a woman, then he should offer an ass as a sacrificial victim.

भूमावकपालं पुरोडाशं श्रपयेत्॥२॥

2. He should bake the sacrificial bread on the earth without using any potsherd.

अप्स्ववदानैश्चरेयुः॥३॥

3. The priests should perform the act of offering the portions of the body of the victim in water instead of fire.

रक्षोदेवत्यः स्यान्निर्ऋतिदेवत्यो वा॥४॥

4. The victim should be offerd to a demon as the deity or Nirṛti as the deity.

निर्ऋतिं पाकयज्ञेन यजेत॥५॥

5. (If) he offers to Nirṛti (the performance should be done) in the manner of a Pāka-yajña (domestic sacrifice).[1]

1. For the Sūtras 1-5 cp. Kātyāśs I.1.13-17; Pāraskaragṛhyasūtra III.12. Gautamadharmasūtra XXIII. 17 ff; Baudhāyanadharmasūtra II.130.35; ĀpastambaDharmasūtra I.26.3-9. See also *Indische Studien* X.p.102f. It should be, however, remembered that Āpśs mentions the sacrifice of an ass for aṇ Āhitāgni and not for a Vedic student (*brahmacārī*). A Brahmacārī cannot perform any ritual (either Śrauta or Gṛhya) because he does not have any fire.

यस्य हविः क्षायति तं यज्ञं निर्ऋतिर्गृह्णाति। तत्संस्थाप्यान्यद्धविस्तद्दैवतं निर्वपेत्॥६॥

6. Nirṛti takes, possession of one's sacrifice whose offering material gets burnt. Having caused that (ritual) to stand completely established (i.e. completed) (by means of the remainig offering-materials) he should perform an offering to the same deity to which the offering-material belongs.

अथैकेषाम्। यस्य पुरोडाशः क्षायति तं यज्ञं निर्ऋतिर्गृह्णाति। यदुच्छिष्टं स्यात्तेन प्रचरेद्द्वेष्याय तां दक्षिणां हविरुच्छिष्टं च दद्यात्। तमेव निर्ऋत्या ग्राहयतीति विज्ञायते॥७॥

7. Now according to some: Nirṛti takes possession of him whose offering-material gets burnt. He should perform the ritual with whatever remains. He should give the same gift and remnants of the offering-material to his enemy. He indeeed makes him to be possessed by Nirṛti—This is known from a Brāhmaṇa-text.[1]

1. For Sūtras 6-7 cp. MS I.4.13.

सर्वदाहे प्रायश्चित्तम्॥८॥

8. (This) expiation (mentioned in Sūtras 5-7) (should be performed) only if the offering-material is completely burnt.

यदि वावदानेभ्यो न प्रभवेत्॥९॥

9. Or if one will not be able to take the portions (in order to offer in the fire).[1]

1. According to Baudhāśs XXVII.12 if one can take portions there is no need to perform an expiation. Sūtra-s 8 and 9 make one sentence.

यद्यप्रत्तदैवतं हविर्व्यापद्येतान्यद्धविस्तद्दैवतं निर्वपेत्॥१०॥

10. In case the offering-material becomes defiled before it has been offered, one should perform an offering to the same deity to which that offering-material belongs.

तत्र स्रुगादानप्रभृतयो मन्त्रा आवर्तेरन्॥११॥

11. In that (repeated-ritual) the formulae beginning with those used for taking the ladle,[1] should be repeated.

1. i.e from those of the Prayājas (fore-offerings).

यावदन्ते वा व्यापद्येत॥१२॥

12. Or (only those formulae should be repeated) at the end i.e. before) which the defilement has occured.

यदि प्रत्तदैवतमाज्येन शेषं संस्थापयेत्॥१३॥

13. If (the offering-material gets defiled) after it has been offered to the deity, one should make the remaining part (of the offering) to stand completely established (i.e. complete it) by means of ghee.

यस्य सर्वाणि हवींषि नश्येयुर्दुष्येयुरपहरेयुर्वाज्येनैता देवताः प्रतिसंख्याय यजेत॥१४॥

14. One whose all offering-materials get burnt or are defiled or are stolen should offer ghee to these deities (i.e. the deities of those offering-materials) after having counted them.

अथान्यामिष्टिमनुल्बणां तन्वीत। यज्ञो हि यज्ञस्य प्रायश्चित्तिः॥१५॥

15. And then one should perform another defectless offering. For sacrifice is the expiation of the sacrifice.[1]

1. Cp. AB VII.4.4.

अपो व्यापन्नं हविरभ्यवहरतीति विज्ञायते॥१६॥

16. It is known from a Brāhmaṇa-text,[1] "One should throw the defiled offering-material into water."

1. not identified.

यदार्याणामभोजनीयं स्यान्न तेन यजेत॥१७॥

17. One should not perform a sacrifice with something which is not worthy to be eaten by the Āryas.

यस्य पुरोडाशो दुःशृतस्तद्धविर्यमदैवत्यं यममेव तद्गच्छतीति विज्ञायते। संस्थाप्य तदन्वाहार्यपचने चतुःशरावमोदनं पक्त्वा चतुरो ब्राह्मणान्भोजयेत्॥१८॥

18. It is known from a Brāhmaṇa-text:[1]—When a sacrificial bread is badly baked then this becomes an offering-material having Yama as its deity; it goes to Yama only. Having caused it to stand completely established (i.e. having completed the ritual connected with it), then having cooked rice-pap of four Śarāva (-full rice-grains) one should feed four Brāhmaṇas with it.

तेषां भार्गवः प्राशितॄणामेकः स्यात्॥१९॥

19. Out of those eaters (at least) one should be from Bhṛgu-family.

यो ऽदक्षिणेन यज्ञेन यजेत स यज्ञः प्रक्षामो ऽनायुः। उर्वरां दद्यात्॥२०॥

20. If one performs a sacrifice without a sacrificial gift, that sacrifice is burnt (as it were) lifeless (as it were). In that case one should give a fertile land as a sacrificial gift (as an expiation).

यद्यादिष्टां दक्षिणामन्तरियादुर्वरा प्रतिष्ठिता देया। सा प्रायश्चित्तिः॥२१॥

21. If one does not give the promised sacrificial gift, then one should give a well-established (i.e. defectless) fertile land as a gift. That is the expiation[1]

1. For Sūtras 2-21 cp..MS.I.4.12.

यद्यभागां देवतामावाहयेदाज्येनैनां यथोढां यजेत। पुरस्ताद्वा स्विष्टकृतः॥२२॥

22. If the Hotṛ-priest invokes a deity which does not have a share (in that particular ritual), the Adhvaryu should offer

ghee to that deity in that order in which it has been invoked. Or the Adhvaryu should do the same immediately before the Sviṣṭakṛt offering.

यदि भागिनीं नावाहयेद्यत्र स्मरेत्तदुपोत्थाय मनसावाह्य यद्वो देवा अतिपादयानीत्याहुतिं जुहुयात्॥२३॥

23. If (the Hotṛ-priest) does not invoke a deity which does have a share (in that particular ritual), the Adhvaryu, after having got up and mentally invoked (that deity), should offer ghee to that deity at any time when he will remember (that deity) with *yadvo devā atipādayāni*...[1]

1. TB III.7.11.2.

IX.16

यदि पुरा प्रयाजेभ्यो बहिःपरिध्याहुतिः स्कन्देदाग्नीध्रं ब्रूयादेतां संकृष्य जुहुधीति। तां सो ऽञ्जलिना जुहोति। तस्मै पूर्णपात्रो देयः॥१॥

1. Before the fore-offering if the offering-material spills (from the ladle) outside the enclosing sticks, (the Adhvaryu) should tell the Āgnīdhra, "Having scratched it together, offer it". He (the Āgnīdhra) offers that offering by means of his folded hands. A pot filled (with rice or barley) should be given to him (by the sacrificer).[1]

1. For this Sūtra cp. MS I.4.13.

यत्किंच यज्ञे मृन्मयं भिद्येत तदपो ऽभ्यवहरेद्भूमिर्भूमिमगादिति॥२॥

2. Whatever earthen utensil breaks in the course of the performance of sacrifice, one should throw it in water with *bhūmirbhūmimagāt*.[1]

1. ṢaḍB I.6.20.

आहवनीये दारुमयाणि॥३॥

3. (One should throw the broken) wooden utensils in the Āhavanīya(-fire) (without any formula).

यद्यृक्तो यज्ञं भ्रेष आगच्छेद्भूरिति गार्हपत्ये जुहुयात्। यदि यजुष्टो भुव इति दक्षिणाग्नौ। यदि सामतः सुवरित्याहवनीये॥४॥

4. If there is a mistake on the part of a Ṛc-verse one should

offer a libation of ghee in the Gārhapatya-fire with *bhūḥ*, if ... a *yajus* (formula) ... in the Dakṣiṇa-fire with *bhuvaḥ*; if..., a *sāman* (melody)... in the Āhavanīya-fire with *suvaḥ*.[1]

1. For this Sūtra cp. AB V.32; ŚB XI.5.8.6; JB I.358.

यदि सर्वतः सर्वा जुहुयात्॥५॥

5. If (there are mistakes in connection with all (*ṛc, yajus,* and *sāman*) one should offer (all the libations) with all (the expressions viz. *bhūḥ bhuvaḥ*, *svaḥ*).

तदिदं सर्वप्रायश्चित्तं सर्वत्र क्रियेतेत्याश्मरथ्यः। यत्रानाम्नातं तत्र क्रियेतेत्यालेखनः। सर्वत्र समभ्युच्चयः स्यादित्परम्॥६॥

6. According to Āśmarathya this is the expiation for all (the mistakes and it should be performed in all the cases).[1] According to Ālekhana it should be performed wherever mentioned. The other view is that it should be added everywhere (i.e. it is to be performed in addition to the specific expiation which is prescribed in connection with a specific mistake).

1. Instead of any other expiation, cp.AB V.32.

यद्येनं विहारे बहिर्वा भयं विन्देत्प्रजापतिर्विश्वकर्मा तस्य मनो देव यज्ञेन राध्यासम्। अर्थेगा अस्य जहितो ऽवसानपते ऽवसानं मे विन्देत्याहुतिं जुहुयात्॥७॥

7. If the sacrificer gets frightened[1] either within the sacrificial place (Vihāra) or outside it, he should offer a libation (of ghee in the Āhavanīya) with *prajapatir viśvakarmā*...[2]

1. Cp. IX.12.8.
2. TB III.7.9.7.

यस्य हविर्निरुप्तं स्कन्देच्छिन्दत्प्राणि दद्यात्। यद्युत्पूतं चित्रं देयम्। वरो देय इत्येकेषाम्॥८॥

8. A sacrificer whose offering-material (rice etc.) when taken spills out, should give an animal (like a cow or sheep) which cuts (grass with its teeth and eats) (to the Adhvaryu). If (the offering-material) which has been purified (spills out) then

a shining thing should be given; according to some, in this case, a gift chosen (by the Adhvaryu) should be given.[1]

1. For this Sūtra cp. IX.13.1-3.

यस्य देवते अवदाने हवींषि याज्यानुवाक्ये वा विपरिहरेयुर्यस्य वा देवतायै गृहीतमहुतं स्कन्देद्देवतान्तरये वा यदस्य गृहे पुष्कलं स्यात्तद्दद्यात्॥९॥

9. The sacrificer in whose sacrifice the deities, portions of the offering-material, offering-materials or invittory and offering verses are exchanged or the offering-material taken for a particular deity but not yet offered spills out, or a deity is omitted, should give something which is abundant in his house (to the Adhvaryu as a gift).

त्वं नो अग्ने स त्वं नो अग्न इति सर्वत्रान्तरये विपर्यासे चैते आहुती जुहोतीत्येके॥१०॥

10. According to some ritualists in all the cases of omission or exchange these libations of ghee should be offered with *tvaṁ no agne...*[1] and *sa vaṁ no agne...*[2]

1. TB III.7.11.3.
2. TB III.7.11.3

यस्य पुरोडाश उद्वा पतेत्सं वा विजेत तमुद्वास्य बर्हिषदं कृत्वा किमुत्पतसि किमुत्प्रोष्ठाः शान्तः शान्तेरिहागहि। अघोरो यज्ञियो भूत्वासीद सदनं स्वमासीद सदनं स्वम्॥ मा हिंसीर्देव प्रेषित आज्येन तेजसाज्यस्व मा नः किंचन रीरिषः। योगक्षेमस्य शान्त्या अस्मिन्नासीद बर्हिषीत्येताभ्यामभिमन्त्रयेताभि च घारयेत्॥११॥

11. If a sacrificial bread (when kept on the potsherds) either jumps (goes away) or gets broken, having taken it away (from the potsherds) having kept it on the sacred grass, one should address it with these two (verses) *kimutpatasi kimutproṣṭhāḥ...*[1] and (then) should pour ghee on it (with the same verses).

भूत्वा प्रभवति यजमानो यस्यैतां यज्ञे प्रायश्चित्तिं कुर्वन्ति॥१२॥

12. The sacrificer in whose sacrifice this expiation is done prospers after having become rich.

IX.17

स्कन्ना द्यौः स्कन्ना पृथिवी स्कन्नं विश्वमिदं जगत्। स्कन्नादो विश्वा भूतानि प्र स्कन्नाज्जायतां हविः॥ इह गावः प्रजायध्वमिहाश्वा इह पूरुषाः। इहो सहस्र-दक्षिणो रायस्पोषो निषीदतु॥ अयं यज्ञो वर्धतां गोभिरश्वैरियं वेदिः स्वपत्या सुवीरा। इदं बर्हिरति बर्हींष्यन्येमं यज्ञं विश्वे अवन्तु देवाः॥ पयस्वतीरोषधय इत्येताभिश्चतसृभिः पृषदाज्यं स्कन्नमभिमन्त्र्यापो ऽभ्यवहृत्य निर्णिज्य स्रुचं शत-मानं हिरण्यं स्रुच्यवधायेदं विष्णुर्विचक्रम इत्यन्यत् पृषदाज्यं गृहीत्वाश्वेनावघ्राप्या-यतने सादयेत्॥१॥

1. Having addressed the clotted ghee which has been spilled out, with these four verses beginning with *skannā dyauḥ...*[1] having thrown it in water, having washed the ladle, having put gold of hundred Mānas (in weight) into the ladle, having scooped another clotted ghee (into the ladle) with *idaṁ viṣṇur vi cakrame...*[2], having caused it to be smelled by a horse, he should place it on its place on the altar.[3]

1. KS XXXV.2.
2. TS I.2.13.e.
3. For the ritual in this Sūtra cf. TS III.2.6.2-3.

अथैकेषाम्॥ पृषदाज्ये स्कन्ने पृषदाज्ये पृषदाज्यमभिगृह्य मनो ज्योतिर्जुष-तामित्याहुतिं जुहुयात्॥२॥

2. Now according to some (ritualists), if the clotted ghee spills out, having poured some other clotted ghee in the (pot of the previous) clotted ghee one should make a libation (of the clotted ghee) with *mano jyotir juṣatām...*[1]

1. TS I.5.3.g.

एवं सोमे स्कन्ने सोमे सोममभिगृह्य जुहुयात्॥३॥

3. In the same manner if Soma spills out, one should make a libation (of clotted ghee) after having poured some other Soma juice into the remaining Soma juice.

यदपामृक्षच्छकुनिर्मुखेन निर्ऋते तव। अग्निष्टत्सर्वं शुन्धतु हव्यवाड् घृतसूदन इति कृष्णशकुन्यवमृष्टमभिमन्त्रयते। अभ्यवहरणादि पूर्ववत् निर्लिख्यते ऽत्र पात्रम्॥४॥

4. One should address (the clotted ghee) touched by a black bird with *yadapāmṛkṣat...*[1] The act of throwing (into the

water) etc. should be done as (described) earlier.[2] The pot is scrubbed in this case[3] (and used again).

1. KS XXXV.4.
2. See Sūtra 1.
3. Cf. TS III.2.6.2-3.

यदवालिक्षच्छ्वपान्मुखेन निर्ऋते तव। अग्निष्टत्सर्वं शुन्धतु हव्यवाड् घृतसूदन इति श्वापदावमृष्टमभिमन्त्रयते। अभ्यवहरणादि पूर्ववत् नात्र पात्रं प्रयुज्यते॥ अन्यस्मिन्गृह्णाति॥५॥

5. One should address (the clotted ghee) touched by a beast having feet similar to those of a dog (viz. jackal etc.) with *yadavālikṣat...*[1] The act of throwing (into water) etc. should be done as (described) earlier.[2] Here the pot is not to be used (again). One scoops (new clotted ghee) in another (pot).[3]

1. Cp. KS XXXV.4.
2. See Sūtra 1.
3. Cp. TS III.2.6.2-3.

यदि पशुरुपाकृतो वाश्येत यदस्य पारे रजस इत्याहुतिं जुहुयात्। यस्माद्भीषावाशिष्ठास्ततो नो अभयं कृधि। प्रजाभ्यः सर्वाभ्यो मृड नमो रुद्राय मीढुष इति जुहुयादभि वा मन्त्रयेत॥६॥

6. If a victim which has been dedicated (to the deity)[1] bleats, one should offer a libation (of ghee in the Āhavanīya-fire) with *yadasya pāre rajasaḥ....*[2] Then one should offer a libation (of ghee in the Āhavanīya fire) with *yasmād bhīṣāvāśiṣṭhāḥ...*[3] or address (the victim with this verse).

1. For dedication of a victim see VII.12.8.
2. TS IV.2.5.f.
3. TB III.7.8.1.

यद्यु वै निषीदेदेतयैव यस्माद्भीषा न्यषद इति द्वितीयाम्॥७॥

7. If (the dedicatd victim) sits down one should offer (the first libation) with this (verse)[1] only and the second with *yasmād bhiṣā nyaṣadaḥ....*[2]

1. TS IV.2.5.f.
2. TB III.7.8.1-2.

निषण्णे तं मैत्रावरुणदण्डेनोत्थापयेत्॥८॥

8. After the victim has sat dawn, one should cause it to stand up by means of the staff of the Maitrāvaruṇa(-priest),[1]

1. The sentence is incomplete. See the next Sūtra.

IX.18

उदुस्र तिष्ठ प्रतितिष्ठ मा रिषो मेमं यज्ञं यजमानं च रीरिषः। सुवर्गे लोके यजमानं हि धेहि शं न एधि द्विपदे शं चतुष्पदे इति॥१॥

1. with *udusra tiṣṭha pratitiṣṭha...*[1]

1. TB III.7.8.2. This formula is used, if the victim is a bull.

उच्छागेति छागम्। उन्मेषेति मेषम्। उद्वश इति वशाम्॥२॥

2. (One should use the word) *chāga* (instead of the word *usra* if the victim is) a he-goat; *meṣa* (...) (...) a ram; *vaśe* (...) (...) a sterile cow.

यस्माद्भीषावेपिठा इति द्वितीयां वेपमाने॥३॥

3. (If the dedicated victim) trembles one should use the verse beginning with *yasmād bhīṣāvepiṣṭhāḥ*[1] as the second.

1. TB III.7.8.2. The first verse should be TS IV.2.5.f.

यस्माद्भीषा पलायिष्ठा इति द्वितीयां पलायिते॥४॥

4. (If the dedicated victim) runs away one should use the verse beginning with *yasmād bhīṣāpalāyiṣṭāḥ*[1] as the second.

1. TB III.7.8.2. The first verse should be TS IV.2.5.f.

अनागच्छत्यन्यं तद्रूपवर्णवयसं तद्दैवतमुपाकृत्य यजेत॥५॥

5. (If the run away victim) does not return, having dedicated another victim of the same form, colour, and age to the same deity one should perform the sacrifice.

यस्माद्भीषा समज्ञास्था इति द्वितीयामकामसंज्ञपने॥६॥

6. If the victim dies naturally one should use the verse beginning with *yasmād bhīṣā samajñāsthaḥ*[1] as the second.

1. TB III.7.8.2. The first verse should be TS IV.2.5.f.

य इदमकस्तस्मै नमस्तस्मै स्वाहेति सर्वत्र तृतीयाम्॥७॥

7. In all these cases (of expiations), with the verse beginning with *ya idamakastasmai namastasmai svāhā*[1] one should offer the third (libation of ghee).

1. TB III.7.8.3.

न वा उ वेतन्म्रियसे। आशानां त्वा। दण्ड विश्वा आशाः। आपो हि ष्ठा मयोभुव इत्येताभिश्चतसृभिरपो ऽभ्यवहृत्यान्यं तद्रूपवर्णवयसं तद्दैवतमुपाकृत्य यजेत॥८॥

8. Having thrown (the naturally dead victim) in the water with these four verses viz. *na vā u etan mriyase...*[1], *āśānāṁ tvā...*[2] *viśvā āśāḥ...*[3] *āpo hi ṣṭhā mayobhuvaḥ...*[4] another victim of the same form, colour, and age one should perform the sacrifice to the same deity.

1. KS XXX.9.
2. TB III.7.5.8.
3. TB III.7.8.3.
4. TS IV.1.5.b.

यस्माद्भीषा निमेहसीति द्वितीयां मूत्रं कुर्वति। यस्माद्भीषा शकृत्करोषीति द्वितीयां शकृत्कुर्वति॥९॥

9. (If the victim dedicated to a deity) urinates, one should offer the second libation with *yasamād bhiṣā nimehasi...* If it evacuates faeces one should offer the second libation *with yasmād bhīṣā śakṛt karoṣi....*

ऊर्ध्व ऊ षु ण ऊतय इत्युच्छ्रयन्तमभिमन्त्रयते॥१०॥

10. If the victim raises his fore-feet, one addresses it with *ūrdhva uṣa ṇa ūtaye...*[1]

1. TS IV.1.4.d.

यद्युपपाय्यमानो न पिबेन्न वा उ वेतन्म्रियस इत्युपपाययेत्॥११॥

11. If (the victim) being caused to drink[1] does not drink (water), one should cause it to drink with *na vā u vetanmriyase...*[2]

1. See VII.13.11.
2. KS XXX.9.

गर्भं स्रवन्तीमगदामकर्माग्निर्होता पृथिव्यन्तरिक्षं द्यौर्यतश्च्युतदग्नावेव तत्प्राप्नोति निर्ऋतिं पराचैरिति पशूखां स्रवन्तीमभिमन्त्रयते॥१२॥

12. If the pot (in which the limbs) of the victim (are going to be cooked) leaks, one should address it with *garbhaṁ sravantīm*...[1] and then one should join it or take another pot.

1. For the formula cp. IX.4.1.

यर्हि पशुमाप्रीतमुदञ्चं नयन्तीत्युक्तम्॥१३॥

13. It is said (in a Brāhmana-text),[1] "After the Āprī-verses have been recited when they lead the victim to the north....[1]

1. TS III.1.3.1-2.

ये पशुं विमथ्नीरन्यस्तान्कामयेतार्तिमार्छेयुरिति कुविदङ्गेति नमोवृक्ति-वत्यर्चाग्नीध्रे जुहुयात्। आहवनीये शामित्रे वा निरूढपशुबन्धे॥१४॥

14. One who desires that those who rob one's victim should get pain, should offer a libation (of ghee) in the Āgnīdhra-fire with a verse containing the word *namovṛkti* beginning with the words *kuvidaṅga* or (one may offer the libation) in the Āhavanīya or Śāmitra-fire provided that the animal-sacrifice is Nirūḍhapaśubandha (an animal-sacrifice taken out of the Soma-sacrifice).

1. TS I.8.21.d.

यदि वपा हविरवदानं वा स्कन्देदा त्वा ददे यशसे वीर्याय चास्मास्वघ्निया यूयं दधाथेन्द्रियं पय इत्यादाय यस्ते द्रप्सो यस्त उदर्षो दैव्यः केतुर्विश्वं भुवन-माविवेश। स नः पाह्यरिष्ट्यै स्वाहेत्याहुतिं जुहुयात्॥१५॥

15. If the omentum or a portion (of the limbs of the victim) falls out (of the ladle), having taken it (back into the ladle) with *ā tvā dade yaśase vīryāya*...[1] one should offer a libation (of ghee in the Āhavanīya with *yaste drapso yasta udarṣaḥ*....[2]

1. TB III.7.10.1.
2. TB III.7.10.1-2.

यद्यष्टापदीत्यनुबुध्यते धाता रातिः सूर्यो देवो दिविषद्भ्य इत्याहुती हुत्वाष्टाप्रूड्ढिरण्यमुष्णीषेणावेष्ट्य॥१६॥

16. If one comes to know (after the act of killing that the victim) is pregnant then having offered two libations of ghee

with *dhātā rātiḥ...*[1] and *sūryo devo diviṣadbhyaḥ...*[2] then having enclosed a gold-plate with eight drops, in a turban,[3]

1. TS I.4.44. a.
2. TS III.3.10.c.
3. The sentence is incomplete. See the next Sūtra.

IX.19

कोशे ऽवधाय द्वितीये ऽवधाय तृतीये ऽवदधाति॥१॥

1. then having kept the turban into another piece of cloth, then having kept this bundle into second piece of cloth he keeps it into a third piece of cloth.[1]

1. Cf. KS XIII.10.

विबिलानिव कोशान्कृत्वाथैनामध्वर्युरभिमन्त्रयते यस्यास्ते हरितो गर्भ इति॥२॥

2. Having made all the bundles tightly tied up, without leaving any cavity,[1] the Adhvaryu addresses her (i.e. the killed female victim) with *yasyāste harito garbhaḥ...*[2]

1. Cf.. KS XIII.10.
2. TS III.3.10.b.

आ वर्तन वर्तयेति प्रदक्षिणं गर्भमावृत्य वि ते भिनद्मि तकरीमित्युल्बमाछ्-यति॥३॥

3. With *āvartana vartaya...*[1] having turned around the foetus, with *vi te bhinadmi takarīm...*[2] he cuts the womb.

1. TS III.3.10.c.
2. TS III.3.10.d.

बहिस्ते अस्तु बालित्यन्तरा सक्थिनी गर्भं निरस्य शूले प्रणीक्ष्य शामित्रे निहत्य श्रपयति॥४॥

4. With *bahiste astu bāl*[1] having taken out the foetus from between the thighs (of the mother-animal),[2] having impaled it upon a pike, having kept it on the Śāmitra-fire, he roasts the embryo.

1. TS III.3.10.e.
2. Cf. KS XIII.10; ŚB IV.5.2.3.

उरुद्रप्सो विश्वरूप इन्दुरिति गर्भरसाय पात्रमुपोहति॥५॥

5. With *urudrapso viśvarūpaḥ...*[1] he holds a pot under (the foetus) for (collecting) the oily portion of the foetus.[2]

1. TS III.3.10.f.
2. Cf.. KS XIII.10.

पशुपुरोडाशं निरुप्य गर्भपुरोडाशं निर्वपति भक्तिद्यावापृथिव्यमेककपालम्॥६॥

6. Having poured out the material for the animal-sacrificial bread,[1] (the Adhvaryu) pours out (the material for) the embryo-bread to be prepared on one potsherd for Bhakti and Dyāvāpṛthivī.

1. i.e. after the ritual mentioned in VII.22.3.

पशुपुरोडाशेन प्रचर्य गर्भपुरोडाशेन प्रचरति भक्तिद्यावापृथिव्येनेति॥७॥

7. Having performed the ritual of the animal-sacrificial-bread, he performs, the ritual of the embryo-bread for Bhakti and Dyāvapṛthivī.

पशोर्दैवतान्यवद्यन्गर्भस्य पुरस्तान्नाभ्या अन्यदवदाय दैवतेष्ववदधाति। उपरिष्टादन्यत्सौविष्टकृतेषु॥८॥

8. While cutting portions for the deity of the animal, he should keep the cut portions of the embryo after having cut from the upper side of the navel, among the (portions for) the deities, (and) from the lower side (of the navel) among the (portions) for the Sviṣṭakṛt-offering.[2]

1. See VII.22.6.
2. Cf. TS III.4.1.3-4; cp. KS XIII.10; MS IV.8.9.

त्रैधं गर्भरसं व्यानयति दैवतसौविष्टकृतैडेषु॥९॥

9. He should divide the oily portion of the embryo into the three portions viz. for the deity (of the animal), for the Sviṣ ṭakṛt and for the Iḍā.

एकपदी द्विपदीति पुरस्तात्स्विष्टकृतो जुहोति॥१०॥

10. Before the Sviṣṭakṛt-offering he makes a libation of ghee in the Āhavanīya with *ekapadī dvipadī...*[1]

1.TS III.3.10.g.

अष्टाप्रूड्ढिरण्यं दक्षिणा॥११॥

11. The plate of gold with eight drops (together with the covering) is the sacrificial gift (to be given to the Adhvaryu).

गर्भस्य दक्षिणं पूर्वपादं प्रच्छिद्य विष्णुं शिपिविष्टं यजति प्र तत्ते अद्य शिपिविष्ट नामेति। उत्तरया वा॥१२॥

12. Having cut the right front foot of the embroyo he offers it to Viṣṇu Śipiviṣṭa with *pra tatte adya sipiviṣṭa nāma...*[1] or (offers it) with the next (verse).[3]

1. Cf. TS III.4.1.4.
2. TS II.2.12.5.
3. viz. *kimit te viṣṇo...* (TS II.2.12.t).

मरुतो यस्य हि क्षय इति गर्भं गर्भपुरोडाशं चोत्तरेण गार्हपत्यस्य शामित्रस्य वा शीते भस्मन्युपोप्य मही द्यौः पृथिवी च न इति शीतेन भस्मनाभिसमूह्यैतं युवानमिति पञ्चभिरुपतिष्ठते॥१३॥

13. Having thrown (offered) the embryo and embryo-sacrificial-bread on the cold ashes in the northern part of the Gārhapatya-fire or the Śamitra-fire[2] with *maruto yasya hi kṣaye...*[1] having covered these oblations by means of cold ashes with *mahi dyauḥ pṛthivī ca naḥ...*[3], he stands near the fire praising with five verses beginning with *etaṁ yuvānam...*[4]

1. TS VI.2.11.d; cf. ŚB IV.5.2.17.
2. Cf. KS XIII.10.
3. TS III.3.10.h; cf. TS III.4.1.2-3
4. TS III.3.9.a-e; cf. KS XIII.10.

तदिदं गर्भिणिप्रायश्चित्तं सर्वत्र क्रियेतेत्याश्मरथ्यः। यत्रानाम्नातं तत्र क्रियेतेत्यालेखनः॥१४॥

14. According to Āśmarathya, this expiation is to be performed in connection with every pregnant female victim; according to Ālekhana, it should be performed there where it is mentioned.

यद्यनपवृक्तार्थो यूपो विरोहेत्तस्मिंस्त्वाष्ट्रं साण्डं लोमशं पिङ्गलं बहुरूपं सवनीयस्योपालम्भ्यं कुर्यात्॥१५॥

15. If the sacrificial post, before its work is compelte, sprouts, then one should make an uncastrated, hairy brown

and multicoloured he-goat to be offered to Tvaṣṭṛ as a victim in addition to the victim on the Sutyā-day to be bound to the same post.[1]

1. Cp. TB I.4.7.1.

त्वाष्ट्रं चरुमत्र वाजसनेयिनः समामनन्ति॥१६॥

16. According to the view of the Vājasaneyins[1] there should be a rice-pap for Tvaṣṭṛ in this case.

1. not found in the ŚB.

त्वाष्ट्रीरेवात्र स्रुवाहुतीर्जुहोतीत्येके॥१७॥

17. According to some (the Adhvaryu) offers libations (of ghee) to Tvaṣṭṛ by means of a spoon in this case.

IX.20

यदि यूपः सुषिरः स्यादतीसारेण यजमानो म्रियेत। वैष्णव्या व्याहृतिभिः प्राजापत्यया च हुत्वा तं संवृश्च्याग्नौ प्रवृज्याथान्यं साधयेत्॥१॥

1. If the sacrificial post is hollow, the sacrificer will die on account of excessive purgation. (In this case), having offered libations of ghee with a verse addressed to Viṣṇu,[1] with sacred utterances, and with a verse addressed to Prajāpati,[1] then having cut that (post) into pieces, having burnt out those pieces in the (Āhavanīya)-fire, one should then prepare another (post).

1. viz. *idaṁ viṣṇur vi cakrame...* TS I.2.13.e.
2. viz. *prajāpate na tvad etāni...* TS I.8.14.m.

यदि क्रिम्णः क्रिमय एनं भक्षयेयुः। पूर्ववत्प्रायश्चित्तम्॥२॥

2. If the post is hollowed by worms, if worms may eat it, then (there should be) an expiation as above.

यद्यावृश्चनमास्कन्देत्पत्न्येनमतिचरिष्यतीति विद्यात्। व्याहृत्यादि समानमुत्तरम्॥३॥

3. If (the tree cut off for the sacrificial post) falls on its very stump, one should know that the wife will transgress. Then one should perform the same expiation[1] from the offering with the sacred utterances (Vyāhṛtis) onwards.

1. See Sūtra 1.

यदि दक्षिणा पतेत्प्रत्यङ्वा सं वा शीर्येत शाखासु वा सज्येत यजमानो म्रियेत। वैष्णव्याः स्थाने यामी। समानमुत्तरम्॥४॥

4. If (the tree cut off for the sacrificial post) falls to the south or to the west or it becomes shattered, or if it gets entangled in the branches (of another tree) the sacrificer will die. In that case one should employ a verse addressed to Yama instead of one to Viṣṇu. The further ritual is the same (as described in the Sūtra 1).

यद्यप्सु पतेदप्सु म्रियेत। वैष्णव्याः स्थाने वारुणी। समानमुत्तरम्॥५॥

5. If the tree (cut off for the sacrificial post) falls into water, the sacrificer will die in water. In that case one should employ a verse addressed to Varuṇa (instead of one to Viṣṇu). The further ritual is same (as described in the Sūtra 1).

यदि प्रासहा हरेयुः सर्वस्वं जीयेत। वैष्णव्याः स्थान ऐन्द्री। समानमुत्तरम्॥६॥

6. If (the sacrificial post) is forcefully carried off, (the sacrificer) will lose all his possession. In that case one should employ a verse addressed to Indra instead of one to Viṣṇu. The further ritual is the same as (described in the Sūtra 1).

यदि मूल उप शुष्कः स्यान्न पितृभ्यो यथापुरं करिष्यतीति विद्यात्। यदि मध्ये क्षुधा मरिष्यति। यद्यग्रे न स्वर्गं लोकं गमिष्यतीति॥ यद्यग्निष्ठा विच्छिद्येत यजमानो म्रियेत। यदि पूर्वा पत्नी। एतद्वा विपरीतम्। यदि दक्षिणा माहिषेयः पुत्रः। यद्युत्तरान्वग्ज्येष्ठः। यदि दक्षिणापूर्वा ब्रह्मा। यदि दक्षिणापरा होता। यद्युत्तरापराध्वर्युः। यद्युत्तरपूर्वाग्नीध्रः॥७॥

7. If the tree cut off for the sacrificial post is dried at the root, one should know that the sacrificer will not perform the ritual for ancestors as earlier (because of the loss of money); if (it is dried out) in the middle, he will die on account of hunger; (if it is dried out) in the top part he will not go to the heaven; if the edge facing the fire (i.e. western side of the sacrificial post) is cut, the sacrificer will die; if the eastern edge (is cut) the wife of the sacrificer (will die); or this is reverse; if the southern edge (is cut) the son of the first wife (will die); if the northern edge (is cut) the second eldest son (will die); if the south-eastern

edge (is cut) the Brahman (will die); if the south-western (edge is cut) the Hotṛ (will die); if the north-eastern edge (is cut) the Adhvaryu (will die); if the north-eastern edge (is cut) the Āgnīdhra (will die).

शुष्कादिषु सर्वेषु याम्यादि समानमुत्तरम्॥८॥

8. In all these cases like dried etc. the ritual beginning with the use of the verse addressed to Yama etc. is the same (as described in Sūtra 4 and Sūtra 1).

यदि लोहिन्यो लेखाः प्रसव्यं यूपं परिहरेयुर्न साहस्रं क्रतुमाहरिष्यतीति विद्यात्। श्वेताश्चेत्प्रदक्षिणं क्षिप्रं साहस्रं क्रतुमाहरिष्यतीति॥९॥

9. If there are red lines (on the stump of the tree) from right to left one should know that the sacrificer will not perform a sacrifice with one thousand cows as sacrificial gifts; if there are white lines (running on the stump of the tree) from left to right, (one should know that) soon the sacrificer will perform a sacrifice with one thousand cows as sacrificial gifts.

यद्याहुतौ हुतायां कृष्णो धूमो दक्षिणां दिशमभि निहन्याद्वातो वा प्रसव्यं धूममावेष्टयेद्यजमानो म्रियेत। सर्वप्रायश्चित्तं जुहुयाज्जुहुयात्॥१०॥

10. After a libation is offered, if black smoke will strike the southern direction or if wind will envelope the smoke from right to the left, the sacrificer will die. In that case one should offer the all-expiation-libation.[1]

1. For this see IX.1.11.

THE SOMA-SACRIFICE: AGNIṢṬOMA

X.1

सोमेन यक्ष्यमाणो ब्राह्मणानार्षेयानृत्विजो वृणीते यूनः स्थविरान्वानूचानानूर्ध्ववाचोऽङ्गहीनान्॥१॥

1. One who is going to perform a Soma-sarifice should select priests who must be Brāhmaṇas belonging to Ṛṣi-families,

being either young or old, those who have studied Veda,[1] those who have loud voice and those who are not devoid of any limb.

1. For this qualification cf ŚB III.1.1.5.

तेभ्यः सोमं प्राह॥२॥

2. He (the sacrificer) tells them (through Somapravāka) about the Soma(-sacrifice).

तं पृच्छति क ऋत्विजः के याजयन्ति कच्चिन्नाहीनः कच्चिन्न न्यस्तमार्त्विज्यं कच्चित्कल्याण्यो दक्षिणा इति छन्दोगब्राह्मणं भवति॥३॥

3. (One who has been invited to work as a priest) asks him, "Who are the priests? Who make the sacrificer perform the Soma-sacrifice? Is it by any chance a sacrifice abandoned by other pirests[1] Is the priest-hood by any chance denied by other priests? Are the gifts (the cows) auspicious?"—this is said in Brāhmaṇa-text of the Sāmaveda.[2]

1. *nāhīnaḥ* is to be read as *na hīnaḥ*. The *a* in *na* seems to have been lengthened stylistically. Therefore I read *kaccina hīnaḥ*.
2. Not known.

अथ जपति महन्मे ऽवोचो भर्गो मे ऽवोचो यशो मे वोचः स्तोमं मे ऽवोचः क्लृप्तिं मे ऽवोचो भुक्तिं मे ऽवोचः सर्वं मे ऽवोचस्तन्मावतु तन्मा-विशतु तेन भुक्षिषीयेति॥४॥

4. Then (the invited priest) mutters *mahan me vocaḥ...*[1]

1. Cp. TMB I.1.1.

पद्वा नामासि स्रुतिः सोमसरणी सोमं गमेयमिति पन्थानमातिष्ठते॥५॥

5. (The invited priest) sets out on the path (leading to the house of the sacrificer) with *padvā nāmāsi...*[1]

1. Cp. TMB I.1.1.

देवो देवमेतु सोमः सोममेत्वृतस्य पथा विहाय दौष्कृत्यमित्यभिप्रव्रजति॥६॥

6. With *devo devametu somaḥ...*[1] he should proceed further.

1. Cp. TMB I.1.2-3.

पितरो भूरिति दक्षिणावृत्तः पितॄनुपतिष्ठते॥७॥

7. Having turned towards the south he should stand praising the ancestors with *pitaro bhūḥ*.

तान्वृणीते चतुरः सर्वान्वैकैकशः॥८॥

8. (After the invited priests have arrived, the sacrificer) should formally select the four chief priests or all the priests one by one,[1]

1. The sentence is not complete. See the next Sūtra.

अध्वर्युं प्रतिप्रस्थातारं नेष्टारमुन्नेतारमित्यध्वर्यून्। ब्रह्माणं ब्राह्मणाच्छंसिनमाग्नीध्रं पोतारमिति ब्रह्मणः। होतारं मैत्रावरुणच्छावाकं ग्रावस्तुतमिति होतॄन्। उद्गातारं प्रस्तोतारं प्रतिहर्तारं सुब्रह्मण्यमित्युद्गातॄन्॥९॥

9. viz. Adhvaryu, Pratiprasthātṛ, Neṣṭṛ and Unnetṛ as Adhvaryus i.e. Adhvaryu and his associates; Brahman, Brāhmaṇācaṁsin, Āgnīdhra and Potṛ as the Brahmans i.e. the Brahman and his associates; Hotṛ, Maitrāvaruṇa, Acchāvāka and Grāvastut as the Hotṛs i.e. the Hotṛ and his associates; Udgātṛ, Prastotṛ, and Subrahmaṇya as the Udgātṛs i.e. Udgātṛ and his associates.

सदस्यं सप्तदशं कौषीतकिनः समामनन्ति॥१०॥

10. The Kauṣītakins[1] consider the Sadasya as the seventeenth.

1. e.g. KB XVII.7.

स कर्मणामुपद्रष्टा भवति॥११॥

11. He (the Sadasya) should look after the sacrificial activities.

यदि चतुर आद्यान्॥१२॥

12. If he selects only four then he should choose the first of each of the four[1] groups.

1. viz. Adhvaryu, Brahman, Hotṛ and Udgātṛ.

अथ वरणाः॥१३॥

अग्निर्मे होतादित्यो मे ऽध्वर्युश्चन्द्रमा मे ब्रह्मा पर्जन्यो म उद्गाताकाशो मे सदस्य आपो मे होत्राशंसिनो रश्मयो मे चमसाध्वर्व इत्युपांशु देवतादेशनम्। असौ मानुष इत्युच्चैः॥१४॥

13-14. Now the (formulae for selecting the priests)[1]: *agnirme hotāditzo me' dhvaryu...* the mention of the deity

should be made inaudibly. The words *asau mānuṣaḥ* should be added at the end of each of these formulae, the name of the particular person being uttered in the place of the word *asau* and it being pronounced loudly.

1. For the formulae see ṢaḍB II.10.2.

X.2

स्वर्गकामो ज्योतिष्टोमेन यजेत। एककामः सर्वकामो वा। युगपत्काम-येताहारपृथक्त्वे वा॥१॥

1. The sacrificer who desires to get heaven should perform the Jyotiṣṭoma-sacrifice.[1] One who has one desire or all the desires should perform this sacrifice.[2] If one has all the desires one should peoclaim them either simultaneously or separately at different performances.[3]

1. i.e. the Agniṣṭoma Jyotiṣṭoma. Thus it is a sacrifice in which there are four *jyotis* (lights) viz. Trivṛt-stoma, Pañcadaśa-stoma, Saptadś-astoma, and Ekaviṁśa-stoma.
2. Cp. TMB VI.3.2.
3. Cp. III.14.8-10.

वसन्ते ज्योतिष्टोमेन यजेत॥२॥

2. One should perform the Jyotiṣṭoma in spring.

अग्निष्टोमः प्रथमयज्ञः॥३॥

3. The Agniṣṭoma (should be performed as) the first sacrifice by any sacrificer.[1]

1. Cf. TMB XVI.1.2; TS VII.1.1.4; KB XVI.9.

अतिरात्रमेके पूर्वं समामनन्ति॥४॥

4. Some ritualists[1] are of the view that Atiratra is the first sacrifice to be performed by a sacrificer.

1. Cp. Nidānasūtra III.1-2.

वसन्तेवसन्ते ज्योतिष्टोमेन यजेत। तस्य तिस्रो दक्षिणा इति छन्दोगब्राह्मणं भवति॥५॥

5. In every spring (season) one should perform an Agni-

ṣṭoma; of this (sacrifice)[1] there should be three cows as the sacrificial gifts—this is said in a Brāhmaṇa of the Sāmaveda.[1]

1. Not known.

रथंतरसाम्ना बृहत्साम्नोभयसाम्ना वा प्रथमं यजेत॥६॥

6. One should perform the first Soma-sacrifice with Rathantara or Bṛhat, or both the Sāmans.[1]

1. Cf. JB I.291. This Sāman serves as the first Pṛṣṭhstotra which runs parallel to the second Śastra of the Hotṛ.

न रथंतरसामानमकृत्वा बृहत्सामानमाहरेदित्येके॥७॥

7. According to some (ritualists) one should not perform the sacrifice with Bṛhtsāman without having previously performed a sacrifice with Rathantara-sāman.

यदीष्ट्या यदि पशुना यदि सोमेन यजेतामावास्यायां वैव पौर्णमास्यां वा यजेत॥८॥

8. When one performs an Iṣṭi or an animal-sacrifice or a Soma-sacrifice one should perfom it either on the New-moon-day or Full-moon-day.

देव वरुण देवयजनं मे देहीति यजमानो राजानं देवयजनं याचेत्॥९॥

9. (The sacrificer) should beg of the king a place for sacrifice with *deva varuṇa devayajanaṁ me dehi*.[1]

1. AB VII.20; TMB XXIV. 18. For the Sūtra cf. ṢaḍB II.4.4.

स यदि ददाति देवयजनवान्भूया इत्येनमाह। यदि न ददाति यदहं देवयजनं वेद तस्मिंस्त्वा देवयजन आ क्षिणोमीति॥१०॥

10. If (the king) gives (the land) the sacrificer should say to him, "May you be a possessor of a place of sacrifice". If he does not give, the sacrificer should say, "I destroy you in that place of sacrifice which I know".[1]

1. Cp. ṢaḍB II.10.5-6.

अथैनमनुव्याहरन्ति। मन उपावधीर्मनस्त्वा हास्यतीति ब्रह्मा। वाचमुपावधीर्वाक्त्वा हास्यतीति होता। प्राणमुपावधीः प्राणस्त्वा हास्यतीत्यध्वर्युः। चक्षुरुपावधीश्चक्षुस्त्वा हास्यतीत्युद्गाता। आत्मानमुपावधीरात्मा त्वा हास्यतीति सदस्यः।

प्रजापतिमुपावधीः प्रजा त्वा हास्यतीति यजमानः। अङ्गान्युपावधीरङ्गानि त्वा हास्यन्तीति होत्रकाः। भूतान्युपावधीर्भूतानि त्वा हास्यन्तीति सर्व ऋत्विजः॥११॥

11. Then (the priests etc. also) curse the king. Thus the Brahman curses with *mana upāvadhīḥ, ...*; the Hotṛ curses him with *vācamupāvadhīḥ...*; the Adhvaryu curses him with *prāṇamupāvadhīḥ...*; the Udgātṛ curses him with *cakṣurupā vadhīḥ*; the Sadasya curses him with *ātmanamupāvahīḥ...*; the sacrificer curses him with *prajātimupāvadhīḥ...*; the hotrakas curse him with *aṅgānyupāvadhīḥ...*; all the priests curses him with *bhūtānyupāvadhīḥ...*[1]

1. All this is found to be given only by Āpastamba and Satyāṣāḍha.

X.3

राजा देवयजनं याचति। अग्निर्होता स मे होता होतर्देवयजनं मे देहीति होतारम्। आदित्यो ऽध्वर्युः स मे ऽध्वर्युरध्वर्यो देवयजनं मे देहीत्यध्वर्युम्। चन्द्रमा ब्रह्मा स मे ब्रह्मा ब्रह्मन्देवयजनं मे देहीति ब्रह्माणम्। पर्जन्य उद्गाता स मे उद्गातोद्गातर्देवयजनं मे देहीत्युद्गातारम्। आकाशः सदस्यः स मे ऽदस्यः सदस्य देवयजनं मे देहीति सदस्यम्। आपो होत्रशंसिनस्ते मे होत्राशंसिनो होत्राशंसिनो देवयजनं मे दत्तेति होत्रकान्। रश्मयश्चमसाध्वर्यवस्ते मे चमसाध्वर्यवश्चमसाध्वर्यवो देवयजनं मे दत्तेति चमसाध्वर्यून्॥१॥

1. The king begs (of the priests) the place of sacrifice. Thus with *agnirhotā* ... of the Hotṛ, with *ādityo'dhvaryuḥ...* of the Adhvaryu; with *candramā brahmā* ... of the Brahman; with *parjanya udgātā...* of the Udgātṛ; *ākāśaḥ sadasyaḥ...* Of the Sadasya; *āpo hotrāśaṁsinaḥ...* of the Hotrakas; with *raśmayaścamasādhvaryavaḥ...* of the Camasādhvaryus.[1]

1. Cp. ṢaḍB II.10.8-9.

अपि वा न देवयजनं याचेत्। देवता एवोपतिष्ठेत सक्षेदं पश्य विधर्तरिदं पश्य नाकेदं पश्य। रमतिः पनिष्ठर्तं वर्षिष्ठममृता यान्याहुः सूर्यो वरिष्ठो अक्षभिर्विभात्यनु द्यावापृथिवी देवपुत्रे इति॥२॥

2. Or, rather, he should not beg the place of sacrifice. He should only stand while praising the deities with *sakṣedaṁ paśya...*[1]

1. TB III.7.7.1.

एदमगन्म देवयजनं पृथिव्या इति देवयजनमध्यवस्यति॥३॥

3. (The sacrificer) should occupy the place of sacrifice[1] with *etadaganma...*[2]

1. Cp. ŚB III.1.2.11.
2. TS I.3.2.0.

प्राग्वंशस्य मध्यमं स्थूणाराजमारभ्य जपतीति वाजसनेयकम्॥४॥

4. According to the opinion of the Vājasaneyins[1] (the sacrificer) should mutter (the verse *etadaganma...*) after having held the middle big beam of the Prāgvaṁśa(-hall).

1. See ŚB III.1.1.11.

ततः संभारयजूंषि जुहोति॥५॥

5. Then i.e. after the Vihāra is prepared, Āhavanīya-fire is taken from the Gārhapatya and established) (the Adhvaryu) offers the libations with the Saṁbhārayajus-formulae.

अग्निर्यजुर्भिः सविता स्तोमैरित्येषो ऽनुवाक आम्नातः॥६॥

6. The section[1] beginning with *agniryajurbhiḥ savitā stomaiḥ* is considered (to be containing the Sambhārayajus-formulae).[2]

1. TĀ III.8.
2. For Sūtras 5 and 6 cp. MS I.9.8; KS IV.15.

अत्र राजानमाहृत्य पयसौदनेन परिवेविषन्त्याक्रयात्॥७॥

7. At this stage having brought the Soma-king, they should serve it by means of rice-pap (cooked) in milk, upto the parchase of Soma.[1]

1. For the Purchase of Soma see X.25.1.

स्वे दक्षे दक्षपितेह सीद देवानां सुम्ने महते रणाय। स्वासस्थस्तनुवा संविशस्व पितेवैधि सूनव आ सुशेवः। शिवो मा शिवमाविश सत्यं म आत्मा श्रद्धा मे ऽक्षितिस्तपो मे प्रतिष्ठा। सवितृप्रसूता मा दिशो दीक्षयन्तु सत्यमस्मीति पुरस्ताद्दीक्षणीयाया आहवनीयं यजमान उपतिष्ठते। सप्तहोतारं मनसानुद्रुत्याहवनीये संग्रहं हुत्वा॥८॥

8. Befor the Dīkṣaṇīyā-offering, the sacrificer stands near the Āhavanīya-fire with *sve dakṣe dakṣapiteha....*[1] Having

mentally gone through the Saptahotṛ-formula,[2] having offered (a ghee)-libation with the second part of the same formula called Graha,[3]

1. TB III.7.7.9.10.
2. TĀ II.5.
3. Cf. TB IV.2.2.5. The sentence is incomplete. See the next Sūtra.

X.4

दीक्षणीयायास्तन्त्रं प्रक्रमयति॥१॥

1. (The Adhvaryu) begins the procedure of the Dikṣaṇīyā-offering.

आग्नावैष्णावमेकादशकपालं निर्वपति। आग्नावैष्णवं वा घृते चरुम्॥२॥

2. He pours out the material (i.e. rice grains) for the sacrificial bread[1] to be prepared on eleven potsherds for Agni-and-Viṣṇu. Or he takes out the material for the rice-pap[2] cooked in (with) ghee for Agni-and-Viṣṇu.

1. Cp.. TB I.5.9.2.
2. Cf. MS III.6.1.

पुरोडाशो ब्रह्मवर्चसकामस्य। घृते चरुः प्रजाकामस्य पशुकामस्य वा॥३॥

3. In the ease of a sacrificer desirous of the Brahman-splendour there should be the sacrificial bread; In the case of (a sacrificer) desirous of progeny or of cattle, there should be rice-pap in ghee.[1]

1. Cf.. KS XXII.13.

आदित्यं घृते चरुं द्वितीयं प्रजाकामपशुकामस्यैके समामनन्ति॥४॥

4. According to the opinion of some (ritualists) in the case of a sacrificer desirous of progeny or desirous of cattle there should be the second (offering of) rice-pap in (with) ghee for Ādityas.[1]

1. ŚB III.1.3. 2-5 also this view is mentioned but not accepted.

पञ्चदश सप्तदश वा सामिधेन्यः॥५॥

5. In the Dīkṣaṇīyā-offering there should be fifteen[1] or seventeen[2] enkindling-verses.

1. Cf. KB VII.2.
2. AB I.1; ŚB III.1.3.6.

प्राग्वंशमेके पूर्वं समामनन्ति। दीक्षणीयामेके॥६॥

6. According to some ritualists the preparation of Prāgvaṃśa (shed) should be done first; according to some others the performance of the Dīkṣaṇīyā-offering should be done first.

पत्नीसंयाजान्ता दीक्षणीया संतिष्ठते॥७॥

7. The Dīkṣaṇīyā-offering stands completely established (i.e. concluded) ending with the Patnīsaṃyājas.[1]

1. Cf. TB I.5.9.2.

धारयति ध्रौवमाज्यम्॥८॥

8. He holds (i.e. preserves) the ghee in the Dhruvā.[1]

1. For being used for the Dīkṣāhutis (see X.8.5). Cf. ŚB III.1.4.17.

यत्प्रागग्नीषोमीयात्तेनोपांशु चरति॥९॥

9. He performs all that which is before the (animal-sacrifice) to Agni-and-Soma,[1] inaudibly.[2]

1. For this see XI.16.1ff.
2. i.e. the formulae in the main ritual are to be recited inaudibly. (See XXIV.3.31).

अथैकेषाम्। यावत्यस्य वाग्भवति तावतीं दीक्षणीयायामन्वाह। ततो नीचैस्तरां प्रायणीयायाम्। नीचैस्तरामातिथ्यायाम्। उपांशूपसत्सु। उच्चैरग्नीषोमीये॥१०॥

10. Now according to some (ritualists),[1] one should recite in one's usual tone at the time of the Dīkṣaṇīyā-offering; in a lower tone than that at the time of the Prāyaṇīyā-offering; in a still lower tone at the time of the Ātithyā-offerings; inaudibly at the time of the Upasad-offerings loudly at the time of the animal-sacrifice for Agni-and-Soma.

1. Unknown.

मन्द्रेण दीक्षणीयायाम्। मन्द्रतरेण प्रायणीयायाम्। मन्द्रतरेणातिथ्यायाम्। उपांशूपसत्सु। उच्चैरग्नीषोमीये॥ उपांशु वा दीक्षणीयायाम्। उपांशुतरं प्रायणीयायाम्। उपांशुतरमातिथ्यायाम्। उपांशूपसत्सु। उच्चैरग्नीषोमीये॥११॥

11. In a deep tone at the time of the Dīkṣaṇīyā-offering; in a deeper tone at the time of the Prāyaṇīyā-offering; in a still deeper tone at the time of the Ātithyā-offering; inaudibly at the time of Upasad-offerings; loudly at the time of the animal-sacrifice for Agni and Soma. Or inaudibly at the time of the Dīkṣaṇīyā-offering; more inaudibly at the time of the Prāyaṇīyā-offering; inaudibly at the time of the Upasad-offerings; loudly at the time of the animal-sacrifice for Agni-and Soma.

दर्शपूर्णमासप्रकृतीनां सोमे ऽग्न्यन्वाधानं व्रतोपायनमारण्याशनं जागरणमन्वाहार्यस्य च दानं पत्न्याः संनहनं विमोचनमिति न विद्यन्ते॥१२॥

12. In a Soma-sacrifice (the offerings) (Iṣṭis) having the New-and-Full-moon-offerings as the basic paradigm, do not contain (the following rites): adding fuel to fires, entering into vow, eating of the forest products, waking, giving the Anvāhārya (-mess), binding and setting free (the girdle) of the wife of the sacrificer.

अग्न्यन्वाधानं तु दीक्षणीयायां क्रियेत पत्न्याश्च संनहनम्॥१३॥

13. In the Dīkṣaṇīyā-offering, however, adding fuel to the fire and binding girdle of the wife of the sacrificer is done.

दीक्षासु यूपं कारयति॥१४॥

क्रीते राजन्युपसत्सु वा॥१५॥

14-15. The Adhvaryu causes (the carpenter) to prepare the sacrificial post during the Dīkṣā-days or during the Upasad-days after the (Soma-) king is purchased.

X.5

प्राचीनवंशं करोति पुरस्तादुन्नतं पश्चान्निनतं सर्वतः परिश्रितम्॥१॥

1. (The Adhvaryu) prepares the Prācīnavaṁśa (shed) raised towards the east, lower towards the west, enclosed towards all the sides.

अवान्तरदिक्षु स्रक्तयः॥२॥

2. The corners (of this shed should be) towards the interimediary directions.

स्रक्तिष्वारोकान्करोति॥३॥

3. He should make windows in the corners.[1]

1. Cf.. KS XXII.13; MS III.6.1;

प्रतिदिशं द्वाराणि॥४॥

4. (There should be) doors towards every direction.

पुरस्ताद्द्वारं स्वर्गकामः। दक्षिणतो यः कामयेत पितृलोक ऋध्नुयामिति। पश्चान्मनुष्यलोककामः। उत्तरतो यः कामयेत देवलोक ऋध्नुयामिति। उत्तरतः पुरस्ताद्यः कामयेतोभयोर्लोकयोर्ऋध्नुयामिति। सर्वतो यः कामयेत सर्वासु दिक्ष्वृध्नुयामिति॥५॥

5. (A sacrificer) desirous of heaven (should have) a door (only towards) the east; one who desires, "May I prosper in the world of ancestors...."[1] to the south; one desirous of the world of human beings... to the west; one who desires, "May I prosper in the world of gods..." to the north; one who desires, "May I prosper in both the worlds..." to the north-east; One who desires, "May I prosper in all the directions..." in all the directions.[1]

1. Cp. MS III.6.1.

उत्तरेण बहिः प्राग्वंशं परिश्रिते यजमानः केशश्मश्रु वापयते॥६॥

उपपक्षावग्रे ऽथ श्मश्रूण्यथ केशान्। अपि वा श्मश्रूण्युपपक्षावथ केशान्॥७॥

6-7. In an enclosed place towards the north, outside the Prāgvaṁśa (shed), the sacrificer gets the hair on the head and beard shaved off—first the hair in the armpits, then the beard, and then the hair on the head; or rather (first) beard, then the hair in the armpits and then the hair on the head.

आप उन्दन्त्विति दक्षिणं गोदानमुनत्ति। ओषधे त्रायस्वैनमिति प्रागग्रं दर्भमन्तर्धाय स्वधिते मैनं हिंसीरिति स्वधितिनाभिनिधाय देवश्रूरिति प्रवपति॥८॥

7-8. The Ādhvaryu moistens the hair near the right ear of the sacrificer with *āpa undantu*...[1] Then having held a blade of Darbha-grass with its point to the east, between the hair and the razor with *oṣadhe trāyasvainam,*[3] having then placed the razor on that Darbha-blade, with *svadhite mainaṁ hiṁsīḥ*[4] he cuts out that with *devaśrūḥ*....

1. TS I.2.1.a
2. Cf. MS III.6.2.
3. TS I.2.1.b
4. TS I.2.1.e.
5. TS I.2.1.d.

एवमुत्तरं गोदानम्॥९॥

9. He does the same in connection with the hair near the left ear.

ओषधे त्रायस्व मा स्वधिते मा मा हिंसीः स्वस्त्युत्तराण्यशीयेति यजमानो जपति॥१०॥

10. The sacrificer mutters *oṣadhe trāyasva mā*...[1], *svadhite mā mā hiṁsīḥ*[2] and *svasti uttarāṇi aśīya.*[3]

1. Modification of TS I.2.1.b.
2. Modification of TS. I.2.1.c.
3. TS I.2.1.e.

अभ्यन्तरं नखानि कारयते॥११॥

सव्यस्याग्रे कनिष्ठिकातः॥१२॥

हस्त्यान्यग्रे ऽथ पद्यानि॥१३॥

11-13. (The sacrificer) should get his nails pared in such a way that after they are pared they will be inside the points of the fingers[1], of the left (hand) beginning from the little finger.[2] First of the hands and then those of the feet.

1. *abhyantaram.*
2. Contrast ŚB II. 1.2.4 which prescribes right hand thumb to be the first.

औदुम्बरेण दतो धावते लोहितमनभिगमयन्॥१४॥

14. He should clean his teeth with a (twig) of Udumbara not causing any blood to come out (of the teeth).

स्थावरास्वप्सु स्नाति शङ्खिनीष्ववकिनीषु लोमशे तीर्थे॥१५॥

15. He should take bath in still water[1] in which there are conch-shells and Avakā-plants at a bathing place on the banks of which there is grass.[2]

1. Cf. TS VI.1.1.2.
2. Cf. KS XXII. 13.

कुण्डे हिरण्यमवधाय तस्मिन्स्नातीति वाजसनेयकम्॥१६॥

16. According to the Vājasaneyins[1] having put a piece of gold in a basin (full of water) he should take bath in that water.

1. Not known from the available ŚB.

X.6

आपो अस्मान्मातरः शुन्धन्त्विति। हिरण्यवर्णाः शुचयः पावकाः प्रचक्रमुर्हित्वावद्यमापः। शतं पवित्रा वितता ह्यासु ताभिर्नो देवः सविता पुनात्विति। हिरण्यवर्णाः शुचयः पावका इति चैताभ्याम्॥१॥

1. (The sacrificer takes bath) with the verse *āpo asmān mātaraḥ...*[1] and with the verse *hiraṇyavarṇāḥ śucayaḥ...*[2] and the two verses *hiraṇyavarṇāḥ śucayaḥ...*[3]

1. TS I.2.1.f.
2. MS I.2.1.
3. TS V.6.1.a-b; see MS II. 6.2.

उदाभ्यः शुचिरापूत एमीत्युद्गाहमानो जपति। अपोऽश्नाति॥२॥

2. While coming out of the water he mutters *udābhyaḥ śucirā pūta emi....*[1] Then he sips water.[2]

1. TS I.2.1f.
2. Cf. TS VI.1.1.3.

एवं पत्नी केशवर्जम्॥३॥

3. The wife of the sacrificer does all the things except (shaving of) the hair on the head, in the same manner.

अथास्मै क्षौममहतं महद्वासः प्रयच्छति॥४॥

4. Then (the Adhvaryu) gives a big unwashed linen cloth to him (the sacrificer).[1]

तत्प्रतिगृह्णाति दीक्षासि तपसो योनिस्तपो ऽसि ब्रह्मणो योनिर्ब्रह्मासि क्षत्रस्य योनिः क्षत्रमस्यृतस्य योनिर्ऋतमसि भूरारभे श्रद्धां मनसा दीक्षां तपसा विश्वस्य भुवनस्याधिपत्नी सर्वे कामा यजमानस्य सन्त्विति॥५॥

5. (The sacrificer) takes it with *dikṣāsi tapaso yoniḥ...*[1]

1. TB III.7.7.1-2.

सोमस्य तनूरसि तनुवं मे पाहि दीक्षासि तनूरसि तां त्वां शिवां स्योनां परिधिषीयेति तत्परिधाय सोमस्य नीविरसीति नीविमनुपरिकल्पयते॥६॥

6. With *somasya tanūrarsi...*[1] having worn (that cloth) he should tie a knot with *somasya nīvirasi...*[2]

1. TS I.2.1.g; see VS IV.2.c.
2. VS IV.10.

ऊर्जे त्वेत्यन्नमश्नाति सर्पिर्मिश्रं दधि मधु चाभ्युपसेकम्॥७॥

7. With *ūrje tvā* he eats food (rice) mixed with ghee having poured curds and honey in it.

यदस्य प्रतिप्रियं तदश्नाति॥८॥

8. he (also eats) whatever he likes.

तदेवास्यामुष्मिंल्लोके भवतीति विज्ञायते। तथाशितः स्याद्यथा ततो दीक्षासु कनीयःकनीयो व्रतमुपेयात्॥९॥

9. It is known (from a Brāhmaṇa-text) that the same food (is available) to him in the other word. He should eat the food now in such a manner that afterwards during the Dīkṣā (period) he should be able to observe vow of eating less and the less food (without being harmed).[1]

1. Cf. MS III.6.2; KS XXII.13.

पुरस्तात्केशवपनाद्वाससो वा परिधानाद्भोजनमेके समामनन्ति॥१०॥

10. Some ritualists are of the opinion that the act of taking food should occur before the shaving of the hair or before the act of wearing the cloth.

महीनां पयो ऽसीति दर्भपुञ्जीलाभ्यां नवनीतमुद्यौति॥११॥

11. (The sacrificer) should take out (of the pot) some butter (intended for anointing the body) by means of two bunches of Darbha-grass with *mahīnāṁ payo'si....*[1]

1. TS I.2.1.h.

वर्चोधा असीति तेन पराचीनं त्रिरभ्यङ्क्ते। मुखमग्रे॥१२॥

12. He should thrice anoint his body (with that butter) (every time) in the outer direction[1] with *varcodhā asi...*[2] First, (he should anoint) the face.

1. TS I.2.1.h.
2. Cf. KS XXIII.1.

अनुलोममङ्गानि॥ स्वक्तो भवति॥१३॥

13. He should anoint the limbs in the direction of hair. He should become properly anointed.

X.7

वृत्रस्य कनीनिकासीति त्रैककुदेनाञ्जनेनाङ्क्ते॥१॥

1. With *vṛtasya kanīnikāsi...*[1] (the sacrificer) applies collyrium obtained from the Trikakud (-mountain) (to his eyes).

1. TS I.2.1.i. See VI.1.1.5.

यदि त्रैककुदं नाधिगच्छेद्येनैव केन चाञ्जनेनाञ्जीतेति वाजसनेयकम्॥२॥

2. According to the view of the Vājasaneyins[1] one should apply any (collyrium) if one does not get the one from the Trikakud.

1. Cf. ŚB III.1.3.12.

सतूलया दर्भेषीकया शरेषीकया दर्भपुञ्जीलेन वाभ्यन्तरं द्विर्दक्षिणमनि-धावमानः। सकृत्सव्यम्॥३॥

3. (He should apply the collyrium) by means of a tufted blade of Darbha or Śara[1]-(grass) or by means of a bunch of Darbha-blades, inwards and without moving it backwards,[2] twice to the right (eye) and once to the left.

1. Cf. ŚB III.1.3.13.
2. Cf. TS I.1.1.6.

अपि वा द्विर्दक्षिणं त्रिः सव्यम्। त्रिस्त्रिर्वोभे।।४।।

4. Or (he applies collyrium) twice to the right (eye) and thrice the left;[1] or thrice both (the eyes).[2]

1. Cp. TS I.1.1.6 where it is precribed that in all there should be the application of collyrium for five times.
2. Cf. MS III.6.3.

अथैनमुत्तरेण बहिः प्राग्वंशाद्दर्भपुञ्जीलैः पवयति।।५।।

5. To the north outside[1] the Prāgvaṁśa, (the Adhvaryu) then purifies him (the sacrificer) by means of bunches of Darbha-(grass).

1. Cf. TS VI.1.2.1.

द्वाभ्यां पवयति त्रिभिः पवयतीत्युक्तम्।।६।।

6. It has been said in a Brāhmaṇa-text, "(The Adhvaryu) should purify (the sacrificer) by means of two (bunches of Darbha grass each time), by means of three (bunches of Darbha grass each time) etc.[1]

1. See TS VI.1.1.7-8, cp. ŚB III.1.3.18-20.

एकविंशत्या त्रेधा विभक्तया सप्तभिःसप्तभिर्द्विरूर्ध्वं नाभेरुन्मार्ष्टि सकृदवाक्।।७।।

7. He should purify him by means of twenty-one bunches of Darbha-grass, divided into three (groups of) seven bunches each—twice above the navel upwards and once (below the navel) downwards.[2]

1. Cf. ŚB III.1.3.22.
2. MS III.6.3.

अन्वञ्चं पावयतीत्येके।।८।।

8. According to some ritualists[1] he purifies him downwards (from the head to the feet).

1. Cf. KS XXIII.1.

यं द्विष्यात्तं तिर्यञ्चमक्ष्णया वा पावयेत्।।९।।

9. He should purify him whom he hates either cross-wise[1] or obliquely[2]

1. Cf. KS XXIII.1.
2. Cf. MS III. 6.3.

चित्पतिस्त्वा पुनात्वित्येतैः प्रतिमन्त्रम्॥१०॥

10. He should purify with each of the formula beginning with *citpatistvā*.[1]

1. TS I.2.1.k.

अच्छिद्रेण पवित्रेणेति सर्वत्रानुषजति॥११॥

11. To each of the formula he adds *acchidreṇa pavitreṇa*.[1]

1. TS I.2.1.k.

चित्पतिर्मा पुनातु वाक्पतिर्मा पुनातु देवो मा सविता पुनात्विति पाव्यमानो जपति॥१२॥

तस्य ते पवित्रपत इति च॥ पवमानः सुवर्जनः पवित्रेण विचर्षणिः। यः पोता स पुनातु मा॥ प्राजापत्यं पवित्रं शतोद्यामं हिरण्मयम्। तेन ब्रह्मविदो वयं पूतं ब्रह्म पुनीमह इति च॥१३॥

12-13. (The sacrificer) while being purified mutters *citpatir mā punātu...*[1] and *tasya te pavitrapate...*[2] and *pavamānaḥ suvarjanaḥ...*[3]

1. VS IV.4.
2. TS I.2.1.1.
3. TB I.4.8.1-6.

यद्देवा देवहेडनं त्वमग्ने अयासीति च पूतः॥१४॥

14. And when he becomes purified (he mutters) *yaddevā devaheḍanam...*[1]

1. TB III.7.12.1ff.

प्राग्वा दीक्षणीयाया जुहुयात्। जपेदित्येके॥१५॥

15. Or (with the verses mentioned in Sūtras 13-14) he should offer a libation of ghee before the Dīkṣaṇīyā-offering.[1] Or according to some he should mutter (these verses before the Dīkṣaṇīyā-offering).

1. Thus before X.3.8.

X.8

आ वो देवास ईमह इति पूर्वया द्वारा प्राग्वंशं प्रविश्येन्द्राग्नी द्यावापृथिवी इत्यपरेणाहवनीयं दक्षिणातिक्रम्य त्वं दीक्षाणामधिपतिरसीत्याहवनीमुपोपविशति॥१॥

1. With *ā vo devāsa īmahe*[1]... having entered into the

Prāgavaṁśa through the eastern door, with *indrāgnī dyāvāpṛthivī...*[2] having stepped beyond towards the south along the west of the Āhavanīya fire, with *tvaṁ*[1] *dīkṣāṇāmadhipatirasi...*[3] (the sacrificer) sits near the Āhavanīya.

1. TS I.2.1.m.
2. TS I.2.1.n
3. TS I.2.1.q

एष एवात ऊर्ध्वं यजमानस्य संचरो भवति॥२॥

2. From now onwards this is the passage for the sacrificer.

अत्र दीक्षणीयामेके समामनन्ति॥३॥

3. According to the view of some ritualists the Dikṣaṇīyā-iṣṭi (should take place) now.

1. Thus the ritual mentioned in X.3.8--X.4.7 should take place here.

पुरस्ताद्दीक्षाहुतीभ्यः संभारयजूंष्येके॥४॥

4. According to the view of some ritualists the libations with *Saṁbhāra-yajuṁṣi* should be performed before the Dīkṣ ā-libations.[1]

1. Thus instead of performing these earlier (see X.3.5.)

यद्दीक्षणीयाया ध्रौवमाज्यं ततो दीक्षाहुतीः स्रुवेण चतस्रो जुहोति। स्रुचा पञ्चमीम्। आकूत्यै प्रयुजे ऽग्नये स्वाहेत्येतैः प्रतिमन्त्रम्॥५॥

5. (The Adhvaryu) offers by means of a spoon four Dīkṣā libations of ghee which remains[1] out of the Dīkṣaṇīyā-offering in the Dhruvā, and by means of a ladle (Juhū) the fifth; each (libation) with one of the Mantras beginning with *ākūtyai prayuje*[2] and *agnaye svāhā.*[3]

1. See. X.4.8.
2. TS I.2.2.a.
3. TS I.2.2.b. For this Sūtra cp. TS VI.1.2.1.

द्वादशगृहीतेन स्रुचं पूरयित्वा विश्वे देवस्य नेतुरिति पूर्णाहुतिं षष्ठीम्॥६॥

6. Having filled the (Juhū-) ladle by means of twelve times scooped (ghee) he offers the sixth as a full libation[1] with *viśve devasya netuḥ...*[2]

1. Cf. TS VI.1.2.7.
2. TS I.2.2.c.

यत्राध्वर्युरौद्ग्रहणानि जुहोति तद्यजमानो ऽध्वर्युमन्वारभ्य पञ्च जुहोति वाचा मे वाग्दीक्षतां स्वाहा। प्राणेन मे प्राणो दीक्षतां स्वाहा। चक्षुषा मे चक्षुर्दीक्षतां स्वाहा। श्रोत्रेण मे श्रोत्रं दीक्षतां स्वाहा। मनसा मे मनो दीक्षतां स्वाहेति॥७॥

7. When the Adhvaryu offers the Audgrahaṇa (Elevatory) libations, then the sacrificer having held the Adhvaryu from behind offers five libations of ghee[1] with *vācā me vāg dīkṣatāṁ svāhā*...[2]

1. For this ritual cp. KB VII.4, JB II.65.
2. Cp. JB II.65.

अध्वर्युं वा जुह्वतमनुमन्त्रयते॥८॥

8. Or when the Adhvaryu is offering (the Dīkṣā-libations) (the sacrificer) (only) follows him with these formulae.[1]

1. Cf. KB VII.4.

वातं प्राणं मनसान्वारभामहे प्रजापतिं यो भुवनस्य गोपाः। स नो मृत्यो-स्त्रायतां पात्वंहसो ज्योग्जीवा जरामशीमहीति पूर्णाहुतिं हूयमानामनुमन्त्रयते॥९॥

9. When the full libation is being offered (the sacrificer) should follow it with *vātaṁ prāṇṁ manasānvārabhāmahe*...[1]

1. TB III.7.7.2-3.

अत्र संभारयजूंष्येके॥१०॥

10. According to some ritualists the libations with *saṁbhāra-yajūṁṣi* should be offered at this stage.[1]

1. Cp. X.3.5.

कृष्णाजिनेन यजमानं दीक्षयति॥११॥

11. (The Adhvaryu) consecrates the sacrificer by means of the black antelope-skin.[1]

1. Cf. TS VI.1.3.2.

द्वाभ्यां समस्य दीक्षेतान्तर्मांसाभ्यां बहिर्लोमाभ्याम्॥१२॥

12. (The sacrificer) should get himself consecrated by means of two (black-antelope-skins) with their fleshy sides insides and hairy sides outsides after having put one over the other.[1]

1. Cf. KS XXIII.3; MS III.6.6.

यद्येकं स्याद्दक्षिणं पूर्वपादं प्रतिषीव्येत्। अन्तान्वा॥१३॥

13. If there is only one (skin), (the Adhvaryu) should (fold and) stich the front right foot or (he should fold and stick) the ends (of the skin).[1]

1. Cf. MS II.6.6; KS XXVIII.3.

द्वे विषूची प्रतिमुञ्चेत पादं वा प्रतिषीव्येदित्येके॥१४॥

14. According to some ritualists,[1] he should either fasten the two skins each other invertely[2] or stitch the foot.

1. Cf. MŚ III.6.6; KS XXIII.3.
2. So that the head of a skin will be attached to the foot of the other.

अन्तर्वेदि कृष्णाजिनं प्राचीनग्रीवमुत्तरलोमास्तृणाति॥१५॥

15. Within the altar he should spread the skin of black-antelope with its neck pointing to the east and with its hairy side upwards.

ऋक्सामयोः शिल्पे स्थ इति शुक्लकृष्णे राजी आलभते। संमृशतीत्येके॥१६॥

16. With *ṛksāmayoḥ śilpe stha*[1] (the sacrificer) should touch[2] the two lines on the skin of black antelope. According to some (ritualists) he should hold them.[3]

1. TS I.2.2.d.
2. KS XXIII.3; MS III.6.6.
3. Cf. ŚB III.2.1.5.

X.9

इन्द्र शाक्वर गायत्रीं प्रपद्ये तां ते युनज्मीन्द्र शाक्वर त्रिष्टुभं प्रपद्ये तां ते युनज्मीन्द्र शाक्वर जगतीं प्रपद्ये तां ते युनज्मीन्द्र शाक्वरानुष्टुभं प्रपद्ये तां ते युनज्मीन्द्र शाक्वर पङ्क्तिं प्रपद्ये तां ते युनज्मीत्येतैः प्रतिमन्त्रं प्रतिदिशं कृष्णाजिनमभिमृशीत। मध्य उत्तमेन॥१॥

1. (The sacrificer) touches the skin in each direction with one of the formulae beginning with *indra śākvara*[2] and touches it in the middle with the last formula.

1. East, south, west and north.
2. TB III.7.7.3-4.

अथ प्राङ्मुखो जान्वक्नो ऽभिसर्पति॥२॥

2. Then with his face to the east, and with his right knee bent in he should crawl towards (the skin).[1]

1. Cf. ŚB III.2.1.38.

इमां धियं शिक्षमाणस्येति कृष्णाजिनं भसत्तआरोहति॥३॥

3. With *imāṁ dhiyaṁ śikṣamāṇasya...*[1] he should ascend the skin from the hinder part.[2]

1. TS I.2.2.e.
2. Cf. ŚB III.2.1.9.

सुत्रामाणमित्यारोहञ्जपति। इमां सु नावमारुहमित्यारूढः। आहं दीक्षामरुहमृतस्य पत्नीं गायत्रेण छन्दसा ब्रह्मणा चर्तं सत्ये ऽधायि सत्यमृते ऽधाय्यृतं च मे सत्यं चाभूतां ज्योतिरभूवं सुवरगमं सुवर्गं लोकं नाकस्य पृष्ठं ब्रध्नस्य विष्टपमगममिति च॥४॥

4. While ascending he mutters *sutrāmāṇam...*[1] (After he has) ascended (he mutters) *imāṁ su nāvam...*[2] and *āhaṁ dīkṣāmaruham...*[3]

1. TS I.5.11.t.
2. TS I.5.11.u; cf. KS II.3.
3. TB III.7.7.4.

अत्र पत्नी शिरसि कुम्बकुरीरमध्यूहते॥५॥

5. At this stage the wife of the sacrificer puts the Kumbakurīra[1] on the head.

1. Hair-net; see Sūtra 7 below.

कृष्णां जीवोर्णानामिति वाजसनेकम्॥६॥

6. According to the Vājasaneyaka[1] (the Kumbakurīra should be made) out of black wool of a living ram.

1. Not found in the ŚB.

जालं कुम्बकुरीरमित्याचक्षते॥७॥

7. They call a (hair-) net to be Kumbakurīra.

विष्णोः शर्मासीत्यहतेन वाससा दक्षिणमंसं यजमानः प्रोर्णुते नक्षत्राणां मातीकाशात्पाहीति शिरः॥८॥

8. With *viṣṇoḥ śarmāsi...*[1] the sacrificer covers the right shoulder with a new cloth; with *nakṣatrāṇāṁ mātīkāśāt pāhi*[2] (he covers) the head.

1. TS I.2.2.g.
2. TS I.2.2.h.

उष्णीषेण प्रदक्षिणं शिरो वेष्टयत इति वाजसनेयकम्॥९॥

9. According to the Vājasaneyins[1] he covers the head with a turban by the right.

1. The ŚB does not mention this.

न पुरा सोमस्य क्रयादपोर्ण्वीतेत्युक्तम्॥१०॥

10. It has been said (in a Brāhmaṇa-text)[1] "(The sacrificer) should not uncover (his head) before the (ritual of the) purchase of the Soma (-plant) (is performed)".

1. TS VI.1.3.2-3.

प्राचीनमात्रा वाससा पत्नीं दीक्षयति॥११॥

11. (The Adhvaryu or Pratiprasthātṛ) consecrates the wife (of the sacrificer) by means of a cloth with its (fringes) on the font side.

1. For the meaning of the word *prācīnamātṛ vāsas* see the next Sūtra.

ऊर्ध्ववास्यं ब्रुवते॥१२॥

12. They call a cloth to be worn in such a way that its fringes would come on the upper part of the body (to be a *prācīnamātṛ vāsas*).

शरमयी मौञ्जी वा मेखला त्रिवृत्पृथ्व्यन्यतरतःपाशा। तया यजमानं दीक्षयति। योक्त्रेण पत्नीम्॥१३॥

13. There should be a broad girdle made of Śara (-grass) or of Muñja (-grass), triply woven and having a noose on either-

side. With it (the Adhvaryu) consecrates the sacrificer and with a yoke-halter the wife of the sacrificer.[1]

1. Cf. TS VI.1.3.3-5; cp. ŚB III.2.1.11,13.

ऊर्गसीति नाभिं प्रति परिव्ययति द्वेष्यं मनसा ध्यायन्॥१४॥

14. Thinking of the enemy[1] (the sacrificer) binds (the girdle) round his waist with *ūrgasi...*[1]

1. Cf. KS XXIII.4; MS III.6.7.
2. TS I.2.2.f.

उत्तरेण नाभिं निष्टर्क्यं ग्रन्थिं कृत्वा प्रदक्षिणं पर्यूह्य दक्षिणेन नाभिमवस्थापयति॥१५॥

15. (He binds the girdle) to the left of the navel, having made a loose knot and having moved (the girdle) by the right he fixes it to the right of the navel.

अत्र दर्शपूर्णमासवत्पत्नीं संनह्यति। सं त्वा नह्यामीति विकारः॥१६॥

16. Now (the Adhvaryu) fastens the yoke-halter round the waist of the sacrificer's wife as in the New and Full-moon-sacrifices.[1] (Instead of *aśāsānā...*) there should be a modification in the formula and the formula *saṁ tvā nahyāmi...*[2] should be used.

1. See II.5.2-6.
2. TS III.5.6.a.

इन्द्रस्य योनिरसि मा मा हिंसीरिति कृष्णविषाणां यजमानाय प्रयच्छति॥१७॥

17. With *indrasya yonirasi...*[1] he gives the horn of black antelope to the sacrificer.[2]

1. TS I.2.1.i.
2. Cf. TS VI.1.3.6.

आबध्नातीत्येके॥१८॥

18. According to some ritualists[1] he ties (the horn to the piece of cloth).[2]

1. So the followers of the white yajurveda see ŚB III.2.1.29.

त्रिवलिः पञ्चवलिर्वा दक्षिणावृद्भवति। सव्यावृदित्येके॥१९॥

19. It is a horn which has three or five curves[1] and which

is turned towards the right side; according to some ritualists (it is) turned towards the left side.

1. For five curves cf. KS XXIII.4.

X.10

कृष्यै त्वा सुसस्याया इति तया वेदेर्लोष्टमुद्धन्ति॥१॥

1. With *kṛṣyai tvā rayyai tvā*...[1] (the sacrificer) digs out a clod of earth from the altar by means of (horn).

1. TS I.2.2.k.
2. See TS VI.1.3.7.

सुपिप्पलाभ्यस्त्वौषधीभ्य इत्यर्थे प्राप्ते शिरसि कण्डूयते॥२॥

2. With *supippalābhyas tvauṣadhībhyaḥ*...[1] he scratches his head (by means of it) if it is necessary.[2]

1. TS I.2.2.1.
2. Cp. TS VI.1.3.7. Cp. MS III.6.7.

विषाणे विष्यैतं ग्रथिं यदस्य गुल्फितं हृदि मनो यदस्य गुल्फितमित्यङ्गानि॥३॥

3. (He scratches) his (limbs by means of horn) with *viṣāṇe viṣyaitam*...[1]

1. Cp. MS I.13.2.

ऊर्ध्वसदसि वानस्पत्यः सुद्युम्नो द्युम्नं यजमानाय धेहीत्यौदुम्बरं दीक्षितदण्डं यजमानाय प्रयच्छति। यो वा यज्ञियो वृक्षः फलग्रहिः॥४॥

4. With *ūrdhvasadasi vānaspatyaḥ*...[1] the gives the staff (meant for) a consecrated[2] made of Udumbara-wood[3] or of any tree which deserves to be used in a sacrifice or which bears fruits.[4]

1. MS I.2.2.
2. Cf. TS. VI.1.4.1.
3. Cf. TS VI.1.4.1.
4. Cf. KS XXIII.4.

आस्यदघ्नश्मश्रुकदघ्नो वा॥५॥

5. It (should be) so high as to reach his mouth or his chin.

सूपस्था देवो वनस्पतिरिति तं यजमानः प्रतिगृह्योरुव्यचा असि जनधाः स्वभक्षो मा पाहीति चमसं व्रतप्रदानमभिमन्त्र्य केशिनीं दीक्षां

जपत्यग्निर्दीक्षितः पृथिवी दीक्षा सा मा दीक्षा दीक्षयतु तया दीक्षया दीक्षे। वायुर्दीक्षितो ऽन्तरिक्षं दीक्षा सा मा दीक्षा दीक्षयतु तया दीक्षया दीक्षे। आदित्यो दीक्षितो द्यौर्दीक्षा सा मा दीक्षा दीक्षयतु तया दीक्षया दीक्षे। चन्द्रमा दीक्षितः श्रोत्रं दीक्षा सा मा दीक्षा दीक्षयतु तया दीक्षया दीक्षे। प्रजापतिर्दीक्षितो मनो दीक्षा सा मा दीक्षा दीक्षयतु तया दीक्षया दीक्षे। वाचा मे वाग्दीक्षतामग्नये समष्टवा उ। प्राणेन मे प्राणो दीक्षतां वायवे समष्टवा उ। चक्षुषा चक्षुर्दीक्षतां सूर्याय समष्टवा उ। श्रोत्रेण मे श्रोत्रं दीक्षतां चन्द्रमसे समष्टवा उ। मनसा मे मनो दीक्षतां प्रजापतये समष्टवा उ। भूर्भुवः सुवस्तपो मे दीक्षा सत्यं गृहपतिरिति॥६॥

6. Having taken it with *sūpasthā devo vanaspatiḥ...*[1], then having addressed the wooden pot intended for carrying the fast-milk with *uruvyacā asi...*[2] the sacrificer mutters the Dīkṣā-formulae of *keśin*[2] beginning with *agnir dīkṣitaḥ...*[3]

1. TS I.2.2.m.
2. Cp. KS VII.4; cp. JB II.68.
3. JB II.65.

अथैनमध्वर्युरभिमन्त्रयते॥७॥

7. Then the Adhvaryu addresses him (the sacrificer)[1],

1. See the next Sūtra.

X.11

पृथिवी दीक्षा तयाग्निर्दीक्षया दीक्षितो ययाग्निर्दीक्षया दीक्षितस्तया त्वा दीक्षया दीक्षयामि। द्योर्दीक्षा तयादित्यो दीक्षया दीक्षितो ययादित्यो दीक्षया दीक्षितस्तया त्वा दीक्षया दीक्षयामि। दिशो दीक्षा तया चन्द्रमा दीक्षया दीक्षितो या चन्द्रमा दीक्षया दीक्षितस्तया त्वा दीक्षया दीक्षयामि। आपो दीक्षा तया वरुणो राजा दीक्षया दीक्षितो यया वरुणो राजा दीक्षया दीक्षितस्तया त्वा दीक्षया दीक्षयामि ओषधयो दीक्षा तया सोमो राजा दीक्षितो यया सोमो राजा दीक्षया दीक्षितस्तया त्वा दीक्षया दीक्षयामि। वाग्दीक्षा तया प्राणो दीक्षया दीक्षितो यया प्राणो दीक्षया दीक्षितस्तया त्वा दीक्षया दीक्षयामि। पृथिवी त्वा दीक्षमाणमनुदीक्षताम्। अन्तरिक्षं त्वा दीक्षमाणमनुदीक्षताम्। द्यौस्त्वा दीक्षमाणमनुदीक्षताम्। दिशस्त्वा दीक्षमाणमनुदीक्षन्ताम्। आपस्त्वा दीक्षमाणमनुदीक्षन्ताम्। ओषधयस्त्वा दीक्षमाणमनुदीक्षन्ताम्। वाक्त्वा दीक्षमाणमनुदीक्षताम्। ऋचस्त्वा

दीक्षमाणमनुदीक्षन्ताम्। सामानि त्वा दीक्षमाणमनुदीक्षन्ताम्। यजूंषि त्वा दीक्षमाणमनुदीक्षन्ताम्। अहश्च रात्रिश्च कृषिश्च वृष्टिश्च त्विषिश्चापचितिश्चापश्चौषधयश्चोर्क् च सूनृता च तास्त्वा दीक्षमाणनुदीक्षन्तामिति॥१॥

1. with *pṛthivī dīkṣā...*[1]

1. TB III.7.7.4-9.

संभारयजूंषि चैनमध्वर्युर्वाचयति॥२॥

2. And the Adhvaryu makes him (the sacrificer) recite the Sambhāra-formulae.[1]

1. KS IX.15; Cp. X.3.5.

अथाङ्गुलीर्न्यचति॥३॥

स्वाहा यज्ञं मनस इति द्वे। स्वाहा दिव इति द्वे। स्वाहा पृथिव्या इति द्वे। स्वाहोरोन्तरिक्षादिति द्वे। स्वाहा यज्ञं वातादारभ इति मुष्टीकरोति वाचं च यच्छति॥४॥

3-4. Then (the sacrificer) bends[1] the fingers (of both the hands): with *svāhā yajñaṁ manasaḥ* the two (small fingers); with *śvāhā divaḥ* the two (ring fingers); with *svāhā pṛthivyāḥ* the two (middle-fingers); with *svāhororantarikṣāt* the two (index-fingers); he makes fists with *svāhā yajñaṁ vātādārabhe*[2] and restrains his speech.[3]

1. Cf. ŚB III.1.3.25.
2. For the formulae cp. TS I.2.2.n with some differences. See also MS I.2.2; KS II.3.
3. Cf. TS VI.1.4.3; ŚB III.2.1.36.

अथैनं त्रिरुपांश्वावेदयति त्रिरुच्चैरदीक्षिष्टायं ब्राह्मणो ऽसावमुष्य पुत्रो ऽमुष्य पौत्रो ऽमुष्य नप्तामुष्याः पुत्रो ऽमुष्याः पौत्रो ऽमुष्या नप्तेति॥५॥

5. Then (the Adhvaryu) declares him (the sacrificer) as "consecrated"—thrice inaudibly and thrice loudly[1] with the words (meaning). This Brahmin—N.N., the son of N.N., the grandson of N.N., the great-grandson of N.N., the son of N.N. (mother), the grandson of N.N. (grand-mother), the great-grandson of N.N. (great-grand-mother) has been consecrated.

1. Cf. TS VI.1.4.3.

ब्रह्मणो वा एष जायते यो दीक्षते। तस्माद्राजन्यवैश्यावपि ब्राह्मण इत्येवावेदयति॥६॥

6. He who undergoes consecration is indeed born of Brahman. Therefore (the Adhvaryu) declares even a Kṣatriya and a Vaiśya also as a Brahmin.[1]

1. Cp. ŚB III.2.1.40.

X.12

अपराह्णे दीक्षयेत्॥१॥

1. (The Adhvaryu) should consecrate (the sacrificer) in the afternoon.[1]

1. Cf. KB VII.2.

यं कामयेत तपस्वी स्यादिति तं पूर्वाह्णे॥२॥

2. In the case of whom he desires that (the sacrificer) should be an ascetic, him (he should consecrate) in the forenoon.

स वाग्यतस्तपस्तप्यमान आस्त आ नक्षत्रस्योदेतोः॥३॥

3. He (the sacrificer) restrained in speech remains practising penance upto the rise of a constellation.[1]

1. Cf. TS VI.1.4.3f.

वत्सस्यैकं स्तनमवशिष्येतरान्व्रतं दोहयित्वा याः पशूनामृषभे वाचस्ताः सूर्यो अग्ने शुक्रो अग्रे ताः प्रहिण्वो यथाभागं वो अत्र शिवा नस्ताः पुनरायन्तु वाच इति जपित्वा व्रतं कृणुतेति वाचं विसृजते॥४॥

4. Having left one udder (unmilked) for the sake of the calf, and having caused (the milker) milk the other three (udders) for the sake of fast-food (milk), having muttered *yāḥ paśūnāmṛṣabhe....*[1] (the sacrificer) releases his speech with words (meaning) "Do you prepare the fast-food."

1. Cp. MS I.2.3.

एष्ट्रीः स्थेति चतस्रो ऽङ्गुलीरुत्सृजति। द्वे अन्यतरतो द्वे अन्यतरतः॥५॥

5. With *eṣṭrīḥ stha...* he opens the four fingers: two (the little finger and the ring finger) of one hand (and the same) two of the other.

जागर्त्येतां रात्रिम्। क्रीते राजनि द्वितीयाम्।। श्वःसुत्यायां तृतीयाम्।।६।।

6. He remains wakeful through that night; after the king Soma is purchased, through the second night; when the Soma-pressing is to be made tomorrow through the third night.[1]

1. If the Soma-sacrifice consists of one Dīkṣā day and three Upasad-days, the sacrificer has to remain wakeful on the night between the Dīkṣā-day and the first Upasad-day; then on the night between the first and second upasad-day and on the night between the third Upasad-day and the Sutyā-day. He may sleep on the night between the second Upasad-day and the third Upasad-day.

चनसितं विचक्षणमिति नामधेयान्तेषु निदधाति।।७।।

चनसितेति ब्राह्मणम्। विचक्षणेति राजन्यवैश्यो।।८।।

7-8. At the end of the names he adds the words *canasita* and *vicakṣaṇa* (while addressing) them—(he adds) the (word) *canasita* at the end of the name of a Brāhmaṇa, and *vicakṣaṇa* (at the end of the names of) a Kṣatriya or a Vaiśya.[1]

1. The word *canasita* means "enlightened"; the word *vicakṣaṇa* means "discerning one". These are the honorific terms. AB I.6. and KB VIII.3 prescribe the use of the word *vicakṣaṇa* only. GB I.3.19. and II.2.23 prescribe the word *canasita*.

परिणयेन मानुषीं वाचं वदति।।९।।

9. He speaks (even) the ordinary speech (also) politely.

न स्त्रिया न शूद्रेण संभाषेत।।१०।।

10. He should not have a conversation with a woman or a Śūdra.

नैनमनुप्रपद्येत।।११।।

11. He should not go after him (a Śūdra).

यद्येनं शूद्रेण संवाद उपपद्येत ब्राह्मणराजन्यवैश्यानामेकं ब्रूयादिममित्थं ब्रूहीति वाजसनेयकम्।।१२।।

12. According to Vājasaneyins, if a conversation with a Śūdra becomes necessary, he (the sacrificer) should ask a Brāhmaṇa or Kṣatriya or a Vaiśya: "Tell him thus."[1]

1. Cf. ŚB III.1.1.10.

कामं शूद्रेण संभाषेत यः पापेन कर्मणानभिलक्षितः स्यादिति शाट्याय-नकम्॥१३॥

13. According to Śāṭyānaka, he should at will converse with a Śūdra who is not characterised by any evil activity.

अभिवदति नाभिवादयते ऽप्याचार्यं श्वशुरं राजानमिति शाट्यायनकम्॥१४॥

14. He does not greet any one when one is greeting him—even if the one may be his teacher, father-in-law or a king.[1]

1. Cp. JB II.63.

X.13

अग्निर्वै दीक्षितस्तस्मादेनं नोपस्पृशेत्॥१॥

1. A consecrated (sacrificer) is indeed fire (as it were); therefore no one should touch him.

न चास्य नाम गृह्णीयात्॥२॥

2. And no one should utter his name.[1]

1. Cp. KS XXIII.6.

न पुरा दक्षिणाभ्यो नेतोः कृष्णविषाणामवचृतेत्॥३॥

3. He should not abandon the horn of black antelope before the dakṣiṇā (-cows) are carried forth.[1]

1. Cf. TS VI.1.3.8.

न च दन्तान्दर्शयते॥४॥

हस्तेनापिगृह्य स्मयते॥५॥

4-5. And he does not show his teeth. Having covered his face, he smiles.[1]

1. Cf. TS VI.1.3.6; cp. MS III.68-7; cp. MS III.6.7.

मधु मांसं स्त्रियमनृतमुपरिशय्यां ष्ठीवनं विकाले निष्क्रमणं दीक्षितविमि-तात्प्रवासमिति वर्जयेत्॥६॥

6. He should avoid honey, flesh, woman, flashood, sleeping on an elevated place, spitting,[1] going out (of the sacrificial

place) at an improper time[2] (and) staying away from the enclosure of the consecrated (sacrificer).[3]

1. Cf. KS XXIII.3.
2. Cp. MS III.6.7.
3. Cp. TS VI.2.5.5.

न दिवा मूत्रपुरीषे कुर्यात्॥७॥

यदि कुर्याच्छायायाम्॥८॥

7-8. He should not pass urine or excrements during the day time; if he does he should do it in the shade.[1]

1. Cp. MS III.6.6.

मूत्रं चिकीर्षन्नियं ते यज्ञिया तनूरिति तृण लोष्टं वापादायापो मुञ्चामि न प्रजामंहोमुचः स्वाहाकृताः पृथिवीमाविशतेति मूत्रं विसृज्याचम्य पृथिव्या संभवेत्यापात्तं प्रतिनिदधाति॥९॥

9. When he wants to pass urine, having taken (a blade of) grass or a clod of earth (in his hand)[1] with *iyaṁ te yajñiyā tanūḥ*, having passed urine, with *apo muñcāmi...*, having sipped water, he puts down (the blade of grass or the clod of earth which had been taken) with *pṛthivyā saṁbhava*.[2]

1. From the place where he would urinate.
2. For this Sūtra cf. ŚB III.2.2.20-21.

यन्मे ऽत्र पयसः परीतोषात्तदर्पिथ। अग्निहोत्रमिव सोमेन तदहं पुनराददे इति रेतः स्कन्नमनुमन्त्रयते॥१०॥

10. With *yanmetra payasaḥ...*[1] he addresses the (involuntarily) discharged semen.

1. For the formula cp. Kātyāśs XXV.11.21;cp. Baudhāśs XXVIII.9.

यदत्रापि रसस्य मे निरष्ठविषमस्पृतम्। अग्निष्टत्सोमः पृथिवी पुनरात्मन्दधातु म इति छर्दित्वा ष्ठुत्वा वा। यदन्नमद्य ते नक्तं न तत्प्रातः क्षुधो ऽवति। सर्वं तदस्मान्मा हिंसीर्नहि तद्ददृशे दिवेति स्वप्ने ऽन्नं भुक्त्वा॥ रुद्रियाभ्यो ऽद्भ्यः स्वाहेति लोहितमुत्पतितं दृष्ट्वा॥११॥

11. After having urinated or spat (he should recite) *yadatrāpi rasasya me...*[1] Having eaten food in the dream (he should recite) *yadannamadya te naktam....* Having seen blood which has gushed out (one should recite) *rudriyābhyodbhyaḥ svāhā*.

1. Cp. GB I.2.7.

X.14

बीभत्सा नाम स्थापः स्वाहाकृताः पृथिवीमाविशतेति स्नूहानम्। कृपा णाम स्थापः स्वाहाकृताः पृथिवीमाविशतेत्यश्रु। तपस्या नाम स्थापः स्वाहाकृताः पृथिवीमाविशतेति स्वेदम्॥१॥

1. (The consecrated sacrificer should recite over) the phlegm (coming out of his nose) *bibhatsā nāma stha...* (he should recite over) the tear (coming out of his eyes) *kṛpā nāma stha...*; (he should recite over) the sweat (coming out of his body) *tapasyā nāma stha...*

न प्रतीच्या द्वारा निष्क्रामति॥२॥

2. He does not go out (of the sacrificial hall) form the western door.

नाक्रतुसंयुक्तामाहुतिं जुहोति॥३॥

3. He does not offer any libation which is not connected with the sacrifice.[1]

1. Cf. TS VI.1.4.5; KS XXIII.7; MS III.6.10.

नाग्निहोत्रम्॥४॥

4. (He does) not (perform) the Agnihotra (-ritual).[1]

1. Cf. MS III.6.6.

न दर्शपूर्णमासाभ्यां यजते॥५॥

5. He does not perform the New and Full-moon-offerings.[1]

1. Cf. MS III.6.6.

न ददाति॥६॥

न पचते॥७॥

6-7. He does not give (anything not connectd with the sacrifice); does not cook food.[1]

1. Cf. MS III.6.5.

द्वादशाहमवरार्ध्यं दीक्षितो भवति। मासं संवत्सरं यदा वा कृशः स्यादित्यपरम्॥८॥

8. He remains consecrated at least for twelve days; or

there is another (rule) that he should remain consecrated at least for one month or for one year or until he becomes lean.

विज्ञायते च। यदा वै दीक्षितः कृशो भवत्यथ मेध्यो भवति। यदास्मिन्नन्तर्न किंचन भवत्यथ मेध्यो भवति। यदास्य त्वचास्थि संधीयते ऽथ मेध्यो भवति। यदास्य कृष्णं चक्षुषोर्नश्यत्यथ मेध्यो भवति॥९॥

9. And it is known (from a sacred text): "When the consecrated (sacrificer) becomes lean, he becomes worthy of performing a sacrifice; when there is nothing in his inside, then he becomes worthy of performing a sacrifice; when his bone becomes stuck to his skin, then he becomes worthy of performing a sacrifice; when the black of his eye is lost, (i.e. when the pupil cannot be seen), then he becomes worthy of performing a sacrifice."[1]

1. Cp. MS III.6.6.

पीवा दीक्षते। कृशो यजते। यदस्याङ्गानां मीयते जुहोत्येव तदिति विज्ञायते॥१०॥

10. "Being fat, he becomes consecrated; being lean he performs the sacrifice; whatever of his limbs is reduced, that verily, does he offer"—this is known from a sacred text.[1]

1. Cp. MS III.6.6.

X.15

एका दीक्षा तिस्र उपसदः पञ्चमीं प्रसुतः। तिस्रो वा दीक्षास्तिस्र उपसदः सप्तमीं प्रसुतः। चतस्रो वा दीक्षास्तिस्र उपसदो ऽष्टमीं प्रसुतः॥१॥

1. (In connection with a one-day-soma-sacrifice) there should be one Dīkṣā (-day) (and) three Upasad-days; on the fifth day Soma should be pressed. Or there should be three Dīkṣā-days, three Upasad-days, and on the seventh day Soma should be pressed. Or there should be four Dīkṣā-days; three Upasad-days, and on the eighth day Soma should be pressed.

अमावास्यायां दीक्षा यजनीये वा। पौर्णमास्यां यजनीये वा सुत्यमहः॥२॥

2. The Dīkṣā(consecration) (should-take place) either on the new-moon-day or on any (other day) worthy for sacrifice.

On the full-moon-day, or on any (other day) worthy for a sacrifice the soma-pressing day should take place.

एतद्वा विपरीतम्॥३॥

3. Or this should be in the reverse manner.

अमावास्यायां दीक्षा यजनीये वा॥ अमावास्यायां यजनीये वा सुत्यमहः॥ पौर्णमास्यां दीक्षा यजनीये वा। पौर्णमास्यां यजनीये वा सुत्यमहः॥४॥

4. The Dīkṣā(consecration) (should take place) either on the new-moon-day or on any (other day) worthy for a sacrifice. on the now-moon-day or on any (other day) worthy for a sacrifice the soma-pressing-day should take place. The Dīkṣā (should take place) either on the full-moon-day or on any (other day) worthy for a sacrifice. On the full-moon-day or on any (other day) worthy for a sacrifice, the soma-pressing-day should take place.

नैनमन्यत्र दीक्षितविमितादभिनिम्रोचेदभ्युदियाद्वा॥५॥

5. The sun should not either set or rise while (the consecrated is anywhere else than in the hut meant for the consecrated.[1]

1. Cf. MS III.6.9; KS XXIII.2; ŚB II.2.2.27.

वारुणीरभिनिम्रुक्तो जपेत्॥ सौरीरभ्युदितः॥६॥

6. (The consecrated) in whose case the sun sets (while he is out of his hut) should mutter verses addressed to Varuṇa; In whose case the sun rises... (should mutter) verses addressed to Sūrya.

अबद्धं मन इत्यमेध्यं दृष्ट्वा जपति॥७॥

7. Having seen anything unworthy of sacrifice, he mutters *abaddhaṁ manaḥ....*[1]

1. TS III.1.1.2.

उन्दतीर्बलं धत्तेत्यववृष्टः॥८॥

8. When he is showered upon by rain, (he should mutter) *udantīr balaṁ dhatta....*[1]

1. TS III.1.1.3.

दक्षिणेनाहवनीयं प्राङ् शेते न न्यङ्नोत्तानो नाग्नेरपपर्यावर्तेत॥९॥

9. He sleeps with his face to the east, towards the south of the Āhavanīya.[1] He does not sleep with his face downwards, or upwards. He should not turn his face away from the fire.[2]

1. Cf. TS VI.2.5.5.
2. Cp. KS XXIII.5; MS III.6.9.

यद्यपपर्यावर्तेत विश्वे देवा अभि मामाववृत्रन्निति जपेत्॥१०॥

10. If he turns away his face (from the fire) he should mutter *viśve devā abhi māmāvavṛtran.*[1]

1. TS I.2.3.e.

नान्यत्र कृष्णाजिनादासीत। यद्यन्यत्रासीत देवां जनमगन्यज्ञ इति जपेत्॥११॥

11. he should not sit anywhere except on the black-antelope-skin. If he sits anywhere else, he should mutter *devān janamagan yajñaḥ...*[1]

1. For this Sūtra cp. MS III.6.6.

न दण्डात्कृष्णाजिनादिति विप्रच्छिद्येत। उभे निधाय मूत्रपुरीषे कुर्यात्॥१२॥

12. He should not be separated from the staff, and black antelope's skin. He should urinate or void excrement after having kept these down.

यावदुक्तं पत्न्या दीक्षितव्यञ्जनानि॥१३॥

13. The peculiarities mentioned so far in connection with the consecrated (also apply) to the wife of the sacrificer.

समानं ब्रह्मचर्यम्॥१४॥

14. The rules regarding continance are comman (to both).

न दीक्षितवसनं परिदधीत। नास्य पापं कीर्तयेत्। नान्नमश्नीयात्॥१५॥

15. No one should put on the garment of the consecrated, nor should mention his evil nor eat his food.[1]

1. Cf. MS III.6.7.

यज्ञार्थे वा निर्दिष्टे शेषाद्भुञ्जीरन्। संस्थिते वाग्नीषोमीये। हुतायां वा वपायाम्॥१६॥

16. Or (others) may eat remnants of food required for the sacrifice after is has been assigned. Or they may eat it after the

animal-sacrifice for Agni and Soma has stood being completed or after the omentum has been offered.

X.16

न पुरा नक्षत्रेभ्यो वाचं विसृजेत्। यदि विसृजेदिदं विष्णुस्त्वमग्ने व्रतपा असीति जपित्वा वाचं यच्छेत्॥१॥

पुनर्वा दीक्षेत॥२॥

1-2. (The consecrated sacrificer) should not release his speech before (the appearance of) the constellations. If he releases, he should mutter *idaṁ viṣṇuḥ...*[1] and *tvamagne vratapā asi*[2] or he should again undergo the consecration-rite.[3]

1. TS I.2.13.e.
2. TS I.1.14.n.
3. For these Sūtras cp. X.12.3; KS XXIII.5; MS III.6.9.

अथैकेषाम्। वैष्णवीमाग्नावैष्णवीं सारस्वतीं बार्हस्पत्यामुत्तमामनूच्य वाग्यन्तव्येति॥३॥

3. Now according to some (ritualists), (in that case) having recited a verse addressed to Viṣṇu, to Agni-and-Viṣṇu, to Sarasvatī, and the last to Bṛhaspati, he should restrain his speech.

दुग्धमेवाभिविसृजेदित्यालेखनः॥४॥

4. According to Ālekhana, he should release the speech after the (fast) milk has been milked out.

यवागू राजन्यस्येत्युक्तम्॥५॥

5. It has been said (in a Brāhmaṇa-text) "The gruel should be (the fast-food) of a Kṣatriya".

यवागूमेकदुग्धं वा व्रतयेदित्यवर्णसंयोगेनैक उपदिशन्ति॥६॥

6. Some (teachers) teach that without any reference to the caste either gruel or milk of a single cow should be taken as the fast-food.

तद्धैतदेके पयो व्रतयन्ति। तदु तथा न कुर्यात्। पयस्येव यवागूं श्रपयित्वा व्रतयेत्॥७॥

7. There are some who take only milk as the fast-food; but one should not do this. Having cooked gruel in milk only one should take it as the fast-food.

यदि व्रतधुगल्पं दुहीतान्यां दुह्यात्॥८॥

8. If the cow yielding the fast-food-milk yields only a little milk, one should milk another (cow).

यद्यन्या न स्यादद्भिः संसृज्य श्रपयेत्॥९॥

9. If another cow is not available having mixed water, one should cook that milk.

यदि पयो न स्यादप्स्वेव यवागूं श्रपयित्वा व्रतयेत्॥१०॥

10. If milk is not available, having cooked the gruel, in water only one should use it as the fast-food.[1]

1. Cp. ŚB III.2.2.14.

अप्यन्ततः पिप्पलानि। नत्वेव न व्रतयेदग्निहोत्रस्याविच्छेदायेति॥११॥

11. As the last alternative, one should take berries. (In any case) it should not happen (that the consecrated sacrificer) does not take any thing as the fast-food, so that the Agnihotra will not be discontinued.

यदि दधीयादेतदेवास्मै दधि कुर्युः॥१२॥

12. If he desires to eat curds, (the assistants) should prepare curds out of the same (milk) (and give it to the consecrated).

यद्यन्नीयाद्धाना अस्मा अन्वावपेयुः सक्तूनस्मा अन्वावपेयुर्घृतमस्मा अन्वानयेयुः॥१३॥

13. If he desires to eat food (the assistants) should put parched barley-grains or the flour of parched barley-grains, in (the fast-milk) or should procure ghee for him.

अप्यग्निहोत्रहविषामेवैकं व्रतयेन्मांसवर्जम्॥१४॥

14. (Or the consecrated sacrificer) may take as fast-food one of the substances prescribed for the Agnihotra,[1] excluding meat.

1. See VI.15.1.

सो ऽयं दैक्षो वादो भवतीति खल्वाहुः। सर्वेषामुपसत्स्वनारभ्यस्तनकल्प आम्नातः॥१५॥

15. They say that these rules apply only to the Dīkṣā-period. The rule regarding the udders[1] to be milked mentioned in connection with the Upasads is valid for all (castes)[2] without any specification.

1. See XI.4.9.
2. In contrast to X.16.5.

अपराह्णे ऽधिवृक्षसूर्ये वा व्रतप्रदो वाचं यमयति। अग्नीञ्ज्योतिष्मतः कुरुत दीक्षित वाचं यच्छ पत्नि वाचं यच्छेति संप्रेष्यति॥१६॥

16. In the afternoon or when the sun is on the top of the trees the (assistant) who gives the fast-food (to the consecrated) causes him to restrain his (=consecrated) speech. He gives the call with these words: "Do you make the fires full of flames; O consecrated! restrain the speech; O wife (of the consecrated)! restrain your speech."[1]

1. Cp. ŚB III.2.2.26.

X.17

उदितेषु नक्षत्रेषु पूर्ववद्वाचो विसर्गः॥१॥

1. After the constellations have arisen, speech-release (should occur) as (described) earlier.[1]

1. See X.12.4.

एवमुपोदयं यमयति। उदित आदित्ये विसृजते॥२॥

2. In the same manner (the assistant) makes (the sacrificer) restrain (his speech) at the time of the sun-rise. After the sun has risen (the sacrificer) should release his speech.

मध्यंदिने मध्यरात्रे च व्रतयति॥३॥

3. (The consecrated sacrificer) consumes the fast-milk at the time of the mid-day and mid night.

अतिनीय वा मानुषं कालम्॥४॥

4. Or (he consumes) after having passed the time of men (i.e. when they generally take food).[1]

1. Cf. MS III.6.6; cp. ŚB III.2.2.16.

सायं दुग्धमपररात्रे प्रातर्दुग्धमपराह्ण इत्येके॥५॥

5. According to some[1] in the second half of the hight (he consumes the milk) milked in the evening; (and) in the afternoon (he consumes the milk) milked in the morning.

1. Cf. ŚB III.2.2.16.

गार्हपत्ये दीक्षितस्य व्रतं श्रपयति। दक्षिणाग्नौ पत्न्याः॥६॥

6. (The assistant) cooks the fast-milk for the consecrated on the Gārhapatya-fire; (and that) for the wife of the sacrificer on the Dakṣiṇa-fire.

याग्निहोत्रस्य स्कन्नस्य प्रायश्चित्तिः सा व्रतस्य॥७॥

7. The expiation which is to be performed in the case of spilling of the Agnihotra-milk[1] should be performed in the case of spilling) of fast milk (also).[2]

1. See IX.6.7.
2. Cf. KS XXIII.7.

अग्निहोत्रवत्तूष्णीमुन्नीयापरेणाहवनीयं व्रतमत्याहृत्य प्रयच्छन्नाह व्रत्य व्रतय व्रतमुपेहीति॥८॥

8. Having taken up (milk) in the same manner as in the Agnihotra[1] but silently (without reciting any formula) having (then) brought the fast (milk) to the west of the Āhavanīya, while giving it (to the consecrated sacrificer) (the Adhvaryu) says, *vratya vrataya vratamupehi*...[2]

1. See VI.7.1ff.
2. MS III.6.6.

दैवीं धियं मनामह इति हस्ताववनिज्य ये देवा मनोजाता मनोयुज इति दक्षिणेनाहवनीयं परिश्रिते व्रतयति॥९॥

9. With *daivīṁ dhiyaṁ manāmahe*...[1] having washed his hands,[2] with *ye devā manojātā manoyujaḥ*...[3] (the sacrificer) drinks (the fast-milk) in an enclosed place to the south of the Āhavanīya.

1. TS I.2.3.a.
2. Cf. MS III.6.9; cp. KS XXIII.5.
3. TS I.2.3.b.

नैनमदीक्षिता व्रतयन्तं पश्यन्ति॥१०॥

10. Unconsecrated (persons) should not see him while he is drinking the fast-milk.

शिवाः पीता भवथ यूयमापो ऽस्माकं योनावुदरे सुशेवाः। इरावतीरनमीवा अनागसः शिवा नो भवत जीवस इति व्रतयित्वा नाभिदेशमभिमृशते॥११॥

11. After having drunk the fast-milk, (the sacrificer) touches himself near the navel with *śivāḥ pītā bhavatha...*

अपश्च पीत्वा जपति॥१२॥

12. And after having drunk water he mutters (the same verse).

तूष्णीं पत्नी स्व आयतने व्रतयति॥१३॥

13. The wife of the sacrificer drinks (the fast-milk) silently (without any formula) in her own place.

X.18

अग्ने त्वं सु जागृहीति स्वपस्यन्नाहवनीयमभिमन्त्रते॥१॥

1. While about to sleep, (the sacrificer) addreses the Āhavanīya(-fire)[1] with *agne tvaṁ su jāgṛhi...*[2]

1. Cf. TS VI.1.4.5-6.
2. TS I.2.3.c.

त्वमग्ने व्रतपा असीति प्रबुध्य मुष्टी वाचं वा विसृज्यादीक्षितवादं वोदित्वा॥२॥

2. He recites *tvamagne vratapā asi...*[1] after he has awakened or has opened his fist, or released his speech, or having uttered the words not permitted to be uttered by a consecrated.[3]

1. TS I.2.3.d.
2. Cf. TS VI.1.4.6.
3. Cf. MS III.6.9.

विश्वे देवा अभि मामाववृत्रन्निति प्रबुध्य जपति। पुनर्मनः पुनरायुरागात्पुनः प्राणः पुनराकूतमागात् वैश्वानरो ऽदब्धस्तनूपा अवबाधतां दुरितानि विश्वेति च॥३॥

3. Having become awakened he mutters *viśve devā abhi māmāvavṛtran*...[1] and *punarmanaḥ punarāyuḥ*...[2]

1. TS I.2.3.e; cp. TS VI.1.4.7.
2. Cp. MS III.6.9; cf. ŚB III.2.2.23.

तस्माद्दीक्षितो द्वादशाहं भृतिं वन्वीत। यज्ञमेव तत्संभरतीति विज्ञायते॥४॥

4. It is known (from a Brāhmaṇa-text):[1] "Therefore a consecrated sacrificer should beg for the material (of the sacrifice), for twelve days. He thereby collects the sacrifice itself."

1. KS XXIII.6.

पूषा सन्येति सनीहारान्संशास्ति॥५॥

5. (The consecrated sacrificer) directs the bringers of wealth with *pūṣā sanyā*...[1]

1. TS I.2.3.e; cf. KS XXIII.6.

चन्द्रमसीत्येतैर्यथालिङ्गं प्रतिगृह्णाति॥६॥

6. He accepts (the wealth) with *candramasi*...[1] in accordance with the characteristic word in the formula[2].

1. TS I.2.3.b.
2. Thus one should use *cardramasi* in accepting gold. One should accept gold, cloth, horse etc. while using the relevent forming.

देवः सविता वसोर्वसुदावेत्यन्यानि॥७॥

7. He accepts the other (materials) with *devaḥ savitā*....[1]

1. TS I.2.3.e, f, g.

वायवे त्वेति तासां नष्टामनुदिशति॥८॥

वरुणाय त्वेत्यप्सु मृताम्॥९॥

निर्ऋत्यै त्वेत्यवसन्नां संशीर्णां वा॥१०॥

8-10. He assigns the one (cow) of them if lost,[1] (to the

deity mentioned in the formula) with *vāyave tvā*.[2] If died in water[3] with *varuṇāya tvā*,[4] if sunk down or decayed[5] with *nirṛtyai tvā*.[6]

1. Cf. MS III.6.10.
2. TS I.2.3.i.
3. MS III.6.10.
4. TS I.2.3.1.
5. MS III.6.10; cp. KS XXIII.6.
6. TS I.2.3.i.

X.19

मरुद्भ्यस्त्वेति ह्रादुनिहतां मेष्कहतामप्सु वा मग्नाम्॥१॥

1. With *marudbhyastvā*[1] (the consecrated sacrificer assigns the cow if it) is struck down by hail or killed by a wild beast,[2] or drowned in water.[3]

1. MS III.6.10.
2. *Meṣka* = wild beast (Rudradatta).
3. Cf. for this Sūtra MS III.6.10.

रुद्राय त्वेति महादेवहताम्॥२॥

2. With *rudrāya tvā*[1] (the sacrificer assigns it) (if it) is killed by the Great God[2] (Mahādeva i.e. Rudra) (i.e. due to fever).

1. MS III.6.10.
2. MS III.6.10.

इन्द्राय त्वा प्रसह्वन इति यां सेनाभीत्वरी विन्देत॥३॥

3. With *indrāya tvā prasahvane...*[1] (if it) is stolen by an attacking enemy.

1. The formula accurs only here.

यमाय त्वेत्यविज्ञातेन यक्ष्मणा मृताम्॥४॥

4. With *yamāya tvā*[1] if it dies on account of an unknown disease.[2]

1. KS XXIII.6.
2. Cf. KS XXIII.6.

अनुदिष्टानामधिगतां न गोषु चारयेत्॥५॥

5. He should not cause the cow which has been reobtained after she has been assigned to move among (his other) cows.[1]

1. i.e. such a cow should not be accepted by the sacrificer for his personal use. It should be given as a gift to a Brāhmaṇa.

पृथगरणीष्वग्नीन्समारोप्य रथेन प्रयाति॥६॥

6. Having caused the fires (mystically) to mount upon the churning sticks,[1] he should go away by means of a chariot.[2]

1. For details see VI.28.8-14.
2. These rules apply to the sacrificer in case he is required to go out.

तदभावे रथाङ्गमादाय॥७॥

7. In the absence of it (chariot) having taken up a part of a chariot[1] he should go.

1. See the Sūtra 14.

भद्रादभि श्रेय इति प्रयाणः॥८॥

8. The verse *bhadrādabhi śreyaḥ...*[1] is be recited at the time of going away.[2]

1. TS I.2.3.m-n.
2. Cf. TS III.1.1.4.

देवीराप इत्यपोऽतिगाहते॥९॥

9. He enters the water (to be crossed over)[1] with *devīr-āpaḥ...*[2]

1. Cf. KS XXIII.6; MS III.6.9.
2. TS I.2.3.k.

अच्छिन्नं तन्तुं पृथिव्या अनुगेषमिति हस्तेन लोष्टं विमृद्नात्या पारात्॥१०॥

10. With *acchinnaṁ tantuṁ pṛthivyāḥ...*[1] he crushes a clod of earth with his hand upto the bank[2] (and scatters the loosened earth over the water).

1. TS I.2.3.1.
2. Cf. TS VI.1.4.9.

पृथिव्या संभवेति सिकता लोष्टं वा मध्ये पारे च न्यस्यति॥११॥

11. With *pṛthivyā sambhava...*[1] he throws down in the middle (of the stream) and on the other bank sand or a clod of earth.

1. TS I.3.5.g.

एवं नाव्यासीनस्तरन्॥१२॥

12. When he is sitting in a boat and thus crossing (the water also) he should do in the same way.[1]

1. For Sūtras 10-12 cf. MS III.6.9; KS XXIII.6.

अरणीभ्यामरणीभिरित्येके॥१३॥

13. From the two churning sticks—according to some[1] from many churning sticks,[2]

1. Not known.
2. The sentence is incomplete. See the next Sūtra.

रथेन रथाङ्गेन वा न विप्रच्छिद्येत॥१४॥

14. or from the chariot or from the part of a chariot, he should not be separated.[1]

1. For Sūtras 13-14 cf. MS III.6.9; KS XXIII.6.

अत्र देवयजनाध्यवसानमेके समामनन्ति॥१५॥

15. According to the opinion of some (ritualists) the acquisition of the sacrificial ground should be done at this stage.[1]

1. after having been consecrated elsewhere.

य इहाध्यवस्येत्स प्रयायात्॥ य आदितो न स प्रयाति॥१६॥

16. He who acquires (the place of sacrifice) at this stage, should go (there from his original place). He who (has acquired the place) form the beginning[1] does not go away.

1. i.e. at the time mentioned in X.3.3.

नित्यानि देवयजनानि॥१७॥

17. The obligatory places of sacrifice (should be as follows):[1]

1. Contrast the "optional" (*kāmya*) places of sacrifice mentioned in X.20.5.

X.20

दक्षिणतऽउन्नतमुदीचीनावनतं प्राक्प्रवणं प्रागुदक्प्रवणं वा देवयजनम्॥१॥

1. The sacrificial place should be (slightly) raised towards the south, (slightly) depressed towards the north, (slightly) sloping towards the east, or sloping towards the north-east.[1]

1. Cf. MS III.8.4; cp. ŚB III.1.1.2.

यत्र वा बहवो ब्राह्मणाः संराधयेयुः॥२॥

2. Or it should be one which may be praised by many Brāhmaṇas.[1]

1. Cf. KS XXV.3.

अग्नयो वाव देवयजनम्। यत्र क्वचाग्नीनाधाय यजते देवयजन एव यजत विज्ञायते॥३॥

3. "The (sacred) fires indeed are the place of sacrifice. At any place after having established fires (if) one performs a sacrifice it is as good as one performs it on the (proper) place of sacrifice"— thus is known (from a Brāhmaṇa-text).[1]

1. MS III.8.5; cf. KS XXV.3.

दक्षिणा वाव देवयजनम्। दक्षिणाश्चेत्कल्याणीर्ददाति देवयजन एव यजत इत्येके॥४॥

4. "The sacrificial gifts indeed are the place of sacrifice. If one gives good sacrificial gifts, it is as good as one performs it on the (proper) place of sacrifice"—thus some[1] (say).

1. Not known.

पुरोहविषीति काम्यानि॥५॥

5. The optional types of sacrificial places (are described in the Brāhmaṇa-text in the section beginning with) *puroha-viṣi*.[1]

1. See for details TS VI.2.6.1ff; cp. MS III.8.4.; KS XXV.3-4.

निर्व्रस्के ऽभिचरन्यजेत॥६॥

6. A sacrificer performing black magic should perform a sacrifice on a *nirvraska* (-place).[1]

1. Cf. MS III.8.4. For the meaning of the word *nirvrasa* see the next Sūtra.

यस्माद्वृक्षाद् वल्मीकानिति निर्हरेयुरथो अभिखनेयुः॥७॥

7. (The word *nirvraska* means a place) form which they have rooted out trees and ant-hills and have dug up.

परोक्षं गुहा वने याजयेदभिशस्यमानम्॥८॥

परोक्षं पृष्ठान्युपेयुः॥ सर्वमुपांशु क्रियेत। स्थले यजेत॥९॥

यः कामयेतोभयेषां देवमनुष्याणां प्रकाशं गच्छेयमिति न प्राचीनं देवयज-नाद्देवयजनमात्रमुच्छिंषेत्॥१०॥

8-10. (The Adhvaryu) should cause a (sacrificer against whom) black magic is being performed, to perform a sacrifice in a hidden manner,[1] secretly in a forest. The (Sāmavedic priests) should chant the Pṛṣṭha-stotras in a secret manner.[2] Every thing should be done inaudibly.[3] One should perform a sacrifice on an elevated place— one who desires may I shine among both the gods and men,[4] to the east of one's sacrificial place, one should not leave (any space) of the measurement of (another) sacrificial place.[5]

1. i.e. every syllable in every formula should be changed into *a* or *ā*.
2. i.e. they should not be based on their original verses.
3. For these Sūtras cf. MS III.8.4.
4. Cf. MS III.8.4.
5. Cf. ŚB III.1.1.3; ṢaḍB II.10.12; GB I.2.14; cp. TS VI.2.6.1.

यत्रापो देवयजनं चान्तरेण पन्था अभिविधावेत्तस्मिन्याजयेद्यं कामयेत नैनमुत्तरो यज्ञ उपनमेदिति॥११॥

11. In the case of a sacrificer about whom (the Adhvaryu) desires that no further sacrifice should be possible to him, he should make him perform a sacrifice on a place where a road runs between water and the place of sacrifice.[1]

1. Cf. KS XXV.2.

कौत्साद्राजानं क्रीणीयादन्यस्माद्वा ब्राह्मणादित्युक्त्वाहाप्यब्राह्म-णादिति॥१२॥

12. Having said, "One should purchase king (Soma-plant) from a (Brāhmaṇa) belonging to Kutsa-family, or from another Brahmaṇa" a Brāhmaṇa-text[1] says, or "even from a non-Brāhmaṇa."

1. Not known.

उत्तरवेदिदेश उपरवदेशे वा लोहितं चर्मानडुहं प्राचीनग्रीवमुत्तरलोमास्तीर्य दक्षिणे चर्मपक्षे राजानं निवपति। उत्तरस्मिन्नुपविशति सोमविक्रयी॥१३॥

13. Either at the place of the Uttaravedi or at the place of the Uparavas,[1] having spread out the skin of a red bull with its

neck to the east and the hairy side turned upwards, (the Adhvaryu) scatters the king (Soma-plant)[2] upon the southern half of the skin. The Soma-vendor sits down upon the northern half.

1. i.e. the place on which the Uttaravedi or the Uparavas would be prepared at a later stage.

2. Cf. MS III.7.4.

उदकुम्भं राजानं सोमविक्रयिणमिति सर्वतः परिश्रित्योत्तरेण द्वारं कृत्वा विचित्यः सोमा३ इत्युक्तम्॥१४॥

14. Having enclosed the jar of water, king (Soma-plant) and the Soma-vendor (by means of a curtain put up around all these), leaving an opening to the north, the Adhvaryu should do all the things mentioned in the section beginning with the words *victiyaḥ somāḥ* ("Is the Soma to be selected (or not)?"[1]

1. TS VI.1.9.1.

सोमविक्रयिन्सोमं शोधयेत्युक्त्वा पराङावर्तते॥१५॥

15. Having said, "O Soma-vendor, do you sift the Soma", he turns away.

न साम्येक्षमुपेयात्। न यजमानः सोमं विचिनुयात्॥१६॥

16. He should not look at the Soma, having slightly turned (*sāmyekṣa*). The sacrificer should not select the soma.[1]

1. Cf. MS III.7.4.

नास्य पुरुषो नाध्वर्युनाध्वर्युपुरुषः॥१७॥

17. Nor (should) his assistant, nor the Adhvaryu nor the Adhvaryu's Assistant (selects the Soma).

1. MS III.7.4.

राज्ञो विचीयमानस्योपद्रष्टारः स्युः॥१८॥

18. They should not look on while the king (Soma) is beign selected.[1]

1. Cf. MS III.7.4; Cp. KS XXIV.2.

अहं त्वदस्म्याजुह्वान इत्येताभ्यामाहवनीयं यजमान उपतिष्ठते॥१९॥

19. The sacrificer should stand near the Āhavanīya,

praising it with two verses beginning with the words *ahaṁ tvad asmī* and *ājuhvānaḥ*.[2]

1. TB III.7.7.10.
2. TB III.7.7.10.

X.21

प्रायणीयायास्तन्त्रं प्रक्रमयति॥१॥

1. (The Adhvaryu) starts the procedure of the Prāyaṇīyā (-offering).

वेदं कृत्वाग्नीन् परिस्तीर्य पाणिप्रक्षालनादि कर्म प्रतिपद्यते॥२॥

2. Having prepared Veda (grass-brush),[1] having spread (sacred grass) around the fires,[2] he performs the rites beginning with the washing of the hands.[3]

1. See I.6.4-6.
2. See I.14.12-15.
3. Sec I.15.4 ff.

यथार्थं पात्राणि प्रयुनक्ति। स्थालीं कपालानां स्थाने॥३॥

3. He arranges the utensils in accordance with the requirement.[1] In the place of potsherds (he sets down) the cooking pot.[2]

1. See I.15.6.
2. For here instead of sacrificial bread, rice-pap is to be prepared.

निर्वपणकाले ऽदित्यै पयसि चरुः प्रायणीयः॥४॥

4. At the time of pouring out the oblation-material, (the paddy for) the rice-pap cooked in milk to be offered to Aditi[2] as the Prāyaṇīya-oblation, (should be poured out).

1. See I.17.12.
2. Cf. MS III.7.2.

प्राक् संप्रेषात्कृत्वा पत्नीवर्जं संप्रेष्यति॥५॥

5. Having done the rites upto before the Saṁpraiṣa,[1] he gives calls excluding the one in connection with the (girdling of the) sacrificer's wife.[2]

1. Thus upto II.13.11.
2. For the girdling has already been done (see X.9.16).

याः कृतायां वेद्यां चोद्यन्ते सैव तासां वेदिः। याः स्तीर्णे बर्हिषि तदेव तासां बर्हिः॥६॥

6. For those offerings (constituting a part of the soma-sacrifice), which are prescribed (to be performed) after the Vedi (altar) for an earlier offering has been already prepared, the same (old) Vedi should be used. For those offerings (which are prescribed to be performed) after the sacrificial grass has been already scattered, the same sacrificial grass should be used.

आज्यग्रहणकाले ऽननूयाजे प्रायणीये चतुर्जुह्वां गृह्णाति। चतुरुपभृति समानयनार्थम्॥७॥

7. In the Prāyaṇīya-offering which is to be done without the after-offerings (Anuyāja),[1] at the time of scooping ghee,[2] (the Adhvaryu) scoops ghee for four times in the Juhū(-ladle); for the sake of being poured into the Juhū, (he scoops ghee) four times in the Upabhṛt(-ladel).

1. For these see II.7.4.
2. See Sūtra 10 below.

अप्रयाज उदयनीये न जुह्वां गृह्णाति। चतुरुपभृत्यनूयाजार्थम्॥८॥

8. In the Udayanīyā-offering which is to be performed with out the fore-offerings (Prayāja) he does not scoop ghee in the Juhū; (but) he scoops (ghee) four times in the Upabhṛt for the sake of after-offerings.

षड्ढोत्रा प्रायणीयमासादयति॥९॥

9. With the Ṣaḍḍhotṛ-formula[1], he places the (rice-pap) of the Prāyaṇīyā-offering on the altar.[2]

1. TĀ III.4.
2. Cf. TB II.2.8.1.

प्रयाजवदननूयाजमित्युक्तम्॥१०॥

10. It has been said (in a Brāhmaṇa-text), "The Prāyaṇīyā (-offering) (should be performed) with the fore-offerings and without the after-offerings."

1. TS VI.1.5.3.

चतुर आज्यभागान्प्रतिदिशं यजति। पथ्यां स्वस्तिं पुरस्तादग्निं दक्षिणतः सोमं पश्चात्सवितारमुत्तरतः। मध्ये ऽदितिं हविषा॥११॥

11. He offers four[1] ghee portions in the four directions (respectively)—in the east to Pathyā Svasti, in the south to Agni, in the west to Soma (and) in the north to Savitṛ. (He offers) the oblation (of rice-pap) in the middle to Aditi.

1. In the basic paradigm the number of ghee-portions is two. See II.18.1.

अदितिमिष्ट्वा मारुतीमृचमनूच्याज्येन चरुमभिपूर्यैता देवता यजति। ध्रौवाद्वा। स्विष्टकृतं षष्ठम्॥१२॥

12. (Or) having offered an oblation to Aditi, having recited a verse to Maruts,[1] having filled up (the vessel of) the rice-pap with ghee, he offers (libations of this ghee) to these deities;[2] or he (offers the ghee) from the Dhruvā (-ladle). He offers the sixth oblation to Sviṣṭakṛt (Agni).

1. TS I.5.4.p.
2. mentioned in Sūtra 11.

शंय्वन्ता संस्थाप्या वा॥१३॥

13. The offering should end with the Śaṁyuvāka[1] or it should be caused to stand completely established (i.e. performed upto the normal paradigmatic end).[2]

1. Cf. TB I.5.9.3; KB VII.9. For Śaṁyuvāka see III.7.10,12.
2. Cf. KS XXII.9;MS III.7.2.

पत्नीस्तु न संयाजयेत्॥१४॥

14. One should not however, offer the Patnīsaṁyāja-libations.[1]

1. Cf. KS XXIII.9; AB I.11.

ता उदयनीये संयाजयेत्॥१५॥

15. One should offer them in the Udayanīyā-offering.[1]

1. Cf. KS XXIII.9.

समे वा कार्ये॥१६॥

16. Or both (the Prāyaṇīyā and Udayanīyā) should be made similar.[1]

1. Thus both should have the Patnīsaṁyāja or should end at the normal end.

धारयति ध्रौवमाज्यम्॥१७॥

17. (The Adhvaryu) preserves the ghee in the Dhruvā.[1]

1. See X.22.1

प्राग्वंशे बर्हिः स्थालीमनिष्कसितां मेक्षणमित्युदयनीयार्थं निदधाति॥१८॥

18. For the sake of the Udayanīyā-offering he places the sacred grass (*barhis*), the unscrapped cooking pot, and the *Stapula*[1] in the Prāgvaṁśa.

1. See XIII.23.2. For this Sūtra cf. TS VI.1.5.5.

X.22

प्रायणीयाया ध्रौवादष्टौ जुह्वां चतुरो वा गृहीत्वा तस्मिन्दर्भेण हिरण्यं-निष्टर्क्यं बद्ध्वादधातीयं ते शुक्र तनूरिति॥१॥

1. Having scooped eight or four[1] (spoonfuls of ghee out of) the Prāyaṇīyā-offering remaining in the Dhruvā into the Juhū, having tied in an easily loosenable knot a piece of gold by means of a blade of grass he drops down it (piece of gold) into it (ghee) with *iyaṁ te śukra tanūḥ...*[3]

1. Cf. MS III.7.5; ŚB III.2.4.8.
2. Cf. ŚB III.2.4.8.
3. TS I.2.4.a. For this Sūtra cf. in general TS VI.1.7.1.

पुरस्तात्प्रतीची सोमक्रयण्यवस्थिता भवत्येकहायनी द्विहायनी वर्षीयसी वा॥२॥

2. To the east (of the sacrificial place), a Soma-purchasing (cow) stands with her face to the west. She (should be) one year or two-years-old or more-years-old.[2]

1. Cf. TS VI.1.6.7.
2. Cf. KS XXIV.1

अकूटयाकर्णयेति रूपाणि॥३॥

3 The peculiarities (of the cow are described in the Brāhmaṇa-texts as follows): "(One purchases Soma for a cow) which is not unhorned and which is not long-eared...."[1]

1. See TS VI.1.6.7.

या रोहिणी बभ्रुलोम्नी पृश्निवाला पृश्निशफा शुच्यक्षी श्वित्रोपकाशा तया क्रीणीयादित्येके॥४॥

4. According to some[1] one purchases (Soma) for that (cow) which is reddish, brown-haired, of variegated tail-hair, of variegated hooves, bright-eyed and white in appearance.

1. Cf. MS III.7.4.

द्विरूपया राजन्यस्य॥५॥

5. (In the case of a sacrificer) of Kṣatriya(-class) (he should perchase Soma for a two-colored (cow).[1]

1. Cf. KS XXIV.1.

शुण्ठयाधीलोधकर्ण्या षोडशिनः॥६॥

6. (In the case of a performer) of Ṣoḍaśin (-sacrifice) (he should purchase the Soma) for a small-statured (cow) having a red mark above the ear.[1]

1. Cf. KS.XXIV.1.

तदाज्यं सोमक्रयणीमीक्षमाणो जुहोति जूरसीति॥७॥

7. With *jūrasi*...[1] he makes a libation of that ghee[2] while looking at the Soma-purchasing cow.

1. TS.I.2.4.b-c.
2. See X.22.1.

अपरं चतुर्गृहीतं गृहीत्वा शुक्रमसीति हिरण्यं पश्चादुद्धृत्य वैश्वदेवं हविरित्याज्यमवेक्ष्य सूर्यस्य चक्षुरारुहमित्यादित्यमुपस्थाय चिदसि मनासीति सोम- क्रयणीमभिमन्त्रयते॥८॥

8. Having taken another four-times scooped (ghee) (in Juhū), having taken out the piece of gold (from the ladle) towards the west with *śukram asi*...[1] having looked at the ghee with

vaiśvadevaṁ haviḥ,[3] having stood and praised the sun with *sūryasya cakṣurāruham*...[4] he addresses the Soma-purchasing (cow) with *cidasi manāsi*...[5]

1. Cf. MS III.7.5; ŚB III.2.4.14.
2. TS I.2.4.d.a.
3. TS I.2.4.d.b.
4. TS I.2.4.e.
5. TS I.2.4.f,g.

अकर्णगृहीतापदिबद्धा भवति॥९॥

9. (When the cow is being driven forward) she should not be held at the ear nor fettered in her leg.[1]

1. Cf. TS VI.1.7.5-6.

मित्रस्त्वा पदि बध्नात्विति दक्षिणं पूर्वपादं प्रेक्षते। पूषाध्वनः पात्विति प्राचीं यतीमनुमन्त्रयते॥१०॥

10. With *mitrastvā padi badhnāta*...[1] (the Adhvaryu) looks at her right fore-leg, with *pūṣādhvanaḥ pātu*...[2] he addresses her while going towards the east.

1. TS I.2.4.h.
2. TS I.2.4.i-m.

षट् पदान्यनुनिक्रामति दक्षिणेन पदा दक्षिणानि वस्व्यसि रुद्रासीत्येतैः प्रतिमन्त्रम्॥११॥

11. With each (of the six formulae beginning with) *vasvyasi* (respectively) he steps after (the cow) with his right foot into the six foot-prints of her right fore-leg.[2]

1. TS I.2.5.a.
2. Cf. TS VI.1.8.1.

एकमिषे विष्णुस्त्वान्वेतु द्वे ऊर्जे विष्णुस्त्वान्वेतु त्रीणि व्रताय विष्णुस्त्वान्वेतु चत्वारि मयोभवाय विष्णुस्त्वान्वेतु पञ्च पशुभ्यो होत्राभ्यो विष्णुस्त्वान्वेत्विति निक्रम्यमाणेषु यजमानो ऽनुवर्तयित्वा॥१२॥

12. While the foot-prints (of the cow) are being stepped into (by the Adhvaryu) the sacrificer having followed (the six formulae) respectively (with the six formulae beginning) with *ekam iṣe viṣṇustvānvetu*,[1]

1. TB III.7.7. The sentence in this Sūtra is incomplete. See the next Sūtra.

X.23

सखायः सप्तपदा अभूम सख्यं ते गमेयं सख्यात्ते मा योषं सख्यान्मे मा योष्ठा इति सप्तमे पदे जपति॥१॥

1. mutters at the seventh foot-print *sakhāyaḥ saptapadā*...[1]

1. TB III.7.7.

बृहस्पतिस्त्वा सुम्ने रण्वत्विति सप्तमं पदमध्वर्युरञ्जलिनाभिगृह्य पदे हिरण्यं निधाय पृथिव्यास्त्वा मूर्धन्नाजिघर्मीति हिरण्ये हुत्वापादाय हिरण्यं देवस्य त्वा सवितुः प्रसव इति स्फ्यमादाय परिलिखितं रक्षः परिलिखिता अरातय इति त्रिः प्रदक्षिणं पदं परिलिखति यावद्घृतमनुविसृतं भवति॥२॥

2. With *bṛhaspatistvā sumne raṇvatu*...,[1] having put down a piece of gold upon the foot-print, with *pṛthivyāstvā mūrdhannājigharmi*...[2] having offered a libation of ghee[3] upon the piece of gold,[4] having taken out the piece of gold, with *devasya tvā savituḥ prasave*...[5] having taken up the wooden sword, the Adhvaryu draws (by means of the wooden sword) a line round the foot-print three times,[6] in a clockwise manner, as far away as the limit upto which the poured ghee has flowed out,[7] with *parilikhitaṁ raksaḥ*...[8]

1. TS I.2.5.b.
2. TS I.2.5.c.
3. See X.22.8.
4. Cf. TS VI.1.8.3.
5. TS I.1.9.a.
6. Cf. ŚB III.3.1.5.
7. Cf. KS XXIV.4.
8. TS I.2.5.d-e.

कृष्णविषाणया चानुपरिलिख्यास्मे राय इति स्थाल्यां यावत्मूतं समोप्य त्वे राय इति यजमानाय प्रयच्छति॥३॥

3. And having drawn another line round it by means of the horn of black antelope,[1] with *asme rāyaḥ*...[2] having poured into the pot as much earth as much has been soaked (with ghee), he gives it to the sacrificer with *tve rāyaḥ.*[3]

1. Cf. MS III.7.7. The Adhvaryu takes the black antelope's horn form the sacrificer for this purpose.

2. TS I.2.5.f.a.
3. TS I.2.5.f.b. For this Sūtra cp. VI.1.8.4-5.

तोते राय इति पत्नियै॥४॥

4. (The sacrificer gives it) to his wife with *tote rāyaḥ.*[1]

1. TS I.2.5.f.c. For this Sūtra cf. TS VI.1.8.4-5.

माहं रायस्पोषेण वियोषमिति पत्नी पदं प्रदीयमानमनुमन्त्रयते॥५॥

5. The wife of the sacrificer addresses (the earth from the foot-print) being given with *māhaṁ rāyaspoṣeṇa viyoṣaṁ.*

1. TS. I.2.5.i.

सं देवि देव्योर्वश्या पश्यस्वेति सोमक्रयण्या पत्नीं संख्यापति॥६॥

6. (The Adhvaryu) causes the wife of the sacrificer to exchange a look with the Soma-purchasing cow with *saṁ devi devyorvaśyā paśyasva.*[1]

1. TS I.2.5.h.

त्वष्टीमती ते सपेयेति पत्नी सोमक्रयणीमभिमन्त्रयते॥७॥

7. (The wife of the sacrificer addresses the Soma-purchasing cow with *tvaṣṭimatī te sapeya....*[1]

1. TS I.2.5.h.

त्वष्टुमन्तस्त्वा सपेमेति यजमानः॥८॥

8. The sacrificer (addresses the Soma-purchasing cow) with *tvaṣṭumantastvā sapema.*[1]

1. KS XXIV.4; MS III.7.7.

यतः पदमपात्तं तस्मिन्सहिरण्यौ पाणी प्रक्षाल्योन्नम्भय पृथिवीमित्यद्भिरुपनिनीय पदं त्रैधं विभज्य तृतीयमुत्तरतो गार्हपत्यस्य शीते भस्मन्युपवपति। तृतीयमाहवनीयस्य। तृतीयं पत्यै प्रयच्छति॥९॥

9. Having washed both his hands holding the piece-of-gold in the foot-print out of which the earth had been taken out,[1] having poured down water over the foot-print with *unnambhaya pṛthivīm...*[3], having divided the (earth from) the foot-print into three parts, (the Adhvaryu) throws one third (of it) upon the cold ashes towards the north of the Gārhapatya.

(He throws) one third towards the north of the Āhavanīya upon the cold ashes). (He gives) one third to the wife of the sacrificer.

1. Cf. ŚB III.3.2.1-2.
2. Cf. ŚB III.3.1.7.
3. TS III.4.8.f.

तत्सा गृहेषु निदधाति॥१०॥

10. She deposits that (one third of the earth from the foot-print of the cow) in her house.

X.24

अत्रादित्योपस्थानं राज्ञश्च निवपनादि कर्मैके समामनन्ति॥१॥

1. Some teachers[1] are of the opinion that the praise of the Sun,[2] and the ritual beginning with the pouring out of the king (Soma)[3] (should take place) at this stage.

1. Not known.
2. X.22.8.
3. X.20.13-18.

अपि पन्थामगस्महीत्युद्धृतपूर्वफलकेनानसा परिश्रितेन छदिष्मता प्राञ्चः सोममच्छ यान्ति॥२॥

2. With *api panthāmagasmahi...*[1] (The Adhvaryu, Brahman and the sacrificer) go in the eastern direction,[2] towards the Soma, with a cart[3] the front plank of which has been taken out,[4] which is enclosed (with curtains on all sides), and which has a roof (cover from above).

1. TS I.2.9.c. For the use of the verse in this context cf. MS I.2.5.
2. The Soma is situated to the east of the sacrificial hall (See X.20.13).
3. Cf. TS VI.1.9.3-4; KS XXIV.6.
4. Cf. ŚB III.3.4.9.

शीर्ष्णा गिरौ क्रीतं हरन्ति॥३॥

3. (If the sacrificial place is) on a mountain they should carry the purchased (Soma) on their head.

अपरेणोत्तरेण वा राजानं प्रागीषमुदगीषं वा नद्धयुगं शकटं चुबुकप्रतिष्ठितम्॥४॥

4. To the west or to the north, the cart is kept standing, with its pole, pointing to the east or to the north, with its yoke

fixed, and it should be resting upon the chin (i.e. with its front part placed on the ground).

अंशुना ते अंशुः पृच्यतामिति यजमानो राजानमभिमन्त्रयते॥५॥

5. With *aṁśunā te aṁśuḥ pṛcyatām* the sacrificer addresses the king (Soma)[1]

1. TS I.2.6.9.a.

यं कामयेतापशुः स्यादित्यृक्षतस्तस्येत्युक्तम्॥६॥

6. It has been said (in a Brāhmaṇa-text)[1]: "In the case of whom (the Adhvaryu) may desire that he (the sacrificer) should be devoid of cattle, (the Adhvaryu should measure out Soma) upon the hair-less side[2] (of the skin of the black antelope...").[2]

1. See TS VI.1.9.2-3.
2. See X.20.13.

क्षौमं वासो द्विगुणं त्रिगुणं वा प्राग्दशमुत्तरदशं चर्मण्यास्तृणाति। उदग्दशं वा॥७॥

7. Upon the skin (of black antelope) (the Adhvaryu) spreads out a linen garment folded twice or thrice with its fringes pointing to the east or to the north.[1]

1. Cp. ŚB III.3.2.9.

तस्मिन्हिरण्यपाणिरङ्गुष्ठेन कनिष्ठिकया चाङ्गुल्यांशून्संगृह्यान्यचन्नभि त्यं देवं सवितारमित्यतिच्छन्दसर्चा मिमीते॥८॥

8. Holding a piece of gold in his hand, having collected the stalks by means of the thumb and the little finger, without bending (the thumb and the little finger),[1] he measures out (Soma) with a verse in Aticchandas-metre beginning with *abhi tyaṁ devaṁ savitāram.*[2]

1. Cf. KS XXIV.5.
2. TS I.2.6.b.

एवमेकयैकयोत्सर्गम्॥९॥

सर्वास्वङ्गुष्ठमुपनिगृह्णाति॥१०॥

यया प्रथमं न तया पञ्चमं तयैवोत्तमम्॥११॥

9-11. In the same manner (he measures) by means of each (finger) (each-time) leaving out (the earlier used finger). In

the case of all the (fingers) he joins them (one after another) to thumb. (He does) not (measure) at the fifth (measuring) by means of that (finger by means of which he has measured) at the first (measuring). (He measures) with the same (little finger) at the last (i.e. the tenth measuring).[1]

1. At the time of the fifth grip he thus uses the thumb and the middle finger and avoids the little finger being continuously used again. For the contents of the Sūtras 8-11, cf. TS VI.1.9.4-5.

पञ्चकृत्वो यजुषा मिमीते। पञ्चकृत्वस्तूष्णीम्॥१२।

12. Five times he measures with a Yajus (-formula); five times silently (without any formula).[1]

1. Cf. TS VI.1.9.6.

एवं द्विस्त्रिरपरिमितकृत्वो वा॥१३॥

13. In this manner[1] (he measures) two times,[2] three times, or for (any) uncertain number of times.[3]

1. i.e. in the manner described in Sūtras 8-11.
2. MS III.7.4; KS XXIV.5.
3. Cf. KS XXIV.5.

प्रजाभ्यस्त्वेत्यवशिष्टानंशूनुपसमूह्य क्षौमेण वाससोपसंगृह्य प्राणाय त्वेति द्विगुणेनोष्णीषेणोपनह्य व्यानाय त्वेति विस्रस्यावेक्षते प्रजास्त्वमनुप्राणिहि प्रजास्त्वामनुप्राणन्त्विति॥१४॥

14. With *prajābhyastvā*[1] having gathered together the remaining (Soma) stalks, having wrapped up (the entire Soma) by means of the linen garment, with *prāṇāya tvā...*,[2] having tied up (the linen garment) by means of twice-folded turban,[3] with *vyānāya tvā*[4], having loosened it, with *prajāstvamanu prāṇihi...*[5] he looks[6] (at the Soma through the loosened knot).

1. TS I.2.6.c.
2. TS I.2.6.c.
3. Cf. ŚB III.3.2.18.
4. TS I.2.6.c.
5. TS I.2.6.c.
6. Cf. TS VI.1.9.6-7.

एष ते गायत्रो भाग इत्येतैर्यजमानो राजानमुपतिष्ठते॥१५॥

15. The sacrificer stands near the king (Soma) praising it[1] with these (formulae beginning with) *eṣate gāyatro bhāgḥ.*[1]

1. TS III.1.2.1.

X.25

देव सूर्य सोमं क्रेष्यामस्तं ते प्रब्रूमस्तं त्वं विश्वेभ्यो देवेभ्य ऋतून्कल्पय दक्षिणाः कल्पय यथर्तु यथादेवतमित्यादित्यमुपस्थाय सोमविक्रयिणे राजानं प्रदाय पणते॥१॥

1. With *deva sūrya somaṁ kreṣyāmaḥ...* having praised the sun while standing, then having handed over the king (Soma) to the Soma-vendor, (the Adhvaryu) bargans (about Soma as follows).

सोमविक्रयिन्क्रय्यस्ते सोमा इति॥२॥

क्रय्य इतीतरः प्रत्याह॥३॥

2-3. (The Adhvaryu asks), "O soma-vendor, is your Soma for being sold?" The other one (Soma-vendor) says "It is for being sold".[1]

1. Cf. ŚB III.3.3.1.

सोमं ते क्रीणाम्यूर्जस्वन्तं पयस्वन्तमित्युक्त्वा कलया ते क्रीणानीत्येनमाह॥४॥

4. Having said, "I purchase your Soma which is strong and juicy"[1] (the Adhvaryu says to him). "Let me purchase it for a sixteenth part (of a cow)."[3]

1. TS I.2.7.a.a.
2. i.e. the lower part of a cow's leg.
3. TS VI.1.10.1.

भूयो वा अतः सोमो राजार्हतीति सर्वेषु पणनेषु सोमविक्रयी प्रत्याहा संपदः॥५॥

5. In all the bargain-dealings, (after each offer) until the sale is finalized, the Soma-vendor says, "The king Soma deserves more than this".[1]

1. Cf. ŚB III.3.3.1ff.

कुष्ठया ते क्रीणानीति द्वितीयम्। शफेन ते क्रीणानीति तृतीयम्। पदा ते क्रीणानीति चतुर्थम्॥६॥

6. (The Adhvaryu makes) the second (offer) with "Let me purchase your (Soma) for a twelfth[1] part of a cow)",[2] the third (offer) with "Let me purchase your (Soma) for an eighth[3] (part of a cow)".[4] the fourth (offer) with, "Let me purchase your (Soma) for a fourth part[5] (of a cow)."

1. Kuṣṭhā.
2. Cf. MS III.7.7.
3. Śapha (=hoof)
4. Cf. TS VI.1.10.1. literally "foot"(=1/4).

एवं त्रिः॥७॥

एकैकशो वा त्रिस्त्रिः॥८॥

7-8. (The bargaining takes place) in this manner for three times; or at each (bargaining the offer followed by the relevant response is repeated thrice.[1]

1. Thus the repetition should be either in the manner 1-2-3-4, 1-2-3-4, 1-2-3-4 or in the manner 1-1-1-, 2-2-2-, 3-3-3-, 4-4-4.

गवा ते क्रीणानीत्यन्ततः॥९॥

9. Finally (the Adhvaryu makes the offer) with "Let me purchase your (Soma) for a (whole) cow."[1]

1. TS VI.1.10.1. for Sūtras 4-9 cf. TS VI.1.10.1.

अपि वा न गवेति ब्रूयात्। एषेति निर्दिश्य जपति तस्या आत्मा तस्या रूपं तस्याः पयस्तस्या बन्धुरिति॥१०॥

10. Or rather, (the Adhvaryu) should not say "(Let me purchase your soma) for a (whole) cow". Having pointed to the cow) with "this here", he mutters *tasyā ātmā tasyā rūpam...*[1]

1. Cf. KS XXIV.6.

शुक्रं ते शुक्रेण क्रीणामीति जपित्वा हिरण्येन क्रीणाति॥११॥

11. Having muttered *śukraṁ te śukreṇa krīṇāmi...*[1] he purchases (the Soma) for gold.

1. TS I.2.7.a.

तपसस्तनूरसीति जपित्वाजया क्रीणाति॥१२॥

12. Having muttered *tapasastanūrasi...*[1] he purchases (the Soma) for a she goat.

1. TS I.2.7.c-d.

अवशिष्टानामेकैकेन॥१३॥

13. (He purchases the Soma) for each of the remaining objects (mentioned in the Brāhmaṇa).

1. TS VI.1.10.1-2.

यदृषभेण क्रीणीयात्प्रजापतिना क्रीणीयात्। तत्स्थाने वत्सतरः साण्डः॥१४॥

14. If he purchases (the Soma) for a bull he would purchase it for Prajāpati (as it were). (Therefore) an uncastrated male calf (should be substituted) in its (=bull) place.[1]

1. Cf. KS XXIV.2.

मिथुनाभ्यामिति वत्सतरो वत्सतरी च॥१५॥

15. The expression for a couple (*mithunābhyām*) (in the Brāhmaṇa-text)[1] means a steer and a heifer.

1. TS VI.1.10.2; MS III.7.7; KS XXIV.2.

ताभ्यां युगपत्क्रीत्वा वाससान्ततः संपादयति॥१६॥

16. Having purchased (the Soma) for both these together, (the Adhvaryu finally) comcludes (the transaction by purchasing the Soma) for a piece of cloth.

1. TS VI.1.10.2.

X.26

दशभिर्द्वादशतदक्षिणस्य॥१॥

भूयसा वा॥२॥

1-2. In (a sacrifice) in which one hundred and twelve (cows) (are given as) sacrificial gifts, (Soma should be purchased for ten (things)[1], or for more (than ten things).

1. Mentioned in TS VI.1.10.1-7.

चतुर्भिर्वा गवा हिरण्येन वाससाजयेत्येकेषाम्॥३॥

3. Or, according to some,[1] for four (things) viz. a cow, gold, a cloth, and a she-goat.

1. The Kauṣītakins: cf. KB VII.10.

एकयैकविंशतिदक्षिणस्य। तिसृभिः षष्टिदक्षिणस्य। अपरिमिताभिरपरिमितदक्षिणस्य॥४॥

चतुर्विंशत्या सहस्रे सर्ववेदसे वा॥५॥

त्रिंशता वा सहस्रदक्षिणस्य॥६॥

सप्तविंशतिर्गा हिरण्यं छागा वास इति त्रिंशत् ॥७॥

शतेन वाजपेयस्य॥ द्वाभ्यां राजसूयस्य॥८॥

सहस्रेणाश्वमेधस्य॥९॥

4-9. In (a sacrifice) in which twentyone (cows) (are given as) sacrificial gifts, (Soma should be purchased) for one (cow); in (a sacrifice in which) sixty (cows) (are given as) sacrificial gifts... for three (cows); in (a sacrifice) in which indefinite number (of cows) (are given as) sacrificial gifts... for an indefinite number (of cows). In (a sacrifice in which) a thousand (cows) or one's entire wealth (is given as sacrificial gift...) for twentyfour (cows). Or in (a sacrifice in which) a thousand (cows) (are given as) sacrificial gifts... for thirty (things)—twentyseven cows, gold, she-goat, and cloth—these are the thirty things. In the Vājapeya(-sacrifice) (Soma should be purchased) for a hundred (cows); in the Rājasūya (sacrifice) .... for two (hundred cows); in the Aśvamedha(-sacrifice) for one thousand (cows).

अस्मे चन्द्राणीति सोमाविक्रयिणो हिरण्यमपादत्ते॥१०॥

10. With *asme candrāṇi*,[1] (the Adhvaryu) takes back gold[2] from the Soma-vendor.[3]

1. TS I.2.7.b.
2. given to him according to X.25.11.
3. Cf. TS VI.1.10.3-4.

अस्मे ज्योतिरिति शुक्लामूर्णास्तूकां यजमानाय प्रयच्छति। तां स काले दशापवित्रस्य नाभिं कुरुते॥११॥

11. With *asme jyotiḥ*[1] he gives the tuft of white wool to the

sacrificer. At the proper-time, he (the sacrificer), makes of it a navel-like cavity for a strainer, with fringes.[3]

1. TS I.2.7.e.a.
2. See XII.13.1.
3. See XII.13.1.

शुक्लं बलक्ष्याः पवित्रममोतं भवति॥१२॥

12. The strainer[1] is white, woven together (out of the wool) of a white (she-goat).[2]

1. See for the use of it XII.12.12.
2. Cf. partly KS XXVII.2 and partly MS IV.5.7.

यं द्विष्यात्तस्य कृष्णां लोहिनीं च पवित्रे कुर्यात्॥१३॥

13. In the case of (a sacrificer) whom (the Adhvaryu) hates, he should prepare two strainers[1] one out of black (wool) and the other out of red (wool).[2]

1. Cp. XII.14.11.
2. Cf. KS XXVII.2; MS IV.5.7.

कृष्णामूर्णास्तूकामद्भिः क्लेदयित्वेदमहं सर्पाणां दन्दशूकानां ग्रीवा उपग्रथ्नामीत्युपग्रथ्य तया सोमविक्रयिणं विध्यति सोमविक्रयिणि तम इति॥१४॥

14. Having moistened the tuft of black (wool), with *idamahaṁ sarpāṇām...*[1] tied it up (into a ball), with *somavikrayiṇi tamaḥ...*[2] he strikes the Soma-vendor by means of it.[3]

1. TS VI.1.10.4.
2. TS I.2.7.e.b.
3. Cf. TS VI.1.10.4.

स्वान भ्राजेति सोमक्रयणाननुदिश्य स्वजा असि स्वभूरस्यस्मै कर्मणो जात ऋतेन त्वा गृह्णाम्यृतेन मा पाहीति सोमविक्रयिणो राजानमपादत्ते॥१५॥

15. With *svāna bhrāja...*[1] having assigned the (various things employed for the Soma-purchase, with *svajā asi...*[2] he takes away the king (Soma) from the Soma-vendor.

1. TS I.2.7.h.
2. MS I.3.6 (with a few changes).

यदि कृच्छ्रायेतापैव हरेत॥१६॥

16. If (the Soma-vendor) creates any difficulty, (the Adhvaryu) should take away (Soma) (from him) forcibly.

1. Cf. KS XXIV.6.

अत्र यजमानो ऽपोर्णुते॥१७॥

17. At this stage, the sacrificer uncovers his head,[1]

1. See I.9.10. The sentence is incompete. See the next Sūtra.

X.27

वयः सुपर्णा इति॥१॥

1. with *vayaḥ suparṇāḥ...*[1]

1. TB II.5.8.3. The sacrificer uncovers his head (see X.26.17) with this formula.

दीक्षितदण्डं च मैत्रावरुणाय प्रयच्छति मित्रावरुणयोस्त्वा प्रशास्त्रोः प्रशिषा प्रयच्छाम्यवक्रो ऽविधुरो भूयासमिति॥२॥

2. He gives[1] the staff of the consecrated to the Maitrāvaruṇa (-priest), with *mitrāvaruṇayostvā praśāstroḥ...*[3]

1. See XI.18.6.
2. See X.10.4.
3. See Āśvaśs III.1.16-17. For the contents of this Sūtra cf. TS VI.1.4.2; cp. MS III.6.8.

मित्रो न एहीति यजमानो राजानमादायेन्द्रस्योरुमाविशेति दक्षिण ऊरावासाद्य हस्ताभ्यां निगृह्यास्ते॥३॥

3. With *mitro na ehi...*[1] having taken up the king (Soma), with *indrasyorumāviśa...*[2] having placed it on his lap, the sacrificer sits down holding it with his two hands.[3]

1. TS I.2.7.f.
2. TS I.2.7.g.
3. For the contents of this Sūtra cf. MS III.7.8.

अत्रादित्योपस्थानं दण्डप्रदानं सोमक्रयणानामनुदेशनमेके समामनन्ति॥४॥

4. According to the opinion of some (ritualists) the praise of Āditya (Sun),[1] giving of the staff (to the Maitrāvaruṇa),[2] (and) the assigning of the various things eomployed for Soma-purchase,[3] should be done at this stage.[4]

1. See X.22.8.
2. See X.27.2.
3. X.26.15.
4. It is not clear whose opinion is mentioned in this Sūtra. At least the "assignment" is to be done at this stage, according to ŚB III.3.3.11 and KS XXIV.6.

रुद्रस्त्वावर्तयत्विति प्रदक्षिणं सोमक्रयणीमावर्त्यान्यया गवा निष्क्रीय यजमानस्य गोष्ठे विसृजति॥५॥

5. With *rudrastvāvartayatu*...[1] having turned the Soma purchasing cow by the right, having bought her off for another cow, (the Adhvaryu) releases her into the sacrificer's cow-pen.

1. TS I.2.4.n,o. The application of these verses given in the TS VI.1.7.7-7 is different from that given by the Āpśs.

यदि सोमविक्रयी प्रतिविवदेत पृषतैनं वरत्राकाण्डेनावक्षायं नाशयेयुः॥६॥

6. If the Soma-vendor may quarrel (in connection with the offer for the purchase of Soma), the performers should drive him away (after) beating him up with a moistened leather strap.

लकुटैर्घ्नन्तीत्येके॥७॥

7. According to some they strike him with sticks.

नित्यवदेके वधं समामनन्ति॥८॥

8. Some (ritualists) hold the opinion that the striking is obligatiory as it were.[1]

1. Thus whether the Soma-vendor starts quarrel or not striking with sticks should be done as a part of obligatory ritual.

उदायुषा स्वायुषेति यजमानो राजानमादायोत्थायोर्वन्तरिक्षमन्विहीति शकटायाभिप्रव्रजति॥९॥

9. With *udāyuṣā svāyuṣā*...[1] having held the king (Soma), (and) having stood up,[2] with *urvantarikṣamanvihi*....[3] the sacrificer goes towards the cart.[4]

1. TS I.2.8.a.
2. Cf. ŚB III.3.3.14-15.
3. TS I.2.8.b.
4. Cf. ŚB III.3.3.14-15.

अदित्याः सदो ऽसीत्यध्वर्युः शकटनीडे कृष्णाजिनं प्राचीनग्रीवमुत्तरलोमास्तीर्यादित्याः सद आसीदेति तस्मिन्राजानमासाद्य वनेषु व्यन्तरिक्ष ततानेति वाससा पर्यानह्योदु त्युं जातवेदसमिति सौर्यर्चा कृष्णाजिनं पुरस्तात्प्रत्यानह्यत्यूर्ध्वग्रीवं बहिष्टाद्विशसनम्॥१०॥

10. With *adityaḥ sado'si*,[1] having spread out upon the seat in the cart[2] the skin of black antelope with its neck towards

the east and the hairy side turned upwards, with *adityāḥ sad āsida*[3] and *astabhnād dyām...*[4] having kept the king (Soma) upon it, with *vaneṣu vyantarikṣam...* having covered (the Soma) by means of a cloth, with a verse addressed to Sūrya viz. *udu tyam...* (the Adhvaryu) ties the black antelope's skin at the front[7] of the cart with its (skin) neck upwards and the fleshy side turned downwards.

1. TS I.2.8.c.
2. Cf. ŚB III.3.4.1.
3. TS I.2.8.d.
4. TS I.2.8.e.
5. TS I.2.8.f.
6. TS I.2.8.g.
7. Cf. KS XXIV.6.

X.28

अत्र दर्शपूर्णमासवद्धुरावभिमृश्य वारुणमसीति शकटमाखिद्य वरुणस्त्वोत्तभ्नात्वित्युपस्तभ्य वरुणस्य स्कम्भनमसीति शम्यां प्रतिमुच्योस्त्रावेतं धूर्षाहावित्यनड्वाहावुपाज्य वारुणमसीति योक्त्रपाशं परिहृत्य प्रत्यस्तो वरुणस्य पाश इत्यभिधानीं प्रत्यस्यति॥१॥

1. Having touched the two yokes in the same manner as in the new and full-moon sacrifices,[1] with *vāruṇamasi*[2] having raised the cart,[3] with *varuṇastvottabhnātu*,[4] having supported it, with *varuṇasya skambhanamasi...*[5] having fixed up the yoke-pin (in the right side), with *usrāvetaṁ dhūrṣāhau...*[6] having driven the two bullocks towards the cart,[7] with *vāruṇamasi*[8] having pulled round the yoke-halter, with *pratyasto varuṇasya pāśaḥ*,[9] (the Adhvaryu) throws out the tether (round the horns) (of the right-hand-side bullock).

1. See I.17.6.
2. MS I.2.6; KS II.7.
3. The front side of the cart is resting on the ground.
4. MS I.2.6; KS II.7.
5. TS I.2.8.i.k.
6. TS I.2.6.h.
7. Cf. ŚB III.3.4.11.
8. MS I.2.6; KS II.9.
9. TS I.2.8.1.

एवमुत्तरमनड्वाहं युनक्ति॥२॥

2. In the same manner, he yokes the left-hand-side (bullock).

हरिणी शाखे बिभ्रत्सुब्रह्मण्यो ऽन्तरेषेत्रसर्पति। पलाशशाखे शमीशाखे वा॥३॥

3. Holding in his hand two green twigs, the Subrahmanya-(priest) steps between the two poles[1] —they should be the two Palāśa-twigs or two śamī-twigs[2].

1. Cf. ŚB III.3.4.8-9.
2. Cf. Lāṭyāśs I.2.7.

अथाध्वर्युः शकटमन्वारभ्य संप्रेष्यति सोमाय राज्ञे क्रीताय प्रोह्यमाणायानुब्रूहि सुब्रह्मण्य सुब्रह्मण्यामाह्वयेति॥४॥

4. Then having touched the cart, the Adhvaryu orders (the Hotṛ), "Do you recite verses for the purchased king Soma being carried forth.[1] Subrahmaṇya! do thou pronounce the Subrahmaṇyā.[2]

1. Cp. AB I.13; Cf. VI.3; see Lāṭyāśs I.2.17.

सर्वासु सुब्रह्मण्यासु सुब्रह्मण्यमन्वारभ्य यजमानो जपति सासि सुब्रह्मण्ये तस्यास्ते पृथिवी पादः। सासि सुब्रह्मण्ये तस्यास्ते ऽन्तरिक्षं पादः। सासि सुब्रह्मण्ये तस्यास्ते द्यौः पादः। सासि सुब्रह्मण्ये तस्यास्ते दिशः पादः। परोरजास्ते पञ्चमः पादः। सा न इषमूर्जं धुक्ष्व तेज इन्द्रियं ब्रह्मवर्चसमन्नाद्यमिति॥५॥

5. While all the Subrahmaṇyās (are being pronounced) the sacrificer, having held the Subrahmaṇya-priest from behind mutters *sāsi subrahmaṇye...*[1]

1. TB III.7.7.12-13.

एवं त्रिराहूतामाहूताम्॥६॥

6. (The sacrificer does this) thrice after each pronouncing (of the Subrahmaṇyā) is done.

प्रथमायां त्रिरनूक्तायाम्॥७॥

7. After the first (verse)[1] has been recited thrice (by the Hotṛ),[2]

1. viz. *bhadrād abhi śreyaḥ prehi...* See AB I.13.
2. The sentence is not complete. See the next Sūtra.

X.29

प्रच्यवस्य भुवस्पत इति प्राञ्चो ऽभिप्रयाय प्रदक्षिणमावर्तन्ते॥१॥

1. with *pracyavasva bhuvaspate...*[1] (the Adhvaryu, the Brahman, and the sacrificer), having gone towards the east, turn by the right.

1. TS I.2.9.a. This verse is be recited by the Adhvaryu.

श्येनो भूत्वा परापतेत्यध्वर्यू राजानमभिमन्त्रयते॥२॥

2. The Adhvaryu addresses the king (Soma) with *śyeno bhūtvā parāpata...*[1]

1. TS I.2.9.b.

अपि पन्थामगस्महीत्यध्वर्युर्यजमानश्चदक्षिणेनोत्तरेण वा राजानमतिक्रामतः॥३॥

3. With *api panthānagasmahi...*[1] the Adhvaryu and the sacrificer go ahead of the king (Soma) along the south or along the north.

1. TS I.2.9.e.

अजेनाग्नीषोमीयेण कर्णगृहीतेन यजमानो राजानमोह्यमानं प्रतीक्षते नमो मित्रस्येति॥४॥

4. The sacrificer while holding the he-goat to be offered to Agni-Soma by its (right ear),[1] looks at the king (Soma) being carried forth, with *namo mihiārya.*[2]

1. Cf. KS XXIV.7.
2. TS I.2.9.d.

लोहस्तूपरो भवति। अप्यतूपरः। कृष्णसारङ्गो लोहितसारङ्गो वा॥५॥

स्थूलः पीवा श्मश्रुणः॥६॥

5-6. (The he-goat) should be red and hornless or (it may) not even (be) hornless. (It should be black-spotted or red-spotted, big, fat and bearded.[1]

1. Cp. KS XXIV.7; MS III.7.8; ŚB III.3.4.23.

औदुम्बर्यासन्द्यरत्निमात्रशीर्षण्यानूच्या नाभिदघ्नपादा मौञ्जविवाना। तां सर्वे ऽध्वर्यवो ऽग्रेण प्राग्वंशं राजन्योह्यमान उद्गृह्णन्ति॥७॥

7. There should be a throne made of Udumbara (-wood), with (two) horizontal bars and (two) side-bars of one cubit in measure, with legs upto the navel in height, and woven with Muñja (-grass).[1] All the Adhvaryus[2] lift it up while the king (Soma) is being carried forth by the east of the Prāgvaṁśa-hall.[3]

1. Cf. AB VIII.5; ŚB III.3.4.27-28.
2. The Adhvaryu and his three assistants viz. Pratiparasthātṛ, Neṣṭṛ and Unnetṛ.
3. Cf. KS XXIV.7; cp. ŚB III.3.4.26.

अग्नीन्प्रज्वलयन्ति। अग्निमग्नी वा॥८॥

8. (The helpers of the sacrificer) make all the fires flare up[1] or only one fire[2] or two fires.[3]

1. Cp. MS III.7.8.
2. Āhavanīya.
3. Āhavanīya and Gārhapatya.

अग्रेण प्राग्वंशं प्रागीषमुदगीषं वा शकटमवस्थाप्य पूर्ववदाखिद्योपस्तभ्य वरुणस्य स्कम्भनमसीति शम्यामुद्वृह्य विचृत्तो वरुणस्य पाश इति योक्त्रपाशं विचृत्योन्मुक्तो वरुणस्य पाश इत्यभिधानीमुन्मुञ्चति॥९॥

9. Having placed the cart to the east of the Prāgvaṁśa, with its poles pointing either to the east or the north, having raised it up and supported in the manner as described earlier,[1] having taken out the yoke-pin with *varuṇasya skambhanamasi*,[2] having unfastened the yoke-halter with *vicṛtto varuṇasya pāśaḥ*,[3] (the Adhvaryu) releases, the tether with *unmukto varuṇasya pāśaḥ*[3] (in connection with the right-hand-side bullock).

1. See X.28.1.
2. TS I.2.9.e-f.
3. MS I.2.6.
4. TS I.2.9.g

एवमुत्तरमनुड्वाहं विमुञ्चति॥१०॥

10. In the same manner he releases[1] the left hand-side bullock.

1. This is done at a later stage. See X.30.14.

विमुक्तः सव्यो ऽविमुक्तो वा॥११॥

11. While the left (bullock is) either released or unreleased,[1]

1. According to TS VI.2.1.1 only one of the bullock is released (cp. also AB I.14). According to ŚB III.1.4.5 however both the bullocks should released. The sentence in the present Sūtra is not complete. See the next Sūtra.

X.30

अथातिथ्यायास्तन्त्रं प्रक्रमयति॥१॥

1. at that time (the Adhvaryu) starts the procedure of the Ātithyā-offering.

द्वाविंशतिदारुरिध्मः॥२॥

2. The fuel (for this offering consists of twenty-two (fuel-sticks).

आश्ववालः प्रस्तरः। ऐक्षवी विधृती। कार्ष्मर्यमयाः परिधयः। वेदंकृत्वाग्नीन्परिस्तीर्य पाणिप्रक्षालनादि कर्म प्रतिपद्यते॥३॥

3. The Prastara should be of Āśvavāla (-grass), the two dividing blades (Vidhṛtī)[2] should be sugar-canes. The enclosing sticks (Paridhi)[3] should be of Kārṣmarya(-tree).[4] Having prepared the bunch of grass (Veda), having scattered sacrificial grass around the fires, he performs the work beginning with washing of hands.

1. See I.3.16.
2. See II.9.12.
3. See I.5.7.
4. Cf. TS VI.2.1.5; cp. KS XXIV.8.

यथार्थं पात्रप्रयोगः॥४॥

4. The arrangement of the sacrificial utensils (should be done) in accordance with the requirement.

निर्वपणकाले पत्नीं शकटमन्वारम्भयित्वातिथ्यं निर्वपति॥५॥

5. At the time of taking out (the sacrificial material),[1] having caused the wife of the sacrificer to hold the cart,[2] (the Adhvaryu) pours out the material for the Ātithyā (-offering).

1. See I.17.12;18.2.
2. Cf. KS XXIV.8; TS VI.2.1.1.

पत्न्या वा हस्तेन॥६॥

हस्ताद्वा। हस्तान्निर्वपन् हस्ते सर्वाञ्छकटमन्त्राञ्जपेत्॥७॥

6-7. Or (he pours out) through the hand of the wife of the sacrificer, or from the hand. While pouring out (the material) form the hand he mutters all the formulae correlated with cart, over the hand.

1. Here the hand substitutes the Agnihotra-ladle.

अग्नेरातिथ्यमसीत्येतैः प्रतिमन्त्रम्॥८॥

8. He pours out the handfuls (of the sacrificial material) each (handful with one of the formulae) beginning with *agnerātithya-masi.*[1]

1. TS I.2.10.a.

देवतादेशनस्य प्रत्याम्नायो भवति॥९॥

9. (These formulae) become a substitute of the (formulae) meantioning the deity.

पञ्चसु सावित्रं जुष्टं चानुषजति॥१०॥

नोत्तरयोरित्येके॥११॥

10-11. In each of the five formulae he prefixes the Sāvitra formula and the *juṣṭa*-portion. According to some (ritualists) he should not do so in connection with the last two formulae.

वैष्णवो नवकपालः पुरोडाशो भवति॥१२॥

12. There is a sacrificial bread to be prepared on nine potsherds to be offered to Viṣṇu.[1]

1. TS VI.2.1.4.

विष्णुवदेवात ऊर्ध्वं संस्काराः॥१३॥

13. Here on the sanctificatory-rites (in connection with the sacrificial bread) should refer to Viṣṇu only.

हविष्कृता वाचं विसृज्योत्तरमनड्वाहं विमुच्य॥१४॥

वारुणमसीति वासो ऽपादाय वरुणो ऽसि धृतव्रत इति राजानमादा-याच्छिद्रपत्रः प्रजा उपावरोहोशन्नुशतीः स्योनः स्योनाः सोम राजन्विश्वस्त्वं

प्रजा उपावरोह विश्वास्त्वां प्रजा उपावरोहन्त्वित्युपावहृत्योर्वन्तरिक्षमन्वि-हीत्यभिप्रव्रजति॥१५॥

14-15. Having released his speech with the Haviṣkṛt-formula[1] and having released the left-hand-side bullock,[2] with *vāruṇamasi*,[3] having taken away the piece of cloth (from the Soma in the cart), with *varuṇosi dhṛtavrataḥ*[4] having taken up the king (Soma) with *acchidrapatraḥ prajā upāvaroha...*[5] having taken out (the Soma from the cart), with *urvantarikṣamasi* he goes towards (the Prāgvaṁśa).

1. The ritual of the ātithyā-offering is here discontinued after performing it upto the details mentioned in I.19.8. Cf. AB I.15.
2. In case it has not already been released. See X.29.11.
3. MS I.2.6; KS II.7.
4. TS I.2.10.d. (See X.31.4).
5. See, cp. KS II.7; VS VI.26.

X.31

आसन्दीमादाय प्रतिप्रस्थाता पूर्वः प्रतिपद्यते॥१॥

1. Having taken up the throne, the Pratiprasthātṛ goes before (the Adhvaryu).

या ते धामानीति पूर्वया द्वारा प्राग्वंशं प्रविश्यापरेणाहवनीयं दक्षिणातिहृत्य वरुणस्यर्तसदन्यसीति दक्षिणेनाहवनीयं राजासन्दीं प्रतिष्ठापयति॥२॥

2. With *yā te dhāmāni...*,[1] having entered into the hall through the eastern door, having carried (the Soma) beyond towards the south along the west of Āhavanīya (fire), with *varuṇasyartasadanyasi* (the Adhvaryu) places the throne of the king (Soma) to the south of the Āhavanīya.

1. TS I.2.10.b. Cf. ŚB III.3.4.30.

तस्यां शकटवत्कृष्णाजिनास्तरणं राज्ञश्चासादनम्॥३॥

3. On it (the throne) the act of spreading of the black antelope's skin and the placing of the king (Soma) (is to be done) in the same manner as is done in the cart.[1]

1. See X.29.10. At the time of placing the Soma, recitation of TS. I.2.8.e is not be done; cf. TS I.2.10.c.

वरुणो ऽसि धृतव्रत इति राजानमभिमन्त्रयते॥४॥

4. (Then) he addresses the king (Soma) with *varuṇo'si dhṛtavrataḥ.*[1]

1. TS I.2.10.d.

वारुणमसीति वाससा पर्यानह्यति॥५॥

5. With *vāruṇamasi...*[1], he wraps it round with the piece of cloth (which he had taken away from it).[2]

एवावन्दस्व वरुणं बृहन्तं नमस्या धीरममृतस्य गोपाम्। स नः शर्म त्रिवरूथं वियंसत्पातं मा द्यावापृथिवी उपस्थ इत्येतया सर्वत्र राजानमासीदेत्॥६॥

6. He approaches the king (Soma)[1] in all the cases with *evāvandasva varuṇaṁ bṛhantam...*[2]

1. Cf. TS VI.1.11.6; cp. IV.4.8.1.
2. Cp. ṚV VIII.42.2; TB II.5.8.4.

अग्निं राजानं चान्तरेण मा संचारिष्टेति संप्रेष्यति॥७॥

7. He (then) orders "Do you not go between the Āhavanīya (fire) and the king (Soma)."

अवहननादि कर्म प्रतिपद्यते॥८॥

8. (Then) he undertakes the work beginning with pounding (of the rice-grains).[1]

1. See I.19.11.

चतुर्गृहीतान्याज्यानि॥९॥

9. There should be four-times-scooped ghee (in each ladle).[1]

1. Contrast II.7.4.

चतुर्होत्रातिथ्यमासाद्य संभारयजूंषि व्याचष्टे॥१०॥

10. Having placed (the oblation-substance) meant for the Ātithyā-iṣṭi (on the altar)[1] with the Caturhotṛ-formulae,[2] he recites the Sambhārayajus (-formulae).[3]

1. Cp. II.11.5.
2. TĀ III.2.
3. See X.3.5-6. For this Sūtra cf. TB II.2.2.6.

यजमानं वाचयतीत्येके॥११॥

11. According to some (ritualists) he makes the sacrificer recite (the Sambhārayajus-formulae).

पशुवन्निर्मन्थ्यः सामिधेन्यश्च॥१२॥

12. (The rites in conntection with) the fire to be churned out and the Sāmidhenī-verse (are to be done) in the same manner as in an animal-sacrifice.[2]

1. See VIII.2.13.
2. See TS VI.2.1.7; cp. MS III.7.9; ŚB III.4.1.19.

पञ्च प्रयाजाः॥१३॥

13. There should be five fore-offerings (Prayāja-).

चतुर्थे सर्वमौपभृतं समानयति॥१४॥

14. At the time of the fourth (Prayāja) (the Adhvaryu) pours out the entire quantity (of ghee)[1] from the Upabhṛt (into the Juhū)[2].

1. It is not necessary to have some remnant ghee (as is the case elsewhere: Cp. II.17.6; III.5.1) in the Upabhṛt; for there are no after-offerings here.
2. ŚB III.4.2.22.

इडान्ता संतिष्ठते॥१५॥

15. Ending with the Iḍā-rite,[1] (The Ātithyeṣṭi) stands completely established (i.e. concluded).

1. Thus all the rites like after-offerings etc. described in III.4.5ff are not to be performed here. Cf. TB I.5.9.3; MS III.7.9; KS XXIV. 8; ŚB III.4.1.26; AB I.17; KB VIII.2.

धारयति ध्रौवमाज्यमाज्यम्॥१६॥

16. He preserves the ghee in the Dhruvā[1] (-ladle).

1. Otherwise this ghee is preserved for Samiṣṭayajus (III.13.2). For the use of this ghee in this context, however, see XI.1.1.

XI.1

आतिथ्याया ध्रौवात्स्रुचि चमसे वा तानूनप्त्रं समवद्यति चतुरवत्तं पञ्चावत्तं वा आपतये त्वा गृह्णामीत्येतैः प्रतिमन्त्रम्॥१॥

1. From (the ghee) of Ātithyeṣṭi[1] preserved in Dhruvā

(-ladle) (the Adhvaryu) takes cuttings either into the (Juhū-) ladle or the goblet (Camasa) for the Tānūnaptra.[2] He makes either four cuttings[3] or five cuttings each time with one of the formulae beginning with *āpataye tvā gṛhṇāmi*.[4]

1. See X.31.16.
2. For this see TS VI.2.2.1; cp. AB I.24.
3. Cf. MS III.7.10.
4. TS I.2.10.f.

अनाधृष्टमसीति यजमानसप्तदशा ऋत्विजस्तानूनप्त्रं समवमृशन्ति॥२॥

2. With *anādhṛṣṭamasi*[1] (the sixteen) priests with the sacrificer as the seventeenth, touch the Tānūnaptra(-ghee)[2].

1. TS I.2.10.g.
2. Cf. MS III.7.10; ŚB III.4.2.13.

अनु मे दीक्षामिति यजमानः॥३॥

3. The sacrificer recites *anu me dīkṣām*...[1]

1. TS I.2.10.h.

यं कामयेत यज्ञयशसमृच्छेदिति तं प्रथमम्। यदि कामयेत सर्वानितिसर्वान्सहावमर्शयेत्॥४॥

4. (The Adhvaryu) should make the (priest) about whom he (the Adhvaryu) desires that he (the priest) should reach success in sacrifices, touch (the Tānūnaptra) first; (the Adhvaryu should make (all the priests) touch (the Tānūnaptra) together if he desires that all (the priests should reach success in sacrifice.)[1]

1. Cp. TS VI.5.1.5; MS III.7.10.

तस्माद्यः सनानूनप्त्रिणामित्युक्तम्॥५॥

5. It is said (in a Brāhmana-text) "Therefore whosoever from among (the priests) participant of the Tānūraptra (first deceives another, gets pain)."[1]

1. TS VI.2.2.2; cp. MS III.7.10.

प्रजापतौ त्वा मनसि जुहोमीति यजमानस्तानूनप्त्रं त्रिरवजिघ्रति॥६॥

6. With *prajāpatau tvā manasi*... the sacrificer thrice smells the Tānūnaptra (-ghee).[1]

1. TS III.1.2.2.

अन्वहं वा व्रतेष्वपिनयति॥७॥

7. Or (the Adhvaryu) pours (some quantity of the Tānunaptra-ghee) in the fast(-milk), everyday.[1]

1. Cf. ŚB III.4.2.16.

अग्नीन्मन्दन्त्यापा इति पृच्छति॥८॥

मदन्ति देवीरमृता ऋतावृध इत्याग्नीध्रः प्रत्याह॥९॥

8-9. He asks (the Āgnīdhra), "Is the water, boiling?"[1] The Āgnīdhra replies, "The divine, immortal, ṛta-promoting water is boiling".[2]

1. Cf. ŚB III.4.2.22.
2. ŚB III.4.2.22 does not have the adjectives of the water.

ताभिरेहीति संप्रेष्यति॥१०॥

10. (The Adhvaryu) orders "Do you come along with it".[1]

1. ŚB III.4.2.22.

मदन्तीरुपस्पृश्य तानूनप्त्रिणो विस्रस्य राजानं सहिरण्यैःपाणिभिराप्याय-यन्त्यंशुरंशुस्ते देव सोमाप्यायतामिति॥११॥

11. After (the Adhvaryu) has loosened (the bundle of) king (Soma),[1] having touched the boiling water, the priests who took part in the Tānunapra-rite, make Soma swell, by means of hands holding (a piece of) gold in them, with *aṁśuraṁśuṣṭe...*,

1. See X.31.5.

अथ निह्नुवते। दक्षिणे वेद्यन्ते प्रस्तरं निधाय दक्षिणान्पाणीनुत्तानान्कृत्वा-सव्यान्नीच एष्टा रायः प्रेषे भगायेति॥१२॥

12. Having put down the Prastara[1] upon the southern end of the altar,[2] (then) having placed upon it their right hands with the palms turned upwards, below the left hands with the palms turned downwards, they make amends with *eṣṭā rayaḥ preṣe bhagāya....*[3]

1. The first-cut bundle of grass, used in the Ātithyā-offering. For the ritual of making amends taking place on Prastara, cf. ŚB III.4.3.19; AB I.26.
2. Cf. ŚB III.4.3.19.
3. TS I.2.11.c.

अथ यजमानो ऽवान्तरदीक्षामुपैति॥१३॥

13. Then the sacrificer undergoes the intermediary consecration.[1]

1. See TS VI.2.2.6-7.

अग्ने व्रतपते त्वं व्रतानां व्रतपतिरसीत्याहवनीयमुपतिष्ठते॥१४॥

14. He stands near the Āhavanīya (-fire) praising it with *agne vratapate....*[1]

1. TS I.2.11.d. Cf. ŚB III.4.3.9. The intermediary consecration lasts upto XI.18.3.

एतेनैवास्मिन्समिधमादधातीति वाजसनेयकम्॥१५॥

15. According to the Vājasaneyins,[1] he should put a fuel-stick on that (fire) with the same (formula).

1. Cf. ŚB III.4.3.9.

XI.2

संतरां मेखलां समायच्छते। संतरां मुष्टी कर्षते॥१॥

1. (The sacrificer) fastens the girdle more tightly (round the waist).[1] He closes the two fists more tightly.[2]

1. Cf. TS VI.2.2.6-7.
2. Cf. ŚB III.4.3.3.

तप्तव्रतो भवति॥२॥

2. He has hot milk for the fast-food.[1]

1. Cf. TS VI.2.2.6-7.

मदन्तीभिर्मार्जयते॥३॥

3. He washes (his hands) with the boiling water.[1]

1. Cf.TS VI.2.2.6-7. For washing of hands see X.17.9.

या ते अग्ने रुद्रिया तनूरित्येतेनैवात ऊर्ध्वं व्रतयति॥४॥

4. Hereafter he takes the fast-milk with *yā te agne rudriyā tanūḥ...*[1]

1. TS I.2.11.e. He uses this verse instead of the one given in X.17.7. Cf. TS VI.2.2.7.

प्रवर्ग्येण प्रचर्योपसदा चरन्ति। एतद्वा विपरीतम्॥५॥

5. Having performed the Pravargya, they perform the Upasad,[1] or (they perform these rites) in the reverse order.

1. This is the view accepted generally, cf. TĀ V.6.1.

न प्रथमयज्ञे प्रवृञ्ज्यात्॥६॥

प्रवृञ्ज्याद्वा॥७॥

6-7. One should not perform the Pravargya (rite) in the first (Soma) sacrifice,[1] or one may perform it.

1. Cf. ŚB XIV.2.2.44; KB VIII.3.

प्रवृञ्ज्याद्दुर्ब्राह्मणस्य॥८॥

8. One can perform the Pravargya-rite even in the first Soma-sacrifice of a bad Brāhmaṇa.[1]

1. i.e. one in the family of whom the Veda-study has been discontinued for three generations (Kātyāśs VIII.2.16: commentary).

ब्रह्मवर्चसकामस्येत्येके॥९॥

9. According to some teachers, (one may perform the Pravaryga-rite in the first Soma-sacrifice) of a sacrificer desir-ous of Brahman-splendor.

यो ऽनूचानः श्रोत्रियस्तस्य प्रवृञ्ज्यादिति बह्वृचब्राह्मणम्॥१०॥

10. There is a Brāhmaṇa-text belonging to the Ṛgveda—which says that one can perform the Pravargya rite in a Soma-sacrifice of a performer who has studied Veda and one who is a learned Brāhmaṇa.

1. KS VIII.3; cp. also ŚB XIV 2.2.4.6.

आतिथ्याबर्हिरुपसदामग्नीषोमीयस्य च। तदेव प्रस्तरपरिधि॥११॥

11. The sacrificial grass used for the Ātithyā-offering is also to be used for the Upasads[1] and the animal sacrifice for Agni-and-Soma. The Prastara and the enclosing sticks also should be the same.

1. Cf. AB I.25.

तत्स्तीर्णं बर्हिस्तत्परिधिताः परिधय इत्येके॥१२॥

12. According to some(ritualists)[1] the sacrificial grass

should remain spread out; those enclosing sticks should remain laid down (for the three offerings viz. Ātithyā, Pravargya and Upasads).

उपसदस्तन्त्रं प्रक्रमयति॥१३॥

13. (The Adhvaryu now) starts the procedure of the Upasad (-offering).

प्राकृत इध्मो दशदारुर्वा॥१४॥

14. The sacrificial fuel should be the same (in number) as in the normal basic paradigme,[1] or ten woods.

1. See I.5.6. Thus there should be 21 fuel-sticks.

वेदं कृत्वाग्नीन्परिस्तीर्य पाणिप्रक्षालनादि कर्म प्रतिपद्यते। यथार्थं पात्राणि प्रयुनक्ति॥१५॥

15. Having prepared the brush (bunch of grass) (Veda), having scattered sacred grass around the fires, he does the work viz. washing the hands etc. He arranges the utensils according to the requirements.

स्फ्यमग्निहोत्रहवणीं स्रुवं जुहूमुपभृतं ध्रुवां वेदमाज्यस्थालीमिति द्वन्द्वं प्रयुज्य पवित्रे कृत्वा यजमान वाचं यच्छेति संप्रेष्यति॥१६॥

16. Having arranged the wooden sword, the Agnihotra-ladle, the spoon, the Juhū, the Upabhṛt, the Dhruvā, the brush (Veda), and the vessel for ghee, in pairs, having prepared the two strainers,[1] he gives the order, "O sacrificer, Do you restrain the speech".[2]

1. See I.16.1.
2. See I.16.5.

वाग्यतः पात्राणि संमृश्य प्रोक्षणीः संस्कृत्य ब्रह्माणमामन्त्र्य पात्राणि प्रोक्षति॥१७॥

17. Being with restrained speech, having touched the utensils[1] having sanctified the sprinkling-water, having called the Brahman,[2] he sprinkles water on the utensils.[3]

1. See I.16.12.
2. See I.19.1.
3. See I.16.22.

अत्र वाचं विसृजते॥१८॥

18. At this stage he releases his speech.

स्फ्यमादाय॥१९॥

19. Having taken the wooden sword,[1]

1. See II.1.1. The sentence is incomplete. See the next Sūtra.

XI.3

लोमभ्यो ऽधि स्तम्बयजुर्हृत्वोत्तरं परिगृह्य संप्रेष्यति प्रोक्षणीरासादयेध्ममुपसादय स्रुवं च स्रुचश्च संमृड्ढ्याज्येनोदेहीति॥१॥

1. Having carried forth the Stambayajus[1] from the hair (sacrificial grass spread out on the altar),[2] having traced out the altar) for the second time,[3] (the Adhvaryu gives order): "Do you place the Prokṣaṇī-water; bring forth the fuel, wash the spoon and ladles, and come over with ghee.[4]

1. See II.1.1.
2. See II.1.5.ff.
3. See II.3.7.
4. See II.3.11.

आज्यग्रहणकाले ध्रुवायामेव गृह्णाति। प्रोक्षणीरभिमन्त्र्य ब्रह्माणमामन्त्र्येध्मं वेदिं च प्रोक्ष्य प्रोक्षणीशेषं निनीय पवित्रे अपिसृज्यैकामाघारसमिधमाधायान्तर्वेदि विधृती निधाय ध्रुवां स्रुवं च सादयति। एतावसदतामिति मन्त्रं संनमति॥२॥

2. At the time of scooping the ghee, he scoops it only in the Dhruvā(-ladle). Having addressed the sprinkling water (with a formula), then having invoked the Brahman (priest), having sprinkled water on the fuel and the altar, having poured down the remnant sprinkling water (within the altar), having mixed up the two strainers (with the Prastara having thrown an Āghāra-stick in the fire, having laid down the separating blades of grass within the altar, he places the Dhruvā and the spoon (within the altar). At the time of placing the Dhruvā and the spoon) he modifies the formula as *etāvasadatam....*[1]

1. See for this Sūtra VIII.10.5-6 and the notes on those Sūtras.

वेदं निधाय सामिधेनीभ्यः प्रतिपद्यते॥३॥

3. Having kept down the brush, he starts the ritual of the Sāmidhenī (enkindling-verse).

नव सामिधेनीरन्वाह॥४॥

4. (The Hotṛ) recites nine Sāmidenīs.

तिस्र ऋचस्त्रिरनूक्ता भवन्ति। नव वा पराचीः॥५॥

5. There are three verses which are to be recited three times each.[1] Or (there are nine separate verses too be recited) straight away (i.e. without repetition).[2]

1. Cf. KB VIII.8; Sāṅkhāśs V.11.2. The verses to be recited are ṚV VII.15.1-3.
2. Cf. AB I.25. The verses to be recited are ṚV VII.15.1-3; II.6. 1-6.

नान्यामाहुतिं पुरस्ताज्जुहुयात्॥ स्त्रौवमेवाघारयेत्॥६॥

6. (The Adhvaryu) should not offer any other libation before (the main offering). He should offer out of the two Āgh-āralibations only the one which is to be offered by means of the spoon.[1]

1. See II.12.7-9. For this Sūtra cf. TS VI.22-3.

समानमा प्रवरात्॥७॥

7. Upto Pravara[1] everything is the same (as in the basic paradigm).

1. See. II.16.5.

नार्षेयं वृणीते न होतारम्। आश्राव्याह सीद होतरिति। एतावान्प्रवरः॥८॥

8. He does not perform (the rite of) the selection of the Hotṛ along with the mention of) the ṛṣi-ancestors, nor does he select the Hotṛ (by mentioning his name.)[1] Having called for (Āgnīdhra to say) *astu śrauṣaṭ*, he says, "Sit, O Hotṛ" This much is the Pravara (selection of the Hotṛ).[2]

1. Thus the ritual mentioned in II.16.5-14 is not to be performed.
2. The ritual mentioned in II.15.1-4 is done, but instead of the words mentioned in II.16.5 the Adhvaryu should simply say, "Sit, O Hotṛ." For this Sūtra cf. MS III.8.2; ŚB III.4.4.10.

ध्रौवादष्टौ जुह्वां गृह्णाति। चतुरुपभृति॥९॥

9. From the Dhruvā, (the Adhvaryu) takes eight spoonful of ghee into the Juhū, and four into the Upabhṛt.[1]

1. Cf. MS III.8.1; ŚB III.4.9.7.

घृतवति शब्दे जुहूपभृतावादाय दक्षिणा सकृदतिक्रान्त उपांशुयाजवत्प्रचरति॥१०॥

10. When the word *ghṛtavatīm* (is uttered by the Hotṛ), having taken the Juhū and the Upabhṛt, having stepped beyond towards the South,[1] he performs in the manner of the offering made with formula uttered inaudibly.[2]

1. See II.17.1.

2. See II.19.12ff.

अर्धेन जौहवस्याग्निं यजति। अर्धेन सोमम्॥११॥

11. By means of the half (of the ghee) in the Juhū, he offers to Agni, by means of the (other) half to Soma.

औपभृतं जुह्वामानीय विष्णुमिष्ट्वा प्रत्याक्रम्य या ते अग्नेऽयाशया-
तनूरिति स्रुवेणोपसदं जुहोति॥१२॥

12. Having poured the ghee from the Upabhṛt into the Juhū, having offered (a libation of it) to Viṣṇu,[1] having stepped back with *yā te agne ayāśayā tanūḥ*...[2] he offers the Upasad-offering by means of the spoon.

1. For the offerings to Agni, Soma (Sūtra 11) and to Viṣṇu, cf. TS VI.2.3.1-2; MS III.8.17; KS XXIV. 9; ŚB III.4.4.1ff; AB I.23; KB VIII.8-9.
2. TS I.20.11.f.

अग्नीन्मदन्त्यापा३ इत्येतदाद्या निह्नवात्कृत्वाग्नीद्देवपत्नीर्व्याचक्ष्व सुब्रह्मण्य सुब्रह्मण्यामाह्वयेति॥१३॥

13. Having performed the ritual beginning with the question, "O Āgnīdhra, is the water boiling?" upto the amends,[1] (he orders), "O Agnīdhra, do you recite the Devapatnī-formulae; O Subrahmaṇya, do you call the Subrahmaṇyā.[2]

1. i.e. the ritual mentioned in XI.1.8-12.
2. See for this order GB II.2.9.

अपरेण गार्हपत्यमाग्नीध्र उपविश्य देवपत्नीर्व्याचष्टे सेनेन्द्रस्य धेनेति। उत्करे सुब्रह्मण्यामाह्वयति। पूर्ववदेनां यजमानो ऽनुमन्त्रयते॥१४॥

14. Having sat down to the west of the Gārhapatya (-fire), the Āgnīdra recites the Devapatnī-formulae[1] beginning with the words *senedrasya dhenā*.[2] (Standing) near the rubbish heap (Utkara),[3] the Subrahmaṇya calls the Subrahmaṇyā.[4] The sacrificer follows it as before.[5]

1. Cp. GB II.2.9.
2. TĀ III.9.
3. Cf. ṢaḍB I.1.7; AB VI.3.6.
4. See X.28.4.
5. X.28.5

XI.4

सुपूर्वाह्णे पौर्वाह्णिकीभ्यां प्रवर्ग्योपसद्भ्यां चरन्ति। स्वपराह्ण आपराह्णिकीभ्याम्॥१॥

1. They perform the forenoon Pravarya and Upasad as early (as possible) in the fore-noon; (they perform) the afternoon (Pravargya and Upasads) as early (as possible) in the afternoon.[1]

1. Cf. AB I.23.

सव्योत्तानैस्तु सायं निह्नवः॥२॥

2. In the evening they should make amends by placing (upon the Prastara) their left hands with the palms turned upwards.[1]

1. Contrast X.1.12.

एषा प्रथमा॥३॥

3. This is the first (Upasad).

एवमुत्तराभ्यां चर्या॥४॥

4. In the same manner the performance of the next two (Upasads) (should be done).

रजाशयां द्वितीयायां जुहोति। हराशयां तृतीयायाम्॥५॥

5. In the second (Upasad the Adhvaryu) offers the Rajāśayā-libation; in the third, the Harāśayā-libation.[1]

1. See XI.3.12. where Ayāśayā-libation is mentioned.

याः प्रातर्याज्या इत्युक्तम्॥६॥

6. It has been said (in the Brāhmaṇa-text).[1] The verses used as Yājyā (offering-verses) in the morning-Upasad should be used as the Puronuvākyās (invitatory verses) in the Afternoon-Upasad).[1]

1. TS VI.2.3.4.

तिस्र एव साह्नस्योपसदः। द्वादशाहीनस्य॥७॥

7. In a one-day-soma-sacrifice (there should be) only three Upasads. In a Sacrifice extending over two to twelve days there shuld be twelve (Upasads).

1. Cf. TS VI.2.5.1.

यदि संग्रामं पुरो वा युध्येयुरयः प्रथमायामवधाय जुहुयात्। रजतं द्वितीयायाम्। हरितमुत्तमायाम्॥८॥

8. If the enemies are batteling against the sacrificer or if they are attacking upon the fortreses,[1] (the Adhvaryu), having put a piece of iron (on the spoon), should offer the libation in the first (Upasad); silver .... in the second (Upasad); gold... in the last (third Upasad).[2]

1. Cf. MS III.8.2.
2. This is to be done in connection with the libation mentioned in XI.3.12 and XI.4.5.

आराग्रामिति स्तनकल्पः॥९॥

9. (In the Brāhmaṇa-text) the procedure (in connection with the rule about the number) of teats (the milk of which is to be used as the fast-food by the sacrificer is mentioned in a paragraph beginning with the word) *ārāgrām*.[1]

1. TS VI.2.3.5; cp. VI.2.5.1-2.

यदहः सोमं क्रीणीयुश्चतुरः सायं दुह्युस्त्रीन्प्रातर्द्वौ सायमेकमुत्तमे। सर्वान्सायमाशिरे॥१०॥

10. On the day on which they purchase Soma, they should milk four teats in the evening; three (next) morning; two in the evening (of that second day); one in the morning of the last

(third day). In the evening (they should milk) all (the teats) for milk) to be mixed with Soma.[1]

1. See XI.21.8.

अन्तरा मध्यमे प्रवर्ग्योपसदौ वेदिं कुर्वन्ति॥११॥

11. In between the middle Pravargya and Upasad[1] they prepare the altar.

1. i.e. in a one-day-soma-sacrifice with three Upasad-days, on the second Upasad day in the interval between the forenoon-Pravargya and Upasad and the afternoon Pravargya and Upasad.

प्राग्वंशस्य मध्यमाल्ललाटिकात्त्रीन्प्राचः प्रक्रमान्प्रक्रम्य शङ्कुं निहन्ति॥१२॥

12. Having gone three steps to the east from the central point of the Prāgvaṁśa (the Adhvaryu) fixes up a yoke-pin.

तस्मात्पञ्चदशसु दक्षिणतः। एवमुत्तरतः। ते श्रोणी॥ प्रथमनिहताच्छङ्कोः षट्त्रिंशति: पुरस्तात्। तस्माद्द्वादशसु दक्षिणतः। एवमुत्तरतः। तावंसौ॥१३॥

13. From that point, at a distance of fifteen (steps), towards the south and at the same distance towards the north (he fixes up two yoke-pins). They represent the two hips (of the altar). At a distance of thirty-six (steps), to the east of the first fixed yoke-pin (he fixes up a yoke-pin). From that (yoke-pin) at the distance of twelve steps towards the south (he fixes a yoke-pin) and at the same distance towards the north (he fixes a yoke-pin). They represent the two shoulders.

विमिमे त्वा पयस्वतीं देवानां धेनुं सुदुघामनपस्फुरन्तीम्। इन्द्रः सोमं पिबतु क्षेमो अस्तु न इति विमानः॥१४॥

14. With *vi mime tvā payasvatīm...*[1] he measures out (the altar).

1. TB III.7.7.13.

सर्वतः स्पन्द्यया पर्यातनोति॥१५॥

15. He stretches out a cord round the altar on all sides.

मध्ये पृष्ठ्याम्॥१६॥

16. In the middle he spreads out the Pṛṣṭhyā-line.

XI.5

इमां नरः कृणुत वेदिमेत्य वसुमतीं रुद्रवतीमादित्यवतीं वर्ष्मन्दिवो नाभा पृथिव्या यथायं यजमानो न रिष्येद् देवस्य सवितुः सव इति संप्रेष्यति॥१॥

1. (The Adhvaryu) orders, with (the verse) *imāṁ naraḥ kṛṇuta...*[1]

1. TB III.7.7.13.

स्फ्येन विघनेन पर्श्वा परशुना च वेदिं कुर्वन्ति॥२॥

2. (The assistants of the sacrficer) prepare the altar by means of the wooden sword, the club, the rib-bone, and the axe.

दर्शपूर्णमासवत्संनमनवर्जं प्रागुत्तरत्परिग्राहात्कृत्वा चतुःशिखण्डाः युवतिः सुपेशा घृतप्रतीका भुवनस्य मध्ये। तस्यां सुपर्णावधि यौ निविष्टौ तयोर्देवानामधि भागधेयमित्यभिमन्त्र्य॥३॥

3. Having performed (all the rites) upto the second tracing out[1] except the narrowing (of the flanks)[2] in the same manner as that of the new and full-moon-sacrifices, with *catuḥśikhaṇḍā yuvatiḥ...*[3] having addressed (the altar) (the Adhvaryu prepares altar).

1. See II.3.6-7, See also XI.5.11.
2. See II.3.2.
3. TB III.7.7.14; cp. ṚV X.114.3.

चात्वालाद्द्वादशसु प्रक्रमेषु प्रत्यगुत्करः। तावत्येवाध्वन्युदग्यथा चात्वालः ॥४॥

4. The rubbish-heap (should be located) at the twelve steps from the Cātvāla (pit)[1] to the west, at the same distance (from the Pṛṣṭhyā) to the north, as the Cātvāla (pit).

1. See II.1.4-5.

व्याख्यातश्चात्वाल उत्तरवेदिश्च॥५॥

5. The (details of) Cātvāla and the Uttaravedi have been (already) explained.[1]

1. See VII.2.10-14; VII.4.1ff.

उदुम्बरशाखाभिः प्लक्षशाखाभिर्वा प्रच्छन्ना वसति॥६॥

6. (The Uttaravedi) remains covered by the branches of the Udumbara or the branches of Plakṣa (during the night).[1]

1. Cf. ŚB III.5.1.36.

श्वोभूत उत्तमे प्रवर्ग्योपसदौ प्रतिसमस्यति॥७॥

7. On the next day[1] (the Adhvaryu) jointly performs the last two Pravargya and Upasads.

1. This (3rd), day is the Aupavasathya-day. On this day the morning Pravargya and Upasad and the afftemoon-Pravargya and Upasad are performed jointly. See the next Sūtra.

पौर्वाह्णिकीभ्यां प्रचर्य तदानीमेवापराह्णिकीभ्याम्॥८॥

8. Having performed the morning Pravargya and Upasad, (The Adhvaryu immediately) performs the after-noon Pravargya and Upasad.

अत्र प्रवर्ग्यमुद्वास्य पशुबन्धवदग्निं प्रणयति॥९॥

9. At this stage having disposed off the Pravargya[1] he carries forth the fire to the Uttaravedi in the same manner as in an Animal-sacrifice.[2]

1. For details XV.13.1ff.
2. See VII.6.1-7.4.

एष सोमस्याहवनीयः। यतः पणयति स गार्हपत्यः॥१०॥

10. This (the portion of fire carried forth) is the Āhvanīya (-fire) of the Soma-sacrifice. The fire from which he carries forth (the portion of fire[1]) is the Gārhapatya(-fire).

1. This is the old Āhavanīya, but new Gārhapatya. It is also called Śālāmukhīya.

अग्निवत्युत्तरं परिग्राहं परिगृह्णाति॥११॥

11. When there is fire on the altar,[1] then (the Adhvaryu carries out the second tracing.[2]

1. After the acts mentioned in II.3.7-10 are performed.
2. For the first tracing see XI.5.3.

अत्र प्रतिप्रस्थाता शाखामाहृत्य मैत्रावरुण्याः पयस्याया वत्सानपाकरोति॥१२॥

12. At this stage, having brought a branch, the Pratiprasthātṛ separates the calves (from their mother cow) for the milk-mess for Mitra-and-Varuṇa.[1]

1. See XII.3.18; XII.4.6.

XI.6

प्रोक्ष्य बर्हिस्त्रिर्वेदिं प्रोक्षति॥१॥

1. Having sprinkled water on the sacred grass (the Adhvaryu) thrice sprinkels water on the altar.[1]

1. Cp. KS XXV.5.

नाप्रोक्षितामभिचरन्ति॥२॥

2. They should not move about on the (altar) on which water is not (yet) sprinkled.[1]

1. i.e. after the second tracing and before the sprinkling of water, no one should move about on the altar.

अथैनां बर्हिषा बहुलं प्राचीनं स्तीर्त्वा प्रयुक्तपूर्वे शकटे नद्धयुगे प्रतिहतशम्ये प्रक्षाल्य तयोः प्रथमग्रथितान्ग्रन्थीन्विस्रस्य नवान्प्रज्ञातान्कृत्वाग्रेण प्राग्वंशमभितः पृष्ठ्यामव्यवनयन्परिश्रिते सच्छदिषी अवस्थापयति॥३॥

3. Then on it having scattered[1] ample[2] sacred grass with their tips to the east,[3] having washed clean the two carts which have been already used, to which the yokes have been fastened, and yoke-pins have been fastened, which have been curtained and provided with roofs,[5] after having loosened their knots[6] which had been tied before, and tied new knots which should then be clearly marked,[7] (the Adhvaryu) stations them in front of the Prāgvaṁśa, on the two sides of the Pṛṣṭhyā(-line).[8]

1. Cf. TS VI.2.4.5.
2. Cf. MS III.8.6.
3. Cf. MS III.8.6.
4. Cf. TS VI.2.9.1.

5. Cf. ŚB III.5.3.9.
6. Cf. TS VI.2.9.1.
7. Cp. XIII.24.14.
8. See XI.4.16.

अथैने पत्नी पदतृतीयेनाज्यमिश्रेणोपानक्ति॥४॥

4. Then the wife of the sacrificer anoints these two carts by means of one third (of the clay) from the foot-print (of the cow)[1] mixed with ghee.

1. See X.23.9-10.

आ नो वीरो जायतामिति द्विर्दक्षिणामक्षधुरं दक्षिणेन हस्तेनोत्तानेन प्राचीनम्॥५॥

5. With *ā no vīro jāyatām...*[1] (she anoints) form west to east,[2] the southern end of the axle, twice by means of the right hand with the palm turned upwards.

1. TS I.2.13.d.
2. Cf. KS XXV.8; MS II.8.7.

न च हस्तमावर्तयति॥६॥

6. (While doing so), she does not draw back her hand.[1]

1. i.e. after the first act of anointing she lifts her hand and puts it on the original place and anoints in the same direction. Cf. ŚB III.5.3.16.

एवमितराम्॥७॥

7. In the same manner (she anoints) the other (the northern end of the axle).

सकृद्वा॥८॥

8. Or (instead of two times, she anoints) the northern end of the axle) once (only).

तथोत्तरस्य हविर्धानस्योपानक्ति॥९॥

9. In the same manner she anoints (the ends of the axles) of the northern Havirdhāna-cart.

युञ्जते मन इति सावित्रियर्चौत्तरवेदिके हुत्वा हविर्धानाभ्यां प्रवर्त्यमानाभ्यामनुब्रूहीति संप्रेष्यति। प्रवर्त्यमानाभ्यामनुब्रूहीति वा॥१०॥

10. With a verse addressed to Savitṛ[1] beginning with *yuñjate manaḥ*, having offered a libation of ghee in the (fire on) the Uttara-Vedi, he orders, "Do you recite the verses for the two Havirdhāna-carts being driven",[3] or "Do you recite verses for the (two) being driven."

1. Cf. KS XXV.7.
2. TS I.2.13.a
3. Cf. ŚB III.5.3.16.

प्रथमायां त्रिरनूक्तायां प्राची प्रेतमध्वरमित्युद्गृह्णन्तः प्रवर्तयन्ति॥११॥

11. After the first (verse)[1] has been recited three times (by the Hotṛ) with *prācī pretam adhvaram...*[2] (the Adhvaryu and his assistants drive (the two carts) after having lifted up[3] (the yokes of the two carts.)

1. viz. ṚV X.13.1. (Cf. AB I.29.)
2. TS I.2.13.g.
3. Cf. ŚB III.5.3.17; KS XXV.7.

स्याच्चेदक्षशब्दः सुवागित्यनुमन्त्रयेत॥१२॥

12. If there will be any sound from the axle (the Adhvaryu) should address it with *suvāg...*[1]

1. TS I.2.13.b-c.

दक्षिणस्य हविर्धानस्य वर्त्मनि वर्त्मनोर्वा हिरण्यं निधायेदं विष्णुर्विचक्रम इत्यध्वर्युर्हिरण्ये जुहोति॥१३॥

13. Having placed a piece of gold upon one track or upon both the tracks of the southern Havirdhāna-cart, with *idaṁ viṣṇur vicakrame....*[1] Adhvaryu offers a libation of ghee on the piece of gold.[3]

1. TS I.2.13.e.
2. Cf. TS VI.2.9.3.

एवमुत्तरस्य प्रतिप्रस्थाता॥१४॥

14. The Pratiprasthātṛ does in the same manner in connection with the northern (Havirdhāna-cart).[1]

1. Cf. ŚB III.5.3.17.

XI.7

इरावती धेनुमती इति जुहोति॥१॥

1. (The Pratiprasthātṛ) offers a libation of ghee (mentioned in XI.6.14) with *irāvatī dhenumatī*...[1]

1. TS I.2.13.f.

अप जन्यं भयं नुदाप चक्राणि। गृहं सोमस्य गच्छतमिति वितृतीयदेशे वेद्या अध्वर्युर्होता ब्रह्मा मैत्रावरुणो वा पदापनुदति। लोष्टं वा बहिर्वेदि निरस्यति॥२॥

2. With *apa janyaṁ bhyaṁ nuda*...[1] either the Adhvaryu or the Hotṛ or the Brahman or the Maitrāvaruṇa removes by means of his foot (the dust) within the area (of the Mahāvedi) excluding one third portion (to the west). Or he casts away a clod, outside the Mahāvedi.

1. TB III.7.7.14.

आहवनीयात्त्रीन्प्रतीचः प्रक्रमानुच्छिष्यात्र रमेथामिति नभ्यस्थे स्थापयित्वा वैष्णवमसि विष्णुस्त्वोत्तभ्नात्वित्युपस्तभ्य दिवो वा विष्णवित्यध्वर्युर्दक्षिणस्य हविर्धानस्य दक्षिणं कर्णातर्दमनु मेथीं निहन्ति॥ तस्यामीषां निनह्यति॥३॥

3. With *atra ramethām*...[1] having made the two carts stand in the middle, after having left remain a distance of three steps towards the west of the Āhavanīya (-fire),[2] then with *vaiṣṇavamasi*...[3] having supported (the southern Havirdhāna (cart) (with the supporting pole), with *divo vā viṣṇo*...[4] (the Adhvaryu) fixes up a pin (into the ground) immediately below the west of southern pole-joint of the southern Havirdhāna-cart).[5] He ties up the pole to that pin.

1. TS I.2.13.g.
2. i.e. the fire on the Uttaravedi. For this location cf. ŚB III.5.3.19.
3. MS I.2.8; KS II.9.
4. TS I.2.13.h.
5. Cf. TS VI.2.9.4.

एवमुत्तरस्य प्रतिप्रस्थाता विष्णोर्नु कमित्युत्तरं कर्णातर्दमनु॥४॥

4. The Pratiprasthātṛ[1] does in the same way in connection with northern (Havirdhāna-cart) and fixes up a pin into the

ground) immediately below to the west of the northern pole-joint with *viṣṇor nu kam*...[2]

1. Cf. ŚB III.5.3.17.
2. TS I.2.13.1.3.

ऊर्ध्वाः शम्या उद्वृह्योपरिष्टात्परिवेष्टयन्ति॥५॥

5. Having pulled the yoke-pins[1] upwards they wind (a cord) round (each one) of them from above.

1. For those yoke-pins see XI.6.3.

उत्ताना हि देवगवा वहन्तीति विज्ञायते॥६॥

6. It is known (from a Brāhmaṇa-text): "The bulls of the gods carry (the carts) with their bellies turned upwards."

महो वा विष्णाविति सर्वतः स्थूणाः परिमिनोति॥७॥

7. With *maho vā viṣṇo*...[1] (the Adhvaryu) fixes up (into the ground) posts round (the carts) on all sides.

1. TS I.2.13.h.

पुरस्ताच्चान्तः खरायावकाशं शिष्ट्वा॥८॥

उदञ्चौ वंशावत्यादधाति पश्चात्पुरस्ताच्च॥९॥

8-9. Having left room towards the east withinside, for the mound, to the west and to the east, he sets down (upon the posts) two beams pointing to the north.

समानं सांकाशिनं शालामुखीयहोत्रीयौत्तरवेदिकानाम्॥१०॥

10. The Śālāmukhīya (-fire), the Dhiṣṇya (-fire) of the Hotṛ, and (fire) on the Uttaravedi should be visible simultaneously.[1]

1. Cf. MS III.8.9. The door of the Havirdhāna and that of the Sadas (see XI.9.10) should be made in such a way that a person standing either in front of or behind the old Gārhapatya should be able to see the Dhiṣṇya of the Hotṛ (see XI.14.4) and the Uttaravedi-fire simultaneously.

XI.8

विष्णो रराटमसीति पुरस्ताद्रराट्यां तिर्यञ्चं वंशं धारयन्विष्णोः स्यूरसीति स्यूत्वा विष्णोर्ध्रुवमसीति प्रज्ञातं ग्रन्थिं कृत्वा प्राचो वंशानत्याधाय विष्णोः पृष्ठमसीति तेषु मध्यमं छदिरध्यूहति। त्र्यरत्निविस्तारं नवायामम्॥१॥

1. With *viṣṇo rarāṭamasī* having held up a beam obliquely[2] within the bunches of the grass towards the east,

with *viṣṇoḥ syūrasi*[3] having stitched it up, with *viṣṇor dhruvamasi*[4] having tied up a well-marked-out knot,[5] having set down the beams in such a manner that they would point to the east, with *viṣṇoḥ pṛṣṭhamasi*[6] (the Adhvaryu) raises up and spreads upon these (beams) the middle roof which has three cubits breadth and nine cubits length.

1. TS I.2.13.k.
2. Cf. KS XXV.8.
3. TS I.2.13.m.
4. TS I.2.13.n.
5. Cp. XIII.24.14.
6. TS I.2.13.k.

तूष्णीमितरे छदिषी अध्यूह्य कटांस्तेजनीरिति छद्यन्तरालेषु प्रवर्तमुपास्यति॥२॥

ते ऽन्तर्वर्ता भवन्ति॥३॥

2-3. Having silently[1] raised up (spread out) the two other roofs, he hangs up straw-mats and bunches of grass (one after another) within the room between the roofs. They[2] form the Antarvarta-s.[3]

1. Without any formula.
2. The mats and the bunches of grass.
3. See TS VI.2.10.7; KS XXV.10.

परि त्वा गिर्वणो गिर इति सर्वतः परिश्रित्य विष्णोः श्नप्त्रे स्थ इति रराट्या अन्तौ व्यस्यति। संमृशतीत्येके॥४॥

4. With *pari tvā girvaṇo giraḥ*....[1] having enclosed it (the Havirdhāna) (with curtains) on all sides,[2] with *viṣṇoḥ śnaptre sthaḥ*[3] he shoves the two ends of the bunches of grass. According to some,[4] he touches (them with the same formula).

1. TS I.3.1.o.
2. Cf. ŚB III.6.1.24.
3. TS I.2.13.1.
4. viz. the followers of the White Yajurveda. Cf. ŚB III.6.1.25.

विष्णो स्यूरसीत्यध्वर्युर्दक्षिणां द्वार्बाहुं स्यूत्वा विष्णोर्ध्रुवमसीति प्रज्ञातं ग्रन्थिं करोति॥५॥

5. With *viṣṇoḥ syūrasi* having stiched round the southern

door-post, with *viṣṇor dhruvamasi*[2] the Adhvaryu ties up a well-marked-out knot.[3]

1. TS I.2.13.k.
2. TS I.2.13.n.
3. Cf. ŚB III.6.1.25.

ग्रन्थिकरणमेके पूर्वं समामनन्ति॥६॥

6. According to the opinion of some (ritualists) the tying up of the knot is to be done done earlier.

यं प्रथमं ग्रन्थिं ग्रथ्नीयादित्युक्तम्॥७॥

7. It has been said (in the Brāhmaṇa-text): "The Adhvaryu should not loosen) the knot which he may have tied first."[1]

1. TS VI.2.9.4; MS III.8.7.

एवमुत्तरां प्रतिप्रस्थाता॥८॥

8. The Pratiprasthātṛ does in the same way in connection with the northern (door-post.).

एवमपरे सीव्यतः॥९॥

9. They stitch round the two western (door-posts) in the same way.

पुरस्तादुन्नतं पश्चान्निनतं हविर्धानम्॥१०॥

10. The Havirdhāna (-shed) should be (slightly) raised in the east (and) (slightly) lowered down in the west.[1]

1. Cf. KS XXV.8.

वैष्णवमसि विष्णवे त्वेति संमितमभिमृशति॥११॥

11. With *vaiṣṇavamasi viṣṇave tvā*[1] (the Adhvaryu) touches (the Havirdhāna-shed) which has been fully ready.

1. TS. I.2.13.o.
2. Cf. ŚB III.5.3.25; KS XXV.8.

XI.9

प्र तद्विष्णु स्तवते वीर्याय मृगो न भीमः कुचरो गिरिष्ठाः। यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वेति संमितात्प्राङ् यजमानो निष्क्रम्याहवनीयात्त्रीन्प्राचः प्रक्रमान्प्रक्रामति यस्योरुष्विति॥१॥

1. Wtih *pra tad viṣṇuḥ stavate...*[1] having come out of the (Havirdhāna)-shed which is faced to the east, (the Adhvaryu)

takes three steps from the Āhavanīya-fire towards the east with *yasyoruṣu....*[2]

1. TB II.4.2.4 The verse however, seems to have been taken here from MS III.8.7 or KS XXV.8. The act is based upon these two texts only.
2. This is the second part of the verse mentioned in the note no. 1.

नाध्वर्युः प्राङ् हविर्धाने अतीयात्॥२॥

अतीयाच्चेद्वैष्णव्यर्चा संचरेत्॥३॥

2-3. The Adhvaryu should not pass beyond the two Havirdhāna (carts) towards the east. If he happens to pass beyond (through negligence) he should move about with the verse connected with Viṣṇu (viz. *idaṁ viṣṇuḥ...* TS.I.2.13.4.)

1. For this Sūtra cf. KS XXVI.1. There is a simillar rule in connection with Sadas: see XI.10.16.

षट्सु प्रक्रमेषूत्करात्प्रत्यगाग्नीध्रं मिनोति। अर्धमन्तर्वेद्यर्धं बहिर्वेदि। प्राचीनवंशं चतुःस्थूणं सर्वतः परिश्रितं दक्षिणतऽउपचारम्॥४॥

4. He prepares the Āgnīdhra (-shed) at the distance of six steps to the west from the Utkara (rubbish-heap). Half (of it should be) within the altar and half outside the altar.[1] Its central beam should be oriented to the east. It has four posts and is enclosed on all sides and has a door to the South.

1. Cf. ŚB III.6.1.26.

अपरस्माद्वेद्यन्तात्त्रिषु पुरस्तात्प्रक्रमेषु तिर्यक् सदो मिनोति॥५॥

5. At a distance of three steps towards the east from the western end of the altar, he prepares the Sadas crosswise (i.e. in the south-north-direction).[1]

1. Cf. MS III.8:7; KS XXV.10; ŚB III.6.1.1.

अक्ष्णया द्वेष्यस्य॥६॥

6. In the case of (a sacrificer) whom he hates, (he should prepare the Sadas) diagonically.[1]

1. Cf. MS III.8.9.

नवारत्निविस्तारं सप्तविंशतिरुदगायतम्। अपरिमितं वा॥७॥

7. It should be nine cubits in breadth and twentyseven

(cubits) long (from the south) to the North or rather it should be unmeasured one.

यावदृत्विग्भ्यो धिष्णियेभ्यः प्रसर्पकेभ्य आप्तं मन्येतेत्यपरम्॥८॥

8. There is another (view) that it should be so big that one considers sufficient for the priests, the Dhiṣṇyas (fire-hearths)[1] and visitors.

1. See XI.14.1ff.

दक्षिणतः प्रक्रमे पृष्ठ्याया औदुम्बरीं मध्ये सदसो मिनोति॥९॥

9. He fixes the Audumbarī (-post), in the middle of the sadas at a distance of one step towards the south of the Pṛṣṭhyāline.[1]

1. Cf. ŚB III.6.1.2-3.

दक्षिणा सदः प्रति कर्षेद्यथा सांकाशिनस्याविरोधं स्यात्॥१०॥

10. He should shift the Sadas (sligtly) to the south so that there will be no obstruction in the simultaneous visibility (of the Śālāmukhīya etc.)[1]

1. See XI.7.10.

यूपवदौदुम्बर्या अवटसंस्कारः शकलवर्जम्॥११॥

11. The sanctification of the pit for the Audumbarī (-post) should be done in the same manner as in the case of the sacrificial post,[1] excluding the (rite connected with the) splinter (*śakala*)[2].

1. See VII.9.7,8,10.
2. See VII.9.10.

अग्रेणावटं प्राचीं निधाय तूष्णीं प्रक्षाल्याथैनां यवमतीभिः प्रोक्षति। दिवेत्येत्यग्रम्। अन्तरिक्षाय त्वेति मध्यम्। पृथिव्यै त्वेति मूलम्॥१२॥

12. Having placed the Audumbarī, in front of the pit with its point to the east,[1] having washed it silently[2] he then sprinkles water in which barley-grains are put, on it;—its top with *dive tvā*,[3] its middle with *antarikṣāya tvā*,[4] its bottom part with *pṛthivyai tvā*.[5]

1. Cf. ŚB III.6.1.6.
2. in contrast to the sacrificial post, see VII.9.9.
3-5. TS I.3.1.d.

उद्दिवं स्तभानान्तरिक्षं पृणेति प्राचीनकर्णां सहोद्गात्रोच्छ्रयति। उच्छ्रयस्व वनस्पते सजूर्देवेन बर्हिषेति वा॥१३॥

13. Together with Udgātṛ,[1] he raises it up[2] in such a way that its fork-shaped end points to the east,[3] with *uddivaṁ stabhāna....*[4] Or (he does so) with *ucchrayasva vanaspate...*[5]

1. Cf. TMB VI.4.1-2.
2. Cf. TS I.3.1.h.
3. Cf. MS III.8.9; KS XXV.10.
4. TS I.3.1.h.
5. MS I.2.11.

XI.10

द्युतानस्त्वा मारुतो मिनोत्विति प्राचीनकर्णां सहोद्गात्रा मिनोति॥१॥

1. With *dyutānastvā māruto minotu...*[1] (The Adhvaryu) accompanied by the Udgātṛ fixes up (the Audumbarī) with its fork-shaped end pointing to the east.

1. TS.I.3.1.1.

ऊर्ध्वं निखाताद्यजमानसंमिता॥२॥

2. (It should be fixed in such a way that when fixed it will be) of the measure of the height of the sacrificer from the buried portion upwards.[1]

1. Cf. TS VI.2.10.3.

पर्यूहणपरिदृंहणपरिषेचनानि यूपवत्॥३॥

3. (The acts like) pouring round of earth, making it firm all round, and sprinkling round of water (should be done) in the same manner as in the case of the sacrificial post.[1]

1. See VII.10.12-11.

तस्या विशाखे हिरण्यं निधाय घृतेन द्यावापृथिवी आपृणेथामिति स्रुवेण हिरण्ये जुह्वदान्तमौदुम्बरीमन्ववस्रावयति॥४॥

4. Having placed a piece of gold upon its fork-shaped top, with *ghṛtena dyāvāpṛthivī ā pṛṇethāṁ*[1] pouring ghee upon

that piece of gold, he makes that ghee flow down upto the bottom of the Audumbarī (-post).[2]

1. TS I.3.1.m.
2. Cf. TS VI.2.10.5.

एषा सदसः स्थूणानां वर्षिष्ठा॥५॥

5. This (i.e. the Audumbarī) should be the tallest among all the posts of the Sadas.[1]

1. Cf. MS II.8.9.

नाभिदघ्न्यः पर्यन्तीयाः॥६॥

6. The (posts) at the ends[1] should be as high as to reach the navel (of the sacrificer).

1. i.e. on the western and eastern sides of the Sadas.

नीचैः सदो मिनुयाद्वृष्टिकामस्य उच्चैरवृष्टिकामस्येत्येके॥७॥

7. He should prepare the Sadas (slightly) low for the sacrificer who desires rain; according to some (ritualists)[1] (it should be slightly) high for the sacrificer who desires that (there should be) no rain.

1. Cf. MS III.8.7; KS XXV.10.

उदञ्चः प्राचश्च वंशानत्याधायैन्द्रमसीति तेषु मध्यमानि त्रीणि छदींष्यध्यूहति ॥८॥

विश्वजनस्य छायेति त्रीणि दक्षिणानि। इन्द्रस्य सदो ऽसीति त्रीण्युत्तराणि॥९॥

8-9. Having placed the bamboo-beams (upon the posts), with their points to the north and to the east, he spreads out over them three middle roofs with *aindramasi*;[1] the three southern roofs with *viśvajanasya chāyā*...[2] and the three northern roofs with *indrasya sado'si*...[3]

1. TS I.3.1.q.
2. TS I.3.1.n.
3. TS I.3.1.n.

दक्षिणान्युत्तराणि चौदुम्बरीमभ्यग्राणि भवन्ति॥१०॥

10. The southern as well as the northern (roofs) should have their top-ends pointing to the Audumbarī.[1]

1. Cf. KS XXV.10. Thus the top-ends of the southern-roofs should point to the north and those of the northern roofs should point to the south.

दक्षिणान्युत्तराणि करोतीति विज्ञायते॥११॥

11. It is known from a sacred text,[1] "He makes the southern (roofs) (slightly) above (the others)".

1. TS VI.2.10.7.

नवच्छदीति काम्यानि॥१२॥

12. (In the passage beginning with) "Having nine roofs" (the numbers of roofs to be spread out) for the fulfillment of specific desires (are told).[1]

1. TS VI.2.10.5-6.

नवाग्निष्टोमे। पञ्चदशोक्थ्ये। षोडश षोडशिनि। सप्तदश वाजपेयेऽतिरात्रे च। एकविंशतिः सत्त्राहीनानाम्॥१३॥

13. (There should be) nine (roofs) in the Agniṣṭoma(sacrifice); fifteen in the Ukthya; sixteen in the Ṣoḍaśin; seventeen in the Vājapeya and Atiratra; twentyone in the sacrificial sessions and Ahīna-sacrifices.[1]

1. Cp. MS III.8.9. The number of the roofs is correspondent to the number of the Stotras in a sacrifice.

अन्तर्वर्ताः परिश्रयणं सांकाशिनं द्वाराविति हविर्धानवत्॥१४॥

14. The Antarvartas, the enclosing curtains, the (simultaneous) visibility, and the two doors should be made in the same manner as in the case of the Havirdhāna(shed).[1]

1. See XI.8.2-4; 7.10.

इन्द्रस्य स्यूरसीति सीव्यति। इन्द्रस्य ध्रुवमसीति प्रज्ञातं ग्रन्थिं कृत्वैन्द्रमसीन्द्राय त्वेति संमितमभिमृशति॥१५॥

15. With *indrasya syūrasī* (the Adhvaryu) stitches up. With *indrasya dhruvamasi*[2] having tied up a well-marked—out knot,

with *aindramasīndrāya tvā*[3] he touches the (Sadas) (which is now) prepared.

1. TS I.3.1.p.
2. TS I.3.I.q.
3. TS I.3.1.r.

नाध्वर्युः प्रत्यङ् सदो ऽतीयात्। धिष्णियान्होतारं वा॥१६॥

16. The Adhvaryu should not pass through the Sadas towards the west,[1] nor between the Dhiṣṇyas or beyond the Hotṛ.[2]

1. Cf. KS XXVI.1.
2. Cf. TS VI.3.1.5.

यद्यतीयादैन्द्रियर्चा संचरेत्॥ आ घा ये अग्निमिन्धते स्तृणन्ति बर्हिरानुषक्। येषामिन्द्रो युवा सखेति स्तरणीमेतामेके समामनन्ति॥१७॥

17. If he happens to pass through (unknowingly), he should move about with a verse connected with Indra.[1] According to the opinion of some (ritualists)[2] (one should use the Staraṇī-verse[3] (beginning with) *ā ghā ye agnimindhate*[4] (for this purpose).

1. KS XXV.1.
2. Not identifiable.
3. The verse used for spreading grass on the Mahāvedi.
4. TB II.4.5.7.

क्षेत्रपत्या वा संचरेत्॥१८॥

18. Or he may move about with a verse connected with Kṣetrapati.[1]

1. Cf. KS XXVI..1 The verse, according to Rudradtta, is TS I.1.14.g.

उपरवकर्मैके पूर्वं समामनन्ति। सदःकर्मैके॥१९॥

19. According to the opinion of some (ritualists)[1] the work of the preparation of Uparavas should be done first; acccording to some others[2] the work of preparation of Sadas.

1. Viz. The Mānavas, Kaṭhas and Vājasaneyins.
2. Taittirīyas; see TS VI.2.9: Sadas; TS VI.2.10: Uparava-s.

XI.11

दक्षिणस्य हविर्धानस्याधस्तात्पुरोऽक्षं चतुर उपरवानवान्तरदेशेषु प्रादेश-मुखान्प्रादेशान्तरालान्करोति॥१॥

1. Below the southern[1] Havirdhāna-cart[2] and in front of the axle, in the four intermediate directions (the Adhvaryu) makes the four Uparavas (sounding holes) with their openings one span in measure (each)[3] and with the interval of one span between one another.[4]

1. MS III.8.8; KS XXV.9.
2. Cf. TS VI.2.11.1
3. Cf. MS III.8.8; KS XXV.9; ŚB III.5.4.5.
4. Cf. ŚB III.5.4.5.

देवस्य त्वा सवितुः प्रसव इत्यभ्रिमादाय परिलिखितं रक्षः परिलिखिता अरातय इति त्रिर्दक्षिणपूर्वं परिलिखति॥२॥

2. Having taken the spade with *devasya tvā savituḥ prasave...*[1] he draws an outline thrice round the south-eastern[2] (Uparava) with *parilikhitaṁ rakṣaḥ parilikhitā arātayaḥ*.[3]

1. TS I.3.1.1a.
2. Cf. ŚB III.5.4.6 (indirectly).
3. TS I.3.1.b.

एवमितरान्प्रदक्षिणमुत्तरापवर्गम्॥३॥

3. In same manner (he draws outlines round) the other (Uparavas) from left to right ending with the north(-eastern) one.[1]

1. Cf. ŚB III.5.4.6. The order will be: i. the south-western, ii. the south-eastern, iii. the north-western, and iv. the north-eastern.

एवमनुपूर्वाण्येवैष्वत ऊर्ध्वं कर्माणि क्रियन्ते॥४॥

4. The further acts (in connection with the Upavavas) are done in this order only.

अधस्तात्संतृण्णा भवन्ति। उपरिष्टादसंभिन्नाः॥५॥

5. (The Upavavas) are connected at the bottom (with one another through a canal); at the top they are separate.[1]

1. Cf. TS VI.2.11.2; cp. MS III.8.8.

तूष्णीं बाहुमात्रान्खात्वा रक्षोहणो वलगहनो वैष्णवान्खनामीति खनति॥६॥

6. Having dug upto the depth of one arm silently (i.e. without any formula), he (further) digs with *rakṣohaṇo valaga-hanaḥ....*[2]

1. Cf. TS VI.2.11.1
2. TS I.3.2.a.

एकवदुपरवमन्त्रानेके समामनन्ति॥७॥

7. According to the opinon of some (ritualists) the formulae of the Uparavas should be with singular number forms.[1]

1. Thus instead of *rakṣahaṇo valagahanaḥ...* one should use *rakṣohaṇaṃ valagahanam....* For this view see MS I.2.11.

विराडसीति बाहुमुपावहृत्येदमहं तं वलगमुद्वपामीत्युदुप्योपरवन्यन्ते ऽवबाधते गायत्रेण छन्दसावबाढो वलग इति॥८॥

8. Having put his arm into (the Uparava which he is digging up) with *virāḍasi...*[1] having taken out the earth with *idam ahaṃ taṃ valagam udvapāmi...*[2] he presses down the (earth with his fists) upon the upper border of the Uparava with *gāyatreṇa chandasavabāḍho valagaḥ.*[3]

1. TS. I.3.2.f.
2. TS. I.3.2.b-c.
3. TS I.3.2.d.

हरामि वैष्णवानिति हरति। अवबाढो दुरस्युरित्यग्रेणोपस्तम्भनं निवपति॥९॥

9. With *harāmi vaiṣṇavān*[1] he takes away (some earth). With *avabāḍho durasyuḥ*[2] he throws it towards the front at the supporting pole (of the cart).

1. This formula occures only here.
2. KS XXV.9.

एवं सर्वान्करोति॥१०॥

10. In this manner[1] he prepares all the (Uparavas).

1. The manner described in 6-9.

एतावन्नाना। पूर्वेणपूर्वेण मन्त्रेण बाहुमुपावहृत्योत्तरेणोत्तरेण छन्दसावबाधते॥११॥

11. (Only) this much is different: having put his arm into (the different Uparavas) respectively with each preceding

formula he presses down (the earth with his fists) with each of the following metres.

गायत्रं त्रैष्टुभं जागतमानुष्टुभं पाङ्क्तमित्याम्नातानि भवन्ति॥१२॥

12. Gāyatrī, Triṣṭubh, Anuṣṭubh, and Paṅkti are the metres which are mentioned (to be used).[1]

1. For Sūtras 11 and 12 cf. KS II.11.

XI.12

प्रथमं वा सर्वेषु॥१॥

1. Or (the name of) the first metre (should be used) in connection with all the Uparavas.[1]

1. See XI.11.8: Perhaps this is the original ritual of the Taittirīya-school.

विराडसि सपत्नहा सम्राडसि भ्रातृव्यहा स्वराडस्यभिमातिहा विश्वराडसि विश्वासां नाष्ट्राणां हन्तेति बाहू उपावहरतो ऽध्वर्युर्यजमानश्च॥२॥

2. The Adhvaryu and the sacrificer insert their hands into the four Uparavas[1] with the formulae beginning with *virāḍasi*[2] (respectively).

1. Cf. ŚB III.5.4.15.
2. TS I.3.2.f. See XI.11.8.

संमृश इमानायुषे वर्चसे च देवानां निधिरसि द्वेषोयवनः। युयोध्यस्मद्द्वेषांसि यानि कानि च चकृम॥ देवानामिदं निहितं यदस्त्यथाभाहि प्रदिशश्चतस्रः। कृण्वानो अन्याँ अधरान्सपत्नानित्युपरवान्संमृश्य दक्षिणपूर्वं यजमानोऽवमृशति। उत्तरापरमध्वर्युः॥३॥

3. Having touched each other's hand with the two verses[1] beginning with *saṁmṛśa imān devānāṁ idam*—the sacrificer touches through the south-eastern (Uparava) and the Adhvaryu (through) the north-western.[2]

1. MS I.2.73-74.
2. Cf. ŚB III.5.4.15.

अथ यजमानः पृच्छत्यध्वर्यो किमत्रेति। भद्रमितीतरः प्रत्याह। तन्नौ सहेत्यु-

क्त्वोत्तरपूर्वं यजमानो ऽवमृशति। दक्षिणापरमध्वर्युः। तथैव प्रश्नः प्रतिवचनं च। तन्म इत्याह यजमानः॥४॥

4. Then the sacrificer asks, "O Adhvaryu, what is here?" "The auspisious"—the other replies. The sacrificer having said, "May it be common to both of us",[1] touches through the north-eastern (Uparava). The Adhvaryu (touches through) the south western. Then there should be the question and the answer in the same manner, (as before). The sacrificer says, "May it be for me."[2]

1. Cp. TS I.3.2.e.
2. Cf. ŚB III.5.4.17.

रक्षोहणो वलगहनः प्रोक्षामि वैष्णवानिति यवमतीभिरुपरवान्प्रोक्ष्योत्तरैर्मन्त्रैरवनयामीति प्रोक्षणीशेषवमटे ऽवनीय यवो ऽसीति यवमवास्यावस्तृणामीति बर्हिषावस्तीर्याभिजुहोमीत्याज्येनाभिजुहोति॥५॥

5. After having sprinkled water in which barley grains are put on the Uparavas with *rakṣohaṇo valagahanaḥ prokṣāmi*,[1] having poured down the remnant of the sprinkling water[2] into the south-eastern hole with the next of the following formulae which is similar to the first formula but in which *ava nayāmi*[3] (is substituted for *prokṣāmi* in the first formula having thrown down a barley grain (into it) with *yavosi...*[4], having spread at its bottom sacrificial grass with (the formula which is similar to the first formula but in which) *avastṛṇāmi*[5] (is substituted for *prokṣāmi*) offers a libation of ghee over it with (the formula which is similar to the first formula but in which) *abhijuhomi*[6] (is substituted for *prokṣāmi*).

1. TS I.3.2.g.
2. Cf. ŚB III.5.4.19.
3. TS I.3.2.h.
4. TS I.3.2.i.
5. TS I.3.2.k.
6. TS I.3.2.L. For this Sūtra see TS VI.2.11.2-3.

एवं सर्वान्करोति॥६॥

6. In the same manner he deals with all (the Upavavas).

रक्षोहणौ वलगहनौ प्रोक्षामि वैष्णवी इत्यधिषवणफलके प्रोक्षति॥७॥

7. With *rakṣohaṇau valagahanau*...[1] he sprinkles water on the two pressing boards.[2]

1. KS XXV.9.
2. Cf. KS XXV.9.

XI.13

औदुम्बरे कार्ष्मर्यमये पालाशे वा शुष्के तष्टे प्रधिमुखे पुरस्तात्समाविकर्ते पश्चात्॥१॥

1. (The pressing boards should be) made of Udumbara or Kārṣmarya or of Palāśa, (they should be) dry and well-hewn; (they should have) their fronts of the shape of the periphery of a chariot-wheel, (and they should be) evenly cut at the back.

1. For this peculiarity see KS XXV.9.

न संतृणत्त्येकाहे। तत ऊर्ध्वं संतृद्ये॥२॥

2. In a one-day-soma-sacrifice, the Adhvaryu does not fasten them; in the sacrifices extending over more days they should be fastened.[1]

1. Cf. TS VI.2.11.3-4.

उक्थ्यादिषु वा संतृणत्ति॥३॥

3. Or he fastens them in the (sacrifices viz.) Ukthya etc.

अथैने उपरवेषूपदधाति रक्षोहणौ वलगहनावुप दधामि वैष्णवी इति॥४॥

4. Then he places them (the press-boards over the Uparavas with *rakṣohaṇau valagahanau*...[1]

1. TS I.3.2.m.

द्वौ दक्षिणेनापिदधाति। द्वावुत्तरेण॥५॥

5. He covers the two (Uparavas) by means of the southern (pressing board) and the two by means of the northern.

संहिते पुरस्ताद्द्व्यङ्गुलेन पश्चादसंहिते भवतः॥६॥

6. Towards the east, the two (boards) should be joined to each other; they should remain separated toward the west with a distance of two fingers between the two.[1]

1. Cf. MS III.8.8, KS XXV.9.

अथैने उत्तरैर्मन्त्रैः पर्यूहामीति प्रदक्षिणमुपरवपांसुभिः पर्युह्य परिस्तृणामीति बर्हिषा परिस्तीर्योत्तमेनाभिमन्त्रयते॥७॥

7. Then having shoved round (each of) them, from left to right, the earth taken out of the Uparavas[1] with the first of the next formulae (which is similar to the preceding one but in which *upadadhāmi* is substituted by) *paryūhāmi*,[2] having spread out sacred grass round (each of) them with (the next formula in which *upadadhāmi* is substituted by) *paristṛṇāmi*,[3] he addresses it with the last (formula)[4]

1. Cf. KS XXV.9.
2. TS I.3.2.n.
3. TS I.3.2.o.
4. TS I.3.2.p.

एतस्यैव हविर्धानस्याग्रेणोपस्तम्भनमुपरवपांसुभिश्चतुरश्रं खरं करोति सोमपात्रेभ्य आप्तम्॥८॥

8. To the east of the supporting pole of this very (that is the southern) Havirdhāna-cart, he prepares a square mound big enough for (accommodating) the same utensils,[1] by means of the earth taken out of the Uparavas.

1. See XII.1.6.

पुरस्तात्संचरं शिनष्टि॥९॥

9. To the east of it he leaves a room for moving about.

अन्तरा चात्वालोत्करावाग्नीध्रचात्वालौ वाध्वर्युर्द्रशीकवश्च संचरेयुः॥१०॥

10. The Adhvaryu and the spectators should move about either between the Cātvāla and the rubbish heap[1] or the Āgnīdhra-hut and the Cātvāla[2] only.

1. Cf. ṢaḍB. III.1.4.
2. Cf. MS. III.8.10, KS XXVI.1.

सर्वतः प्रसुते द्रशीकवः संचरेयुरित्येके॥११॥

11. On the day of soma-pressing the spectators may move about any where—this is the opinion of some (ritualists).[1]

1. Not identified.

XI.14

चात्वालाद्धिष्णियानुपवपति॥१॥

1. (The Adhvaryu) piles up the Dhiṣṇyas (by means of the earth taken) out of the Cātvāla.

1. Cf. TS VI.3.1.1.

अन्तराग्नीध्र आग्नीध्रीयमुत्तरे वेद्यन्त उत्तरतः संचरं शिष्ट्वा॥२॥

2. (He piles up) the Dhiṣṇya for the Āgnīdhra inside the Āgnīdhra's hut[1] on the northern end of the altar after having left room for moving about along the north.

1. See XI.9.4.

सदसीतरान्पूर्वार्धे पुरस्तात्संचरं शिष्ट्वा॥३॥

3. (He piles up) the other (Dhiṣṇyas) inside the Sadas in its eastern half after having left room for moving about along the east.

पृष्ठ्यायां होत्रीयम्। तं दक्षिणेन प्रशास्त्रीयम्॥४॥

4. The Dhiṣṇya of the Hotṛ (should be) upon the Pṛṣṭhyā-line;[1] the one for the Praśāstṛ[2] to the south of it.

1. See XI.7.10.
2. i.e. Maitrāvaruṇa.

उत्तरेण होत्रीयमितरानुदीच आयातयति। ब्राह्मणाच्छंसिनः पोतुर्नेष्टुरच्छावाकस्येति॥५॥

5. To the north of the (Dhiṣṇya) of the Hotṛ he piles up the other Dhiṣṇyas) (each next one) to the north (of the preceding one): of the Brāhmaṇāchaṃsin, Potṛ, Neṣṭṛ and Acchāvāka.

बहिः सदसो मार्जालीयं दक्षिणे वेद्यन्ते दक्षिणतः संचरं शिष्ट्वा सममाग्नीध्रीयेण॥६॥

6. (He prepares) the Mārjālīya (Dhiṣṇya) out side the Sadas, on the southern end of the altar, parallel to the Āgnīdhrīya (Dhiṣṇya), leaving along the south enough room for moving about.

विभूरसीत्यष्टाभिः प्रतिमन्त्रम्॥७॥

7. (He piles up these Dhiṣṇyas) each with one of the formulae respectively beginning with *vibhūrasī*.[1]

1. TS I.3.3.a-h. See XI.15.2; cp. TS VI.3.1.6.

एतानेवोपस्थानान्व्याघारणांश्चैके समामनन्ति॥८॥

8. According to the opinion of some (ritualists)[1] the same (formulae) for standing near with prayer, and pouring over of ghee[2] (should be used).

1. See Māśs II.2.4.8.
2. See XII.18.5. The same formulae are prescribed to be used in pouring over of ghee.

अनुदिशतीतरानध्वनामध्वपते नमस्ते अस्तु मा मा हिंसीरिति तंतमभिक्रामम्॥९॥

9. With *adhvanāmadhvapate namaḥ*...[1] (the Adhvaryu) assigns the Dhiṣṇyas[2] each with one formula while stepping towards each of them.

1. Cp. TMB I.4.1; cp. also LāṭyāŚS II.3.1, JaiŚS XII.
2. Cf. TS VI.3.1.6.

सम्राडसि कृशानुरित्याहवनीयम्। परिषद्यो ऽसि पवमान इति बहिष्पवमानास्तावम् प्रतक्वासि नभस्वानिति चात्वालम्॥ असंमृष्टो ऽसि हव्यसूद इति शामित्रम्। समूह्यो ऽसि विश्वभरा इत्युत्करम्। ऋतधामासि सुवर्ज्योतिरित्यौदुम्बरीम्॥१०॥

10. (He assigns) the Āhavanīya with *samrāḍasi kṛśānuḥ;*[1] (the place where) the Bahiṣpavamāna (is going to be) chanted with *pariṣadyosi nabhasvān*; the Cātvāla with *pratakvāsi nabhasvān*; the Śāmitra(-fire) with *asaṁmṛṣṭosi havyasūdaḥ;* the Utkara with *samūhyo'si viśvabharāḥ;* the Audumbarī with *ṛtadhāmāsi suvarjyotiḥ*.[3]

1. See XII.16.17.
2. This formula is not found in any Saṁhitā, it is found in ŚāṅŚS VI.12.10.
3. For the formulae in this Sūtra see TS I.3.3.i-m.

XI.15

ब्रह्मज्योतिरसि सुवर्धामेति ब्रह्माणम्। सदस्यो ऽसि मलिम्लुच इति सदस्यम्। समुद्रो ऽसि विश्वभरा इति सदः। अजो ऽस्येकपादिति शालामुखीयम्। अहिरसि बुध्निय इति प्राजहितम्। कव्यो ऽसि कव्यवाहन इति दक्षिणाग्निम्। आयुर्बृहत्त-दशीय तन्मावतु तस्य नाम्ना वृश्चामि यो ऽस्मान्द्वेष्टि यं च वयं द्विष्मः। विश्वायुर्वा-मदेव्यं तदशीय तन्मावतु तस्य नाम्ना वृश्चामि यो ऽस्मान्द्वेष्टि यं च वयं द्विष्मः। आयुःपती रथंतरं तदशीय तन्मावतु तस्य नाम्ना वृश्चामि यो ऽस्मान्द्वेष्टि यं च वयं द्विष्म इत्येतैश्च प्रतिमन्त्रं हविर्धानाग्नीध्रसदांसीति॥१॥

1. (The Adhvaryu assigns) the (seat of the Brahman with *brahmajyotirasi suvardhāmā*, the (seat of the) Sadasya[1] with *sadasyo'si malimlucaḥ*; the Sadas with *samudro'si viśvabharāḥ*, the Sālāmukhīya (i.e. the old Āhavanīya) with *ajo'syekapād*, the Prājahita (= "abandoned" fire i.e. the original Gārhapatya) with *ahirasi budhniyaḥ*; the Dakṣiṇa-fire with *kavyo'si kavyavāhanaḥ*,[2] the Āhavanīya, the Āgnīdhra (-shed) and the Sadas each with one of the following formulae[3] respectively: *āyur bṛhat tadaśīya, viśvāyur vāmadevyaṁ tadaśīya..., āyuḥpatī rathantaraṁ tadaśīya...*

1. See X.1.10.
2. TMB I.4.14.
3. These formulae are not found in any Saṁhitā. For the other formulae in this Sūtra see TS I.3.3.n-q.

रौद्रेणानीकेनेति सर्वत्रानुषजति॥२॥

2. To each formula he adds (the words) *raudreṇānīkena...*[1]

1. T.S. I.3.3.r.

स्तृणीत बर्हिः प्र व्रतं यच्छतेति संप्रेष्यति॥३॥

3. He orders, "Do you scatter the grass, do you give (to the sacrificer) the fast (-milk)."

पूर्वस्मिन्वा स्तरण एतं संप्रेषं ब्रूयात्॥४॥

4. Or he may utter this order at the time of the earlier[1] scattering (of the sacred grass).

1. See XI.6.3.

अत्र स्तृणन्नुत्तरवेदिखरोपरवधिष्ण्यान्नाभिस्तृणीयात्॥५॥

5. While scattering the sacred grass, at this stage he should not scatter it upon the Uttaravedi, the Khara, the Uparavas and Dhiṣṇyas.

अत्रैकस्तनं व्रतं यजमानाय प्रयच्छति॥६॥

6. At this time he gives to the sacrificer the fast(-milk),[1] obtained from one teat.[2]

1. See XI.4.10.
2. For the ritual to be done in this connection see X.16.16-17.13.

अर्धव्रतमत्र वाजसनेयिनः समामनन्ति। अर्धमन्तरेणोत्तमे प्रवर्ग्योपसदौ॥७॥

7. According to the opinion of Vājasaneyins, at this time, half of the fast (-milk) (obtained from one teat is to be given),[1] the other half is to be given at the time between the last Pravargya and the last Upasad.[2]

1. Cf. ŚB III.6.3.4.
2. This point has not been directly mentioned in ŚB but seems to be implied.

XI.16

अग्नीषोमीयस्य पशोस्तन्त्रं प्रक्रमयति॥१॥

1. (The Adhvaryu) starts the procedure (of the ritual) in connection with the animal (-sacrifice) for Agni-Soma.

तस्य निरूढपशुबन्धवत्कल्पः॥२॥

2. The ritual of it is similar to that of the independent animal-sacrifice.[1]

1. Nirūḍhapaśubandha. For the details see VII.1.1ff.

षड्ढोता पश्विष्टिश्चाङ्गभूतेषु न विद्यते॥३॥

3. In the (animal-sacrifices) which are subsidiary (of a Soma-sacrifice) there is no (libation of ghee[1] with) the Ṣaḍḍhotṛ (-formula) as also the offering (for Agni-Viṣṇu)[2] connected with the animal-sacrifice.

1. See VII.1.2.
2. For this see VII.1.3-5.

आतिथ्याबर्हिस्तूष्णीमुपसंनह्यति॥४॥

4. He ties up the sacred grass (used) in the Ātithyā-offering[1] (along with that to be used in the Agniṣomīya animal-sacrifice) silently (i.e. without any formula).

1. See X.30.1ff.
2. Cf. ŚB III.6.3.10.

तांश्च परिधीन्पाशुक इध्मे॥५॥

5. And (he ties up) those enclosing sticks[1] (used in the Ātithyā-offering along with the fuel-sticks for the Agnīṣomīya animal-sacrifice.

1. See X.30.2.

पात्रसंसादनकाले प्रचरणीं स्रुचं सप्तमीं प्रयुनक्ति॥६॥

6. At the time of the placing of the sacrificial utensils,[1] he arranges for an additional[2] (-ladle) as the seventh (utensil).

1. See VII.8.2.
2. This ladle is to be used when the Juhū is to be used for some other purpose.

तस्या जुहूवत्कल्पः॥७॥

7. The procedure of the ritual of it should be similar to that of the Juhū.

1. For the details see II.4.5.

आज्यग्रहणकाले प्रचरण्यामादितस्तूष्णीं चतुर्गृहीतं गृहीत्वा पाशुकान्याज्यानि गृह्णाति॥८॥

8. At the time of scooping the ghee,[1] having first, silently (without any formula) having taken the four-time-scooped ghee in the additional ladle he scoops the ghees for the animal-sacrifice (into the other ladles).

1. See VII.9.1.

प्रैतु ब्रह्मणस्पत्नीति प्रतिप्रस्थाता पत्नीमुदानयति॥९॥

9. With *praitu brahmaṇaspatnī...*[1] the Pratiprasthātṛ brings the wife of the sacrificer.[2]

1. TS III.5.6.b.
2. Cf. TS VI.3.2.3.

अथाहमनुकामिनीति पत्नी शालामुखीयमुपोपविश्य सुप्रजसस्त्वा वयमिति जपति॥१०॥

10. With *athāhamanukāminī*,[1] the wife of the sacrificer having sat down near the Śālāmukhīya-fire,[2] mutters *suprajasastvā vayam...*[3]

1. TS III.5.6.c.
2. i.e. The old Āhavanīya which has now become the Gārhapatya (See XI.5.10).
3. TS III.5.6.d. For this Sūtra cp. MS II.9.1.

उपस्थे ब्रह्मा राजानं कुरुते॥११॥

11. The Brahman,[1] (who is sitting on his place to the south of the old Gārhapatya) places the king (=Soma plant) on his lap.

1. According to ŚB II.6.3.4 it is the sacrificer who places the Soma on his lap. For this Sūtra see also ĀpŚS XIV.9.1.

समपिव्रतान्ह्वयध्वमिति संप्रेष्यति॥१२॥

12. (The Adhvaryu) orders his assistants. "Do you call together those who share the Vrata (-food) (of the sacrificer)".[1]

1. *apivrata*--for the explanation of this concept see the Sūtras 13-14 below.

यजमानस्यामात्यान्संह्वयन्ति॥१३॥

13. (The assistants) call the kinsmen of the sacrificer.

अध्वर्युं यजमानो ऽन्वारभते। यजमानं पत्नी। पत्नीमितरे पुत्रभ्रातरः॥१४॥

14. The sacrificer holds the Adhvaryu from behind; the sacrificer's wife, the sacrificer, and the other (kinsmen like) sons and brothers the sacrificer's wife.[1]

1. Cp. ŚB III.6.3.2.

अहतेन वाससामात्यान्संप्रच्छाद्य वाससो ऽन्ते स्रुग्दण्डमुपनियम्य प्रचरण्या वैसर्जनानि जुहोति॥१५॥

15. Having covered the kinsmen by means of an unwashed cloth, having tied the handle of the additional ladle to the end of the cloth, (the Adhvaryu) offers the Vaisarjana[1] (-libations of ghee) by means of the additional ladle.

1. For these libations see MS III.9.1, KS XXV.2.

त्वं सोम तनूकृद्भ्यो जुषाण इत्येताभ्यामर्धं गार्हपत्ये॥१६॥

16. With the two (i.e. a verse and a formula viz.) *tvaṁ soma tanūkṛdbhyaḥ...*[1] and *juṣāṇaḥ...*[2] he offers half[3] of the ghee (in the additional ladle) in the Gārhapatya fire.[4]

1. TS I.3.4.a.
2. TS I.3.4.b.
3. for the other half see XI.17.4.
4. i.e. the old Āhavanīya (Śālāmukhīya). For this Sūtra cf. TS VI.3.2.1.

आ सोमं ददते॥१७॥

17. They (i.e. assitants) take the Soma,[1]

1. The sentence is incomplete. See the next Sūtra.

XI.17

आ ग्राव्ण आ वायव्यान्या द्रोणकलशम्। उत्पत्नीमानयन्ति। अन्वनांसि-प्रवर्तयन्ति यायावरस्य यान्यपरस्मिन्गार्हपत्ये भवन्ति। अजमनुनयन्ति। इध्माब-र्हिराज्यानि प्रोक्षणीरित्यनुहरन्ति॥१॥

1. the pressing-stones, the Vāyavya[1] (-cups) and the wooden trough (Droṇakalaśa). They bring the wife of the sacrificer;[2] they cause the carts which are lying near the other Gārhapatya[3] move—in case the sacrificer is wandering[4] they bring the he-goat,[5] they carry the fuel, the sacrificial grass, the ghees and the sprinkling water.[6]

1. It is the Brahman who does this work. For the Vāyavya-cups see XII.1.4.
2. It is the Pratiprasthātṛ who does this work; according to XI.16.9, this has already been done.
1. i.e. the old Gārhapatya. The carts carrying the utensils situated near the old Gārhapatya are to be brought towards the new Gārhapatya (Śālāmukhīya/old Āhavanīya).
4. Yāyāvara. In case the sacrificer is staying in the house (Śālīna), this activity is not to be done.
5. Which is to be offered to Agni-Soma. See X.29.4-6.
6. All thes things are brought from the Prācīnavaṁśa-Hall.

शालामुखीये प्रणयनीयमिध्ममादीप्य सिकताभिरुपयम्याग्नीषोमाभ्यां-प्रणीयमानाभ्यामनुब्रूहीति संप्रेष्यति। प्रणीयमानाभ्यामनुब्रूहीति वा॥२॥

2. On the Śālamukhīya-fire,[1] having inflamed the fuel-stick which is to be carried forth (for being kept in the Āgnīdhra-

fire-place), having supported it by means of sand,[2] (the Adhvaryu) orders the Hotṛ, "Do you recite the verses for Agni-Soma being carried forth."[3] or "Do you recite the verse for the two being carried forth."

1. The fire situated at the opening of the Prāgvaṁśa hall i.e. the old Āhavnīya and now the Gārhaptya.
2. Cp. VII.6.4.
3. Cf. AB I.30; cp. in general ŚB III.6.3.9.

प्रथमायां त्रिरनूक्तायामयं नो अग्निर्वरिवः कृणोत्वित्यग्निप्रथमाः सोमप्रथमा वा प्राञ्चो ऽभिप्रव्रजन्ति॥३॥

3. After the first (verse) has been recited thrice (by the Hotṛ), with *ayaṁ no agnir varivaḥ kṛṇotu*[1] they go to the east with either fire[2] or Soma in the forefront.

1. TS I.3.4.c.
2. Accoding to XIV.9.2, only this alternative is acceptable to Āpastamba. For it is said there that Brahman carrying Soma follows the fire.

आग्नीध्रीये ऽग्निं प्रतिष्ठाप्याग्ने नयेत्यर्धमाज्यशेषस्य जुहोति॥४॥

4. Having placed the fire[1] in the Āgnīdhra's (hearth)[2] (the Adhvaryu offers a libation of half of the remnant ghee[3] (on it) with *agne naya...*[4]

1. i.e. the burning fuel-stick; see Sūtra 2 above.
2. Cf. TS VI.3.2.3.
3. See XI.16.16.
4. TS I.1.14.i. while the Adhvaryu does this, the relatives of the sacrificer hold him from behind. They are all covered with a cloth.

ग्राव्णो वायव्यानि द्रोणकलशमाग्नीध्र उपवासयति॥५॥

5. He keeps the pressing stones, the Vāyavya-cups and the wooden trough in the Āgnīdhra (-shed).

उत्तरेणाग्नीध्रीयमाहवनीयं गत्वोरु विष्णो विक्रमस्वेति सर्वमाज्यशेषं जुहोति॥६॥

6. Having gone towards the Āhavanīya-fire by the north of the Āgnīdhra (-fire-hearth), he offers all the remaining ghee (in the Āhavanīya-fire)[1] with *uru viṣṇo vikramasva...*[2]

1. Cf. TS VI.3.2.1.
2. TS I.3.4.d.

हुते ऽमात्याः प्रदक्षिणमावृत्य यथेतमुपावर्तन्ते॥७॥

7. After the libation (of ghee) is offered having turned around by the right all the relatives return by the same route by which they had gone.

सो मां जिगाति गातुविदित्यपरया द्वारा हविर्धानं राजानं प्रपादयति। पूर्वया गतश्रियः॥८॥

8. With *somo jigāti gātuvid...*[1] (the Adhvaryu)[2] brings the king (Soma) into the Havirdhāna (-shed) by the western door; in the case of a Gataśrī (-sacrificer)[3] by the eastern (door).[4]

1. TS I.3.4.c; cf. TS VI.3.2.3-4.
2. According to XIV.9.3 it is the Brahman who carries Soma. The Brahman hands over the Soma to the Adhvaryu and then the Adhvaryu brings it.
3. Gataśrī=a learned Brāhmaṇa, or a leader of a village or a Kṣatriya who is going to be king. Cf. I.14.9.
4. Cf. KSXXVI.2.

पूर्वया यजमानः प्रपद्यते॥९॥

9. Through the eastern door the sacrificer comes (in the Havirdhāna-shed).[1]

1. Cf. KS XXV.2.

दक्षिणस्य हविर्धानस्य नीडे पूर्ववत्कृष्णाजिनास्तरणं राज्ञश्चासादनम्॥१०॥

10. The (acts of) spreading out of the skin of black antelope in the interior of the southern Havirdhāna-cart and the setting down of the king (Soma) (upon it) (should be done) in the manner[1] as described earlier.

1. See X.27.10. For this Sūtra cf. ŚB III.6.3.18.

XI.18

अथैनं यजमानो देवताभ्यः संप्रयच्छत्येष वो देव सवितः सोम इति॥१॥

1. With *eṣa vo deva savitaḥ somaḥ...*[1] the sacrificer gives him (=the king Soma)[2] to the deities.

1. TS I.3.4.h.
2. Cf. TS VI.3.2.4.

एतत्त्वं सोम देवो देवानुपागा इत्यभिमन्त्र्येदमहं मनुष्यो मनुष्यानिति प्रदक्षिणमावृत्य नमो देवेभ्य इति प्राचीनमञ्जलिं कृत्वा स्वधा पितृभ्य इति दक्षिणेदमहं निर्वरुणस्य पाशादित्युपनिष्क्रम्य स्वरभिव्यख्यमिति प्राङ् प्रेक्षते। सुवरभिविख्येषमिति सर्वं विहारमनुवीक्षते। वैश्वानरं ज्योतिरित्याहवनीयम्॥२॥

2. With *etat tvaṁ soma devaḥ devānupāgāḥ...*[1], having addressed (the Soma), with *idaṁ aham manuṣyo manuṣyān...*[2] having turned by his right, with *namo devebhyah...*[3] having folded his hands towrds the east (and) with *svadhā pritṛbhyaḥ...*[4] having folded, (his hands) towards the south, with *idamhaṁ nirvaruṇasya pāśāt...*[5] having stepped out,[6] with *svarabhivya-khyam...*[7] he looks at the east. With *suvarabhi khyeṣam...*[8] he looks along at the entire sacrificial place; with *vaiśvānaram...*[9] (he looks) at the Āhavanīya (-fire).

1. TS I.3.4.i.
2. TS I.3.4.j.
3. TS.I.3.4.k.
4. TS I.3.4.k.
5. TS I.3.4.l.
6. Of the Havirdhāna-shed. Cf. ŚB III.6.3.20.
7. KS XXVI.2.
8. TS I.3.4.1.
9. TS I.3.4.1.

अत्र यजमानो ऽवान्तरदीक्षां विसृजते॥३॥

3. The sacrificer relinquishes the intermediary con-secration,[1]

1. For the beginning of it see XI.1.13.

अग्ने व्रतपते त्वं व्रतानां व्रतपतिरसीत्याहवनीयमुपतिष्ठते। एतेनैवास्मिन्स-मिधमादधातीति वाजसनेयकम्॥४॥

4. With *agne vratapate...*[1] he stands near the Āhavanīya (-fire) praising it.[2] According to the Vājasaneyins,[3] he puts a fire-stick in it Āhavanīya) with the same (formula).

1. TS I.3.4.m-o.
2. Cf. TS VI.3.2.6; MS III.9.1.
3. See ŚB III.6.5.21.

वितरां मेखलां विस्रंसते। वितरां मुष्टी कर्षते॥५॥

5. He fully loosens the girdle; fully opens the fists.[1]

1. Cp. XI.2.1.

अत्र दण्डप्रदानमेके समामनन्ति॥६॥

6. According to the opinion of some (ritualists)[1] the act of giving the staff (to the Maitrāvaruṇa),[2] (should be done) at this stage.

1. Cp. BaudhāŚS VI.32.
2. See X.27.2.

स्वाहा यज्ञं मनसा स्वाहा द्यावापृथिवीभ्यां स्वाहोरोरन्तरिक्षात्स्वाहा यज्ञं वातादारभ इति मुष्टी विसृजते॥७॥

7. With *svāhā yajñaṁ manasā*...[1] he opens the fists.[2]

1. TS I.2.2.n; cp. X.11.4.
2. Cp. ŚB III.6.3.21.

स्वाहा वा निवाते विसृज इति वाचम्॥८॥

8. With *svāhā vā vivāte*...[1] he releases his speech.[2]

1. Cp. KS III.1.
2. Cp. X.17.2.

निवर्तते व्रतम्॥९॥

9. The ritual of consuming of the fast (--milk) comes to an end (now).

1. Cp. XI.4.10.

सोमान्हविः शेषानिति सुत्ये ऽहनि भक्षयति॥१०॥

10. On the Soma-pressing-days, he consumes the Soma—(juice)s, and the remnants of the oblation (-material)s.[1]

1. Cp. XII.25.12.

उत्तरेणाहवनीयं प्रागग्रमिध्माबर्हिरुपसादयति। दक्षिणमिध्ममुत्तरं बर्हिः॥११॥

11. To the north of the Āhavanīya (-fire) and near it, (the Adhvaryu) places the fuel-sticks and barhis-grass with their points to the east: the fuel-sticks to the north (and) the barhis-grass to the north.[1]

1. This Sūtra makes the continuity of the Animal-sacrifice for Agni-Soma.

XI.19

प्रोक्षणीनामभिमन्त्रणादि कर्म प्रतिपद्यते॥१॥

1. (The Adhvaryu) starts the work beginning with addressing the sprinkling water.[1]

1. See for details II.8.1ff.

स्तरणकाले ऽपरेणोत्तरवेदिं बर्हिः स्तृणाति॥२॥

2. At the time of spreading (of the sacrificial grass) he spreads the sacrificial grass to the west of the Uttaravedi.

स्तरणमन्त्रो ऽभ्यावर्तते॥३॥

3. The formula[1] to be used at the time of spreading of the sacrificial grass is to be repeated.

1. See II.3.2.

आज्यानां सादनादि पाशुकं कर्म प्रतिपद्यते समानमा प्रवरात्॥४॥

4. He starts the work of the animal-sacrifice beginning with placing of the ghees. (The ritual) upto the Pravara[1] is the same.

1. Thus the ritual described from VII.9.4 (see also II.9.15) upto VII.14.3.

दैवं च मानुषं च होतारौ वृत्वाश्रावमाश्रावमृतुप्रैषादिभिः सौमिकानृत्विजो वृणीते॥५॥

5. Having selected the divine as well as the human Hotṛ,[1] having every time called for *astu śrauṣaṭ* (the Adhvaryu) selects the Soma-sacrificial priests with the beginning words of the orders for the Ṛtu (-offerings).[2]

1. See VII.14.5.
2. The Ṛtupraiṣas are found in ṚVKhila V.7.5. See also the following Sūtras here.

इन्द्रं होत्रात्सजूर्दिव आ पृथिव्या इति होतारम्॥६॥

6. (Thus he selects) the Hotṛ with *indraṁ hotrāt sajūrdiva ā pṛthivyāḥ*.[1]

1. ṚVKhila V.7.5.a.

अपिसृज्य तृणमस्फ्य उत्तरान्॥७॥

7. Having thrown the blade of grass, and without holding the Sphya (wooden sword) (in his hand)[1] (he selects) the next (priests).

1. Cp. II.18.15; 15.1.

अग्निमाग्नीध्रादित्याग्नीध्रम्। अश्विनाध्वर्यू आध्वर्यवादित्यध्वर्यू। मित्रावरुणौ प्रशास्तारौ प्रशास्त्रादिति मैत्रावरुणम्। इन्द्रो ब्रह्मा ब्राह्मणादिति ब्राह्मणाच्छंसिनम्। मरुतः पोत्रादिति पोतारम्। ग्नावो नेष्ट्रादिति नेष्टारम्। अग्निर्दैवीनां विशां पुरएतायं यजमानो मनुष्याणां तयोर्नावस्थूरि गार्हपत्यं दीदयच्छतं हिमा द्वा यू राधांसीत्संपृञ्चानावसंपृञ्चानौ तन्व इति यजमानम्॥८॥

8. (He selects) the Āgnīdhra,[1] with *agnimāgnīdhrāt;*[2] the two Adhvaryus (viz. the Adhvaryu and the Pratiprasthātṛ) with *aśvināvadhvaryū.....;*[3] the Maitrāvaruṇa with *mitrāvaruṇua praśāstārau praśāstrāt.*[4] the Brāhmaṇācchaṁsin with *indro brahmā brāhmaṇāt;*[5] the Potṛ with *marutaḥ potrāt;*[6] the Neṣṭṛ with *gnāvo neṣṭrāt;*[7] (and) the sacrificer with *agnir daivīnāṁ viśām...*[8]

1. The order of the priests is based upon KS XXVI.9.
2. ṚVKhila V.7.5.d.
3. ṚVKhila V.7.5.1.
4. ṚVKhila V.7.5.f.
5. Cp. ṚVKhila V.7.5.e.
6. ṚVKhila V.7.5.b.
7. Cp. ṚVKhila V.7.5.e.
8. MS III.9.8; cp. ŚB III.7.4.10.

अयं सुन्वन्यजमानो मनुष्याणामिति वा॥९॥

9. Or (instead of the words *ayaṁ yajamāno manuṣyāṇām* in the last formula above, he uses the words) *ayaṁ sunvan yajamāno manuṣyāṇām....*

सवनीये वरणमेके समामनन्ति। तत्र सुन्वन्निति ब्रूयात्॥१०॥

10. According to the opinon of some ritualists, the act of selection of priests should be done at the time of the animal-sacrifice connected with Soma-pressing (Savanīya) (and in it) he should utter the word *sunvan*.

सर्वत्रोपांशु नामग्रहणम्। मानुष इत्युच्चैः॥११॥

11. In all the cases the name[1] should be uttered inaudibly. (and the word) *mānuṣaḥ* loudly.[2]

1. Of the chosen priest.
2. See II.16.14.

XI.20

प्रवृतःप्रवृतः जुहोति जुष्टो वाचो भूयासमृचा स्तोमं समर्धयेत्येताभ्याम्॥१॥

1. Each selected (-priest) offers the two Pravṛta-libations with these formulae *juṣṭo vāco bhūyāsam...*[2] and *ṛcā stomaṁ samardhaya...*[3]

1. Cf. KB X.6.
2. TS III.1.10.a.
3. TS III.1.10.b.

दिवा प्रयाजैः प्रचर्यास्तंयन्तमनूयाजैरुपासते॥२॥

2. Having performed the Prayājas (fore-offerings) during the day-time, they perform the Anūyājas (after-offerings) after the sun-set.[1]

1. Thus the Prayājas of this animal-sacrifice should be performed during the day-time and the Anuyājas after the sun-set. Cf. TB I.5.9.6-9. See also XI.20.13.

हुतायां वपायां मार्जयित्वा सुब्रह्मण्य पितापुत्रीयां सुब्रह्मण्यामाह्वयेति-संप्रेष्यति॥३॥

3. After the omentum is offered, having cleansed himself[1] (the Adhvaryu) orders, "O Subrahmaṇya sing the Subrahmaṇyā (call) which mentions fathers and sons."[2]

1. i.e after the rites mentioned in VII.14.6-VII.21.6 are performed.
2. Cf. LāṭyāŚS I.3.18-20. For the Subrahmaṇyā-call See X.28.4; XI.3.14; XI.21.4; XI.21.8; XII.3.15.

पितापुत्रीयैवात ऊर्ध्वं सुब्रह्मण्या भवति॥४॥

4. Hereafter the Subrahmaṇyā (call) should be one mentioning the fathers and sons.[1]

1. Cf. LāṭyāŚS I.3.18-20.

आहूतायां वसतीवरीः कुम्भेन गिरिभिदां वहन्तीनां प्रत्यङ् तिष्ठन्गृह्णाति॥५॥

5. After (the Subrahmaṇyā) is called, standing with his face towards the streams,[1] he takes the Vasatīvarī(-waters)[2] from

the rivers which have broken through the mountains,[3] and are flowing,[4] by means of a pitcher.

1. Cf. TS VI.4.2.2-3.
2. For the use of these waters see XII.5.2ff; XII.7.10.
3. Cf. MS IV.5.1.
4. Cf. TS VI.4.2.2-3.

नान्तमा वहन्तीरतीयात्॥६॥

6. He should not go beyond the streams flowing nearby.

छायायै चातपतश्च संधौ गृह्णाति॥७॥

7. He takes (the water from the place where there is a conjunction of the shade of a cloud and the sun-shine.

यद्यभिच्छायां न विन्देदात्मनो वृक्षस्य कूलस्य वा छायायाम्॥८॥

8. If he does not find the shade (of a cloud) (he may get the water from the conjunction of the sun-shine and) his own shadow, or the shade of a tree or of a (sinking river-) bank.

प्रतीपमुपमारयन्हविष्मतीरिमा आप इति गृह्णाति॥९॥

9. Immersing (the pitcher into the water) aganist the stream,[1] he takes the waters with *haviṣmatīrimā āpaḥ...*[2]

1. Cf. MS IV.5.1.
2. TS I.3.12.g; cp. TS VI.4.2.4-5.

यस्यागृहीता अभिनिम्रोचेत्सुवर्न घर्मः स्वाहेति पञ्चार्काहुतीर्हुत्वा वरे दत्त उल्कामुपरिष्टाद्धारयमाणो गृह्णीयात्। हिरण्यं वावधाय॥१०॥

10. (In the case of a sacrificer) of whom the sun sets (while the Vasatīvarī-waters) have not yet been taken, having offered five Arka-libations (of ghee) with *suvar na gharmaḥ svāhā...*,[1] and after a boon (any desired thing) has been given (by the sacrificer), (the Adhvaryu) should take them while holding a burning fire-brand above (the waters), or (he may do so) after having put gold (in the pitcher).[2]

1. TS V.7.5.b.
2. Except the Arka-libations for the other details cf. TS VI.4.2.1-2. (MS IV.5.1; ŚB III.9.2.9).

योवा ब्राह्मणो बहुयाजी तस्य कुम्भ्यानां गृह्णीयात्॥११॥

11. In the case of a sacrificer who has performed many (Soma)-sacrifices, he may take the Vasatīvari-waters from (the waters) in jars,[1] (in that circumstance).[2]

1. Cf. TS VI.4.2.1-2.
2. i.e. if the sun has already set before the Vasatīvarī-waters are taken.

सोमयाजी बहुयाजी भवतीति विज्ञायते॥१२।

12. For it is known from a Brāhmaṇa-text that (a man) who performs many sacrifices means (a man) who performs many Soma-sacrifices.[1]

1. Cf. TS VI.4.2.1-2.

अग्नेर्वोऽपन्नगृहस्य सदसि सादयामीत्यपरेण शालामुखीयमुपसादयति। सुम्नाय सुम्निनीः सुम्ने मा धत्तेति सर्वेषु वसतीवरीणां सादनेषु यजमानो जपति। अग्नीषोमीयस्य पशुपुरोडशस्य पात्रसंसादनादि कर्म प्रतिपद्यते॥१३॥

13. With *agner vo'pannagṛhasya sadasi sādayāmi*...[1] (the Adhvaryu) places (the Vasatīvarī-water) to the west of the Śālāmukhīya (-fire)[2]. The sacrificer mutters *sumnāya sumninīḥ*...[3] at the time of placing all (=each pitcher) of the Vasatīvarīs.[4] (The Adhvaryu) starts the work beginning with the arrangement of the utensils in connection with the animal-sacrificial-bread for Agni-and-Soma.[5]

1. TS I.3.12.b.a.
2. viz. the old Āhavanīya.
3. TS I.3.12.b.a.
4. See XI.21.3-6.
5. Upto now the Vapāhoma of the Agni-Soma-Animal sacrifice has taken place (See XI.20.3). Now the other details of it are to be performed (viz. the details mentioned in VII.22.1ff upto the end. See, however, Sūtras 15 and 16 below).

न यजमानो ऽग्नीषोमीयस्याश्नाति। अश्नीयाद्वा॥१४॥

14. The sacrificer does not partake of the (animal to Agni-Soma. Or he may partake (of it)[1]

1. Cf. TS VI.1.11.6.

न स्वरुं जुहोति। न हृदयशूलमुद्वासयति। एवं सवनीये॥१५॥

15. (The Adhvaryu) does not offer the Svaru.[1] He does not dispose of the heart-spit[1] thus (also) in the Savanīya (=the animal-sacrifice on the Soma-pressing-day).[3]

1. Cp. VII.27.4.
2. Cp. VII.27.15.
3. These activities which are prohibited here are to be done at the end of the Anubandhyā-cow-sacrifice. Thereby a kind of continuity is created in all the three animal-sacrifices. For this Sūtra cf. ŚB III.8.5.11.

पत्नीसंयाजान्तो ऽग्नीषोमीयः संतिष्ठते॥१६॥

16. The (animal-sacrifice) for Agni-Soma stands completely established at the end of the Patnīsaṁyāja(-libations).[1]

1. Thus with VII.27.9-14.

XI.21

निशायां वसतीवरीः परिहरत्यन्तर्वेद्यासीने यजमाने पत्न्यां च॥१॥

1. At night,[1] (the Adhvaryu) carries round the Vasatīvarī (-waters) while the sacrificer and his wife are sitting within the altar.[2]

1. In the second one third of the night: Rudratatta's commentary.
2. Cf. TS VI.4.2.6.

नादीक्षितमभिपरिहरेत्॥२॥

2. He should not carry it round one who is not consecrated.[1]

1. All the unconsecrated persons should go away at this time.

सव्यें ऽसे ऽत्याधायापरेण प्राजहितं परिक्रम्य पूर्वया द्वारोपनिर्हृत्य दक्षिणेन वेदिं दक्षिणेन मार्जालीयं धिष्णियं परीत्य दक्षिणस्यामुत्तरवेदिश्रोण्यां सादयतीन्द्राग्नियोर्भागधेयी स्थेति॥३॥

3. Having placed (the pitcher[1] of water) on left shoulder, having stepped round by the west of the old Gārhapatya (viz. Prājahita-fire), having taken it (out of the Prāgvaṁśa) by the eastern door, having gone by the south of the altar, having

passed round by the south of the Mārjalīya dhiṣṇya, he places it,[2] on the southern hip (-South-western corner) of the Uttaravedi[3] with *indrāgniyorbhāgadheyī stha.*

1. Which is upto now kept to the west of the Āhavanīya (see IX.20.13).
2. Cf. TS VI.4.2.5: he palces it three times. First here; for the second and third see Sūtra 4 and 5 respectively.
3. Cf. ŚB III.9.2.15.
4. TS I.3.12.c.b.

दक्षिणें ऽस ऽत्याधाय यथेतं गत्वा पूर्वया द्वारोपनिर्हृत्योत्तरेण वेदिं गत्वो-त्तरेणाग्नीध्रीयं धिष्णियं परीत्योत्तरस्यामुत्तरवेदिश्रोण्यां सादयति मित्रावरुणयो-र्भागधेयी स्थेति॥४॥

4. Having placed (the pitcher of water) on his right shoulder, having gone by the route by which he had gone, having taken it into (the Prāgvaṁśa) by the eastern door, having gone by the north of the altar, having passed round by the north of the Āgnīdhrīya-Dhiṣṇya, he places it on the northern hip (-north-western corner) of the Uttaravedi with *mitrāvaruṇa-yor bhāgadheyī stha.*[2]

1. Cf. ŚB III.9.2.15.
2. TS I.3.142.c.b.

सव्यें ऽसे ऽत्याधाय यथेतं गत्वापरेणाग्नीध्रीयं धिष्णियमुपसादयति विश्वेषां देवानां भागधेयी स्थेति॥५॥

5. Having placed (the pitcher of water) on his left shoulder, having gone by the same route by which he had come. he places it to the west of the Āgnīdhrīya-Dhiṣṇya with *viśveṣāṁ devānāṁ bhāgadheyī stha.*[1]

1. TS I.3.12.c.c; cf. for this Sūtra TS VI.4.2.5-6.

यज्ञे जागृतेति सन्ना अभिमन्त्रयते॥६॥

6. He addresses (the waters) which are placed with *yajñe jāgṛta.*[1]

1. TS I.3.12.d.

अत्र प्रतिप्रस्थाता पयस्यार्थं सायंदोहं दोहयति॥७॥

7. At this stage the Pratiprasthātṛ causes (the milker) to get the evening milking done for the sake Payasyā(-milk-mess).

1. See XII.4.11.

अध्वर्युः संप्रेष्यति या यजमानस्य व्रतधुक्तस्या आशिरं कुरुत या पत्न्यै तस्यै दधिग्रहाय या घर्मधुक्तस्यै दधिघर्माय तप्तमनातक्तं मैत्रावरुणाय शृतातङ्क्यं दधि कुरुतादित्यग्रहाय सुब्रह्मण्य सुब्रह्मण्यामाह्वय न सदस्युपवस्तवा इति॥८॥

8. The Adhvaryu orders: "Prepare the Āśir[1] (from the milk) of the (cow which was upto now) yielding the fast (-milk) for the sacrificer;[2] prepare the curd for the sake the Dadhigraha (=curd-scoop)[3] (from the milk) of the cow which (yields the fast-milk) for the wife (of the sacrificer); (prepare the curd) for the sake of Dadhigharma (hot curd-offering)[4] (from the milk) of the (cow) which yields milk for the hot (milk-offering),[5] prepare the curd (out of) heated, but uncurdled milk for the sake of the Maitrāvaruṇa (-scoop)[6] prepare the curd (out of) the milk which is boiled and is to be curdled, for the sake of the Āditya (-scoop).[7] O Subrahmaṇya, call the Subrahmaṇyā (-litaniy);[8] one should not stay in the Sadas (during the night)."

1. See XII.10.8; XI.4.10. Āśir means churned sour milk.
2. See XI.18.9.
3. See XII.7.5.
4. XIII.3.2.ff.
5. See XV.9.4.ff.
6. See XII.14.12.
7. See XIII.9.6.
8. See XI.20.3.

संप्रैषवत्कुर्वन्ति॥९॥

9. (The assistants) do as per orders.

अत्र सवनीयस्य सवनीयानामितीध्माबर्हिः संनह्यति॥१०॥

10. At this stage (the Adhvaryu) ties up the sacrificial grass and the sacrificial fuel for the animal (-sacrifice) on the Soma pressing-day and for the (fire) offerings[1] to be performed on the Soma-pressing-day.

1. These offerings are the offerings of the Savanīya-puroḍāśas.

न वा बर्हिः। प्रस्तरमेव॥११॥

11. Or (he does) not (tie up) the sacrificial grass but only the Prastara.

आग्नीध्रे हविर्धाने वा यजमानं जागरयन्ति। प्राग्वंशे पत्नीम्॥१२॥

12. They (the priests) cause the sacrificer to remain wakeful either in the Āgnīdhra's shed or in the Havirdhāna-shed; and the wife of the sacrificer in the Prāgvaṁśa.

आग्नीध्र एतां रात्रिमृत्विजो वसन्ति॥१३॥

13. The priests stay in the Āgnīdhra-shed during this night.

यजमानो राजानं गोपयति गोपयति॥१४॥

14. The sacrificer protects the king (-Soma).

XII.1

महारात्रे बुद्ध्वाग्ने नयेत्याग्नीध्रमभिमृशति॥१॥

1. Having waked up at the dead of night (the priests)[1] touch the Āgnīdhra-shed with *agne naya...*[2]

1. Cf. TS VII.5.5.1; cp. KB XI.8; AB II.15.
2. TS I.1.14.I.

इदं विष्णुर्विचक्रम इति हविर्धानम्। अग्न आयूंषि पवस इति स्रुचः। आ वायो भूष शुचिपा इति वायव्यानि। आ घा ये अग्निमिन्धत इति सदः॥२॥

2. (They touch) the Havirdhāna with *idaṁ viṣṇur vi cakrame...*[1] the ladles with *agna āyūṁṣi pavase ...*[2] the Vāyavya- pots with *ā vāyo bhūṣā...*[3] (and) the Sadas *with ā ghā ye agnimindhate....*[4]

1. TS I.2.13.e.
2. TS I.6.6.m.
3. TS I.4.4.a.
4. TB II.4.5.7. For this Sūtra cf. TS III.1.6.1.

प्रजापतिर्मनसान्धो ऽच्छेत इति त्रयस्त्रिंशतमाग्नीध्रे यज्ञतनूर्जुहोति। प्रथमेन मन्त्रेण हुत्वा पूर्वंपूर्वमनुद्रुत्योत्तरेणोत्तरेण जुहोति॥३॥

3. With *prājāpatir manasā'ndho'ccheta...*[1] (the Adhvaryu) offers thirtythree libations (of ghee) (called) Yajñatanu (forms of the sacrifice) on the Āgnīdhrīya (-fire). having offered the first libation with the first formula, having

uttered everytime the next formula he offers then with the latter formula (out of the following pairs of the formulae).[1]

1. TS IV.4.9.
2. Cf. KS XXXIV.17; cp. ŚB IV.5.7.1.

प्रादेशमात्राण्यूर्ध्वसानून्युपरिष्टादासेचनवन्ति मध्ये संनतानि वायव्यानि भवन्ति॥४॥

4. The Vāyavya-pots are (each) one a span in height with their heads pointing upwards, with their spouts in the upper parts, and compressed in the middle.

1. These are in all sixteen pots enumerated in XII.1.6-2.4. Soma is scooped in them for different deities. Still they are called Vāyavya (connected with Vāyu). For the details see TS VI.7.2.

तेषां यान्यनादिष्टवृक्षाणि वैकङ्कतानि स्युः। यो वा यज्ञियो वृक्षः फलग्रहिः॥५॥

5. Out of them about which no tree is prescribed, they are to be prepared out of Vikaṅkata-wood or (out of any other), sacrificial tree having fmits.

को वो युनक्ति स वो युनक्त्विति खरे पात्राणि प्रयुनक्ति यान्यनाम्नात-मन्त्राणि भवति॥६॥

6. With *kastvā yunakti...*[1] (the Adhvaryu) arranges those (utensils) for which no formula has been prescribed,[2] on the Khara (mound).[3]

1. Cp. TS I.5.10.1.
2. e.g. the Ṛtupātras see XII.1.13.
3. See XI.13.8.

अग्निर्देवतेति दक्षिणे ऽंस उपांशुपात्रम्॥७॥

सोमो देवतेत्युत्तरमन्तर्यामस्य॥८॥

बृहन्नसीति ते अन्तरेण ग्रावाणमुपांशुसवनं दक्षिणामुखं संस्पृष्टं पात्राभ्याम्॥९॥

तमपरेण प्रत्यञ्चि द्विदेवत्यपात्राणि॥१०॥

इन्द्रो देवतेति परिस्त्रगैन्द्रवायवस्य। बृहस्पतिर्देवतेत्यजगावं मैत्रावरुणस्य। अश्विनौ देवतेति द्विस्त्रक्त्याश्विनस्य॥११॥

तान्यपरेण प्रबाहुक्शुक्रामन्थिनोः पात्रे। सूर्यो देवतेति दक्षिणं बैल्वं शुक्रस्य। चन्द्रमा देवतेत्युत्तरं वैकङ्कतं मन्थिनः॥१२॥

ते अपरेण प्रबाहुगृतुपात्रे आश्वत्थे अश्वशफबुध्ने उभयतोमुखे। दक्षिण-मध्वर्योः। उत्तरं प्रतिप्रस्थातुः॥१३॥

विश्वे देवा देवतेति दक्षिणस्यां श्रोण्यामाग्रयणस्थालीम्। इन्द्रो देवत्युत्त-रस्यामुक्थ्यस्थालीम्। उक्थ्यपात्रं च तस्या उत्तरम्॥१४॥

7-14. With *agnir devatā..*[1] he places the Upāṁśu cup on the right shoulder (on the south-east corner of the Khara); with *somo devatā...* (he places) the Antaryāma-cup to the north (of the Upāṁśu-cup); with *bṛhannasi...*[2] the Upāṁśusavana (-pressing stone) with its face to the south between these two (i.e. Upāṁśu and Antaryāma) and touching those cups;[3] to the west of it (Upāṁśusavana) the cups intended for dual-deities in a line from the east to the west—with *indro devatā...* a cup with a garland (inscribed) round it for Indra-Vāyu; with *bṛhaspati-devatā...* a cup with a mark of the proturberance on the neck of a goat (inscribed on it) for Mitra-varuṇa; with *aśvinau devatā...* a two edged cup for Aśvinau[4] to the west of these in straight line, with *sūryo devatā...* the cups for śukra and Manthin—with *sūryo devatā...* the cup made of Bilva wood for Śukra to the south and with *candramā devatā...* the cup made of Vikaṅkata wood for Manthin to the north, to the west of these in a straight line the two Ṛtu-cups made fo Aśvattha-wood[5] with bottoms of the shape of horse's hoof and with spouts on both sides[6]—that for Adhvaryu towards the south, and that for Pratiprasthātṛ towards the north; the Āgrayaṇa pot on the southern hip (i.e. southwestern corner) with *viśve devā devatā...*; the Ukthya-pot on the northern hip (i.e. northwestern corner) with *indro devatā...* and the Ukthya-cup to the north of it (with the same formula).

1. For all the formulae except those the source of which is mentioned separately see TS III.1.6.
2. TS I.3.2.q.
3. Cf. TS VI.4.6.4. For the Upāṁśusavana-stone see XII.9.2ff.
4. Cf. ŚB IV.1.5.19.
5. Cf. ŚB IV.3.3.6.
6. Cf. TS VI.5.3.1.

स्थाल्यावन्तरेण त्रीण्युदञ्च्यतिग्राह्यपात्राणि। आग्नेयमैन्द्रं सौर्यमिति॥१५॥

15. He places the three Atigrāhya-cups in a line from the south to the north, between these two pots (viz. the Āgrayaṇa-

pot and the Ukthya-pot) viz. the first belonging to Agni, the second belonging to Indra and the third to Sūrya.

XII.2

उत्तरें ऽसे दधिग्रहपात्रमौदुम्बरं चतुःस्रक्ति॥१॥

एवरूपमेवांश्वदाभ्ययोः॥२॥

1-2. (The Adhvaryu) places the Dadhigraha-cup made of Udumbara-wood and having four edges,[1] on the northern shoulder (i.e. the north western corner); and a similar cup for Aṁśu and Adābhya-scoops.

1. Cf. KS XXX.7.

यदि सोमग्रहं गृह्णीयादेतदेव विभवेत्॥३॥

3. If he draws a Soma-scoop (instead of the Dadhi-graha), that cup itself should be used for Aṁśu and Adābhya-scoops).[1]

1. Cf. TS VI.6.10.1.

एतस्यैव हविर्धानस्याग्रेणोपस्तम्भनमादित्यस्थालीम्। आदित्यपात्रं च तस्या उत्तरम्॥४॥

4. (He places) the Āditya-pot in front of the prop of the same[1] Havirdhāna-cart; and to the north of it the Āditya-cup.[2]

1. viz. the southern.
2. See XII.20.9.

पृथिवी देवतेत्युत्तरस्य हविर्धानस्याग्रेणोपस्तम्भनमनुपोप्ते ध्रुवस्थालीम्॥५॥

5. (He places) the Dhruvā-pot in front of the prop of the northern Havirdhāna-cart (on the earth where no grass is) spread,[1] with *pṛthivī devatā*...[2]

1. Cf. TS VI.5.2.2.
2. TS III.1.6.c.

खरे षोडशिपात्रं खादिरं चतुःस्रक्ति यदि षोडशी॥६॥

6. If it is the Ṣoḍaśin (-soma-sacrifice),[1] the places the Ṣoḍaśin-cup made of Khadira-wood, and having four edges, on the Khara (mound).[2]

1. See XIV.2.2.ff.
2. Cf. ŚB IV.5.3.6.

मध्ये परिप्लवां यथा स्रुगदण्डैवम्॥७॥

7. (He places) the Pariplavā (-ladle)[1] (of the shape) similar to a ladle with a handle, in the middle (of the Khara).

1. For the use of this see XII.18.11.

यथावकाशं दश चमसान्नैय्यग्रोधान् रौहीतकान्वा त्सरुमतो ऽत्सरुकान्वा॥८॥

8. (He places) the ten goblets made of either Nyagrodha or Rohītaka (-wood) and either with handle or without handle.

1. For the use of goblets (camasa) see XII.21.14f.

दशैव चमसाध्वर्यवः॥९॥

9. There are only ten Camasādhvaryus.

युनज्मि ते पृथिवीं ज्योतिषा सहेति दक्षिणस्य हविर्धानस्याधस्तात्पश्चादक्षं द्रोणकलशं सदशापवित्रम्॥१०॥

10. (He places) the Droṇakalaśa accompanied by a fringe and strainer under the southern Havirdhāna(-cart), to the west of the axle, with *yunajmi te pṛthivīm...*[1]

1. TS III.1.6.b.a.

तस्य वायव्यैर्वृक्षनियोगः॥११॥

11. The rule regarding the (wood of the) tree of it (Droṇakalaśa) (is as good as given) by (the rule about the wood of tree in conncetion with) the Vāyavya-pots.[1]

1. See XII.1.4-5.

युनज्मि वायुमन्तरिक्षेण ते सहेत्युत्तरस्य हविर्धानस्योपरिष्टान्नीड आधवनीयम्। युनज्मि वाचं सह सूर्येण त इति प्रधुरे पूतभृतम्॥१२॥

12. (He palces) the Ādhavanīya upon the seat above the northern Havirdhāna (-cart) with *yunajmi vāyumantarikṣeṇa...*;[1] (and) the Pūtabhṛt upon the front part of the yoke (of the same cart) with *yunajmi vācaṁ saha sūryeṇa te....*[2]

1. TS II.16.b.b.
2. TS III.1.6.b.c.

एतस्यैव हविर्धानस्याधस्तात्पश्चादक्षं त्रीनेकधनान्घटान्। पञ्च सप्त नवैकादश वा॥१३॥

13. (He places) the three Ekadhana-pitchers or five, seven,

nine or eleven (Ekadhana-pitchers)[2] under the same (=northern) Havirdhāna (-cart).

1. For these see XII.16.11.
2. Cp. ŚB III.9.3.34.

यस्मिन्मिमीते तस्याधिषवणचर्म खरं परिकृतं चतुष्पुटमुपरिष्टादासेचनवत्॥१४॥

14. Out of the skin on which he has measured out Soma,[1] the rough, cut up around,[2] four-folded[3] and accompanied by an outlet at the top[4] the Soma-pressing skin should be made.

1. See X.24.7.
2. Cf. ŚB III.5.4.23.
3. For placing the Soma-pressing stones.
4. For the Soma-juice to flow out.

रक्षोहणो वलगहनः प्रोक्षामि वैष्णवमित्यधिषवणचर्म प्रोक्ष्य रक्षोघ्नो वलगघ्नः प्रोक्षामि वैष्णवानिति ग्राव्णो रक्षोहा त्वा वलगहा वैष्णवमास्तृणामीत्यधिषवणफलकयोरुत्तरलोमास्तीर्य रक्षोघ्नो वो वलगघ्नः संसादयामि वैष्णवानिति-तस्मिंश्चतुरो ग्राव्णः प्रादेशमात्रानूर्ध्वसानूनाहननप्रकारानश्मनः संसादयति। उपरं प्रथिष्ठं मध्ये पञ्चमम्॥१५॥

15. With *rakśohaṇo volagahanaḥ prokṣāmi vaiṣṇavam* having sprinkled water on the Soma-pressing-skin with *rakṣoghno valagaghnaḥ prokṣāmi vaiṣṇvān*[2] (having sprinkled water) on the Soma-pressing stones, with *rakṣohā tvā valagahā vaiṣṇavam āstṛṇāmi*[3] having spread out the Soma-pressing skin, with the hairy side upwards with *rakṣoghno vo valagaghnaḥ saṁsādayāmi vaiṣṇavān*[5] he places the four Soma-pressing-stones which are (each) one span in length, have their narrow side above, and are fit for crushing (Soma) on it (skin). He places the Upara[6] (pressing-stone), the broadest one, in the middle as the fifth.

1. TS I.3.2.g.
2. KS II.11.
3. KS II.11.
4. See XI.13.1.ff.
5. KS II.11.
6. For this see XII.9.3.

तमभिसंमुखा भवन्ति॥१६॥

16. (The four stones) face it (the Upara).[1]

1. Cf. ŚB III.9.3.3; TMB VI.6.3. See also LāṭyāŚS I.10.1-2.

XII.3

स्थवीयांसि मुखानि॥१॥

1. (Their) mouths should be thicker.[1]

1. i.e. the lower parts of the stones should be thicker than the upper parts.

अपां क्षया ऋतस्य गर्भा भुवनस्य गोपाः श्येना अतिथयः पर्वतानां ककुभः प्रयुतो न पातारः। वग्नुनेन्द्रं ह्वयत घोषेणामीवांश्चातयत। युक्ता स्थ वहत स्वर्गं लोकं यजमानमभिवहतेति सन्नानभिमन्त्र्याग्नीषोमीयवदाज्यानि गृह्णाति॥२॥

2. Having addressed the pressing-stones which have been placed (upon the skin) with *apāṁ kṣayā ṛtasya garbhāḥ...*[1] and with *yuktā stha vahata...*[2] (the Adhvaryu arranges) the utensils of the Savanīya-animal-sacrifice in the same manner as that of the Agnīṣomīya (-animal-sacrifice) (and) scoops the ghees in the same manner as that of the Agnīṣomīya (-animal-sacrifice).[3]

1. Cp. TMB I.2.5.
2. Cp. TB III.7.9.1-2.
3. See XI.16.6;8.

अथैकेषाम्। प्राग्वंशेऽग्नीषोमीयस्याज्यानि गृह्णाति। आग्नीध्रे सवनीयस्य। उत्तरवेद्यामनूबन्ध्यायाः॥३॥

3. Now according to some[1] ritualists, in the Prāgvaṁśa he scoops the ghees for the Agnīṣomīya (-animal-sacrifice); in the Āgnīdhra (-shed) for the Savanīya (-animal-sacrifice); (and) on the Uttaravedi for the Anūbandhyā (-animal-sacrifice).

1. Not identified.

अपरेणोत्तरवेदिं सवनीयस्यानूबन्ध्यायाश्चाज्यानि गृह्णातीत्येके॥४॥

4. According to some[1] (others) he scoops the ghees for the Savanīya(-animal sacrifice) as well as for the Anūbandhyā(-animal-sacrifice) towards the west of the Uttaravedi.

1. Not identified.

यानि काष्ठानि तदहरभ्याधास्यन्स्यात्तानि सहेध्मेन प्रोक्षेत्॥५॥

5. He should sprinkle water on all the wooden sticks together with the other fuel which he is going to put (in the fire) after having brought them.

समानमा स्रुचां सादनात्॥६॥

6. (The ritual) upto placing of the ladle,[1] is the same.

1. See VII.8.4-9.6.

युनज्मि तिस्रो विपृचः सूर्यस्य त इति स्रुचः सन्ना अभिमन्त्रयते॥७॥

7. With *yunajmi tisro vipṛcaḥ sūryasya te...*[1] he addresses the ladles which have been placed.

1. TS III.1.6.b.d.
2. instead of TS I.1.11.r-t. See VII.9.6; II.10.4.

अत्र सौमिकानां प्रात्राणां संसादनमेके समानन्ति॥८॥

8. According to the opinion of some[1] (ritualists) the ritual of placing of the utensils of Soma-sacrifice[2] (should be done) at this stage.

1. Cf. MāŚS II.3.1.12ff.
2. See XII.1.7-XII.3.2.a.

आसन्यान्मा मन्त्रात्पाहि कस्याश्चिदभिशस्त्या इति पुरा प्रातरनुवाकाज्जुहुयात्॥९॥

9. With *āsanyānmā mantrāt pāhi*[1]... he offers a libation of ghee on the Āgnīdhra's fire before the Prātaranuvāka (morning litany) (is recited by the Hotṛ).

1. TS III.1.7.1.

पञ्चहोतारं चाग्नीध्रे स्वर्गकामस्य॥१०॥

10. And in the case of a (sacrificer) desirous of heaven (he offers a libation of ghee) in the Āgnīdhra-fire with the Pañcahotṛ (-formula).[1]

1. TĀ III.3. For the Sūtra cf. TB II.2.3.6.

नित्यवदेके समामनन्ति॥११॥

11. According to the opinion of some (ritualists) this libation is obligatory as it were.[1]

1. Thus this libation is not limited to a sacrificer desirous of heaven.

मध्ये ऽग्नेराज्याहुतीः पश्वाहुतीः पुरोडाशाहुतीरिति जुहोति। अभितः सोमाहुतीः॥१२॥

12. He offers the libations of ghee, oblations of the animal and oblations of sacrificial bread in the middle part of the fire; (one offers) the libations of Soma round the fire.[1]

1. Cf. KS XXVII.6.

अत्र राजानमन्तरेषे ग्रावसूपावहरति हृदे त्वा सोम राजन्नित्येताभ्याम्॥१३॥

13. At this stage, with these (formulae) beginning with *hṛde tvā*...[1] and *soma rājan*...[2] he brings the king (Soma) between the two yoke poles (and keeps it) upon the pressing-stones.[3]

1-2. TS I.3.13.a-f.
3. From the southern Havirdhāna-cart. Cf. TS VI.4.3.1; ŚB III.9.3.3.

पुरा वाचः पुरा वा वयोभ्यः प्रवदितोः प्रातरनुवाकमुपाकरोति॥१४॥

14. Before the human speeches[1] or the chirping sound of birds[2] are produced, he bespeaks the Prātaranuvāka (morning-litany) (to be recited by the Hotṛ).

1. Cf. TS VI.4.3.1-2.
2. Cf. AB II.15.

प्रातर्यावभ्यो देवेभ्यो ऽनुब्रूहि ब्रह्मन्वाचं यच्छ प्रतिप्रस्थातः सवनीयान्निर्वप सुब्रह्मण्य सुब्रह्मण्यामाह्वयेति संप्रेष्यति॥१५॥

15. He orders "(O Hotṛ), Do you recite verses for the gods going at the time of morning;[1] O Brahman, restrain the speech;[2] O Pratiprasthātṛ, take out the material for the Savanīya sacrificial breads;[3] O Subrahmaṇya, sing the Subrahmaṇyā (call)".[4]

1. Cp. AB II.15; MS IV.5.3.
2. Cp. XIV.9.3.
3. For the details of these see XII.3.18-4.15.
4. See XI.20.3; LāṭyāŚS I.3.18.

सुब्रह्मण्ये सुब्रह्मण्यामाह्वयेत्येके समामनन्ति॥१६॥

16. According to the opinion of some[1] (ritualists) (he should order) "O Subrahmaṇye, call the Subrahmaṇyā(-call)."

1. Not known.

मनसा ते वाचं प्रतिगृणामीत्यध्वर्युर्होतारमाह॥१७॥

17. The Adhvaryu says to the Hotṛ, "With mind I respond to your recitation."[1]

1. For the response of the Adhvaryu see also XII.27.12.

अत्र प्रतिप्रस्थाता सवनीयानां पाणिप्रक्षालनादि कर्म प्रतिपद्यते॥१८॥

18. At this stage, the Pratiprasthātṛ starts the work beginning with the washing of the hands in connection with the Savanīya (oblations).

यथार्थं पात्राणि प्रयुनक्ति॥१९॥

19. He arranges the utenesils in accordance with their purpose.

XII.4

द्वे भर्जनार्थे कपाले अष्टौ पुरोडाशकपालानि। एकादश माध्यंदिने। द्वादश तृतीयवसने॥१॥

1. These utensils are as follows: two potsherds for the sake of roasting, eight potsherds for the sake of sacrificial bread in the morning; eleven potsherds in the midday (-pressing),[1] twelve (potsherds) in the third (pressing).[2]

1. See XIII.4.7.
2. See XIII.11.5.

सर्वानैन्द्रानेकादशकपालाननुसवनमेके समामनन्ति॥२॥

2. According to the opinion of some (ritualists)[1] (there should be) all the sacrificial breads to be offered to Indra, to be prepared on eleven potsherds and at all the pressings.[1]

1. Āpastamba ascribes the practice of his own school (cf. TB I.5.11.4) to "some" ritualists. The practice mentioned in Sūtra 1 is rejected by the TB I.5.11.4.

प्रातर्दोहपात्राणीति॥३॥

3. (He arranges) the pots required for the morning milking.

1. See I.15.9; I.11.5.

प्राग्वंशे प्रतिप्रस्थाता सवनीयान्निर्वपति॥४॥

4. The Pratiprasthātṛ takes out the mateial[1] for the Savanīya (-oblation) in the Prāgvaṁśa.

1. He does all the activities mentioned in I.16.1-1.17.12.

सर्वे यवा भवन्ति लाजार्थान्परिहाप्य॥५॥

5. (The material for) all the (oblations) should be barley, excluding (the one) for the Lājas (fried grains).

इन्द्राय हरिवते धाना इन्द्राय पूषण्वते करम्भं सरस्वत्यै भारत्यै परिवाप-मिन्द्राय पुरोडाशं मित्रावरुणाभ्यां पयस्यामिति॥६॥

6. With *indrāya harivate*...(he takes out the material) for the fried grains, with *indrāya pūṣaṇvate*... (...) (...) Karambha, with *sarasvatyai bhāratyai* (...) Parivāpa; with *indrāya*... (...) sacrificial bread; with *mitrāvaruṇābhyām*... (...) Payasyā.[1]

1. For the materials see Sūtra 10ff below. For the number 5 of the oblations cf. TS VI.5.11.4.

निरुप्तेष्वन्वोप्येदं देवानामित्येतदादि कर्म प्रतिपद्यते॥७॥

7. After the materials have been taken out, he starts the work[1] with (the formula) *idaṁ devānām*...[2] etc.

1. i.e. the work mentioned in I.18.2-19.11.

2. TS I.1.4.n.a.

अवहननकाले लाजार्थान्परिहाप्येतरानवहन्ति॥८॥

8. At the time of pounding,[1] he pounds all the grains excluding those to be used for preparing the fried grains.

1. See I.19.11.

कपालानामुपधानकाले प्रथमेन कपालमन्त्रेण धानार्थं लाजार्थं च कपाले अधिश्रयति॥९॥

9. At the time of placing the potsherds (on the fire)[1] with the formula of (placing) the first potsherd,[2] he places two potsherds—one for fried grains and the other for roasted grains.

1. See I.20.1-23.2. These activities are to be done now.

2. viz. TS I.1.7.4.

अधिश्रयणकालेऽधिश्रयणमन्त्रेण तण्डुलानोप्य धानाः करोति। व्रीहिनोप्य-लाजान्करोति॥१०॥

10. At the time of placing (the oblation-material on fire),[1] having poured (on potsherd) rice with the formula (to be used at the time) of placing (the oblation material on fire)[2] he prepares the fried grains; having poured the unhusked rice-grains he prepares the roasted grains.

1. See I.29.6.
2. viz. TS I.1.8.h.

पुरोडाशमधिश्रित्यामिक्षावत्पयस्यां करोति॥११॥

11. Having placed the sacrificial bread on the fire, he prepares Payasyā in the same manner as that of the Āmikṣā.[1]

1. See VIII.2.5. See also XI.21.7. XIII.4.9.

उद्वासनकाले धाना उद्वास्य विभागमन्त्रेण विभज्यार्धा आज्येन संयौति। अर्धाः पिष्टानामावृता सक्तून्करोति॥१२॥

12. At the time of taking the oblations away (from the fire),[1] having taken away the fried grains, having divided into two parts with the formula to be used for dividing[2] he mixes the half of them with ghee. In the procedure of making flour[3] he makes the (other) half, to be coarse flour.

1. See II.10.6.
2. See I.24.5.
3. See I.21.5-7.

मन्थं संयुतं करम्भ इत्याचक्षते। लाजान्परिवाप इति॥१३॥

13. The stirred up (mixture of flour and water or ghee) is called Karambha. The Lājās (roasted grains) are called Parivāpa.

नखैर्लाजेभ्यस्तुषान्संहरति॥१४॥

14. He removes the husk of the roasted grains by means of nails.

नखेषूलूखलधर्मान्मुसलधर्मांश्च करोति॥१५॥

15. He performs (the ritual) peculiarities connected with the mortar and the (ritual) peculiarities of pestle in connection with the nails.

1. For the details see I.19.6-7.

XII.5

यत्राभिजानात्यभूदुषा रुशत्पशुरिति तत्प्रचरण्या जुहोति शृणोत्वग्निः समिधा हवं म इति॥१॥

1. When (the Adhvaryu) knows (that the Hotṛ is reciting the last verse of the Morning Litany[1] viz.) *abhūduṣā ruśat paśuḥ...*[2] he offers (a libation of ghee in fire on the Uttaravedi) by means of Pracaraṇī (Substitute-ladle)[3] with *śṛnotvagniḥ samidhā havaṁ me....*[4]

1. See AB II.18.
2. ṚV V.75.9.
3. Cf. MS IV.5.2; ŚB III.9.3.11.
4. TS I.1.13.g.

अपरं चतुर्गृहीतं गृहीत्वा संप्रेष्यत्यप इष्य होतर्मैत्रावरुणस्य चमसाध्वर्यवाद्रवैकधनिन आद्रवत नेष्टः पत्नीमुदानयोन्नेतर्होतृचमसेन वसतीवरीभिश्च चात्वालं प्रत्यास्वेति॥२॥

2. Having taken another four-times-scooped-ghee (into that very ladle),[1] he orders, "O Hotṛ impell the waters (with verses). O Camasādhvaryu of the Maitrāvaruṇa come here quickly,[3] O beares of Ekadhanas come here quickly,[4] with the jars. O Neṣṭṛ bring the wife of the sacrificier here; O Unnetṛ, sit near the Cātvāla with the Hotṛ's goblet and the Vasatīvarī (-waters).

1. For the use of this ghee, See XII.5.8.
2. Cf. MS VI.5.2; the Hotṛ has to recite ṚV X.30.1-9.11.
3. Cf. TS VI.4.8.3; ŚB III.9.3.16.
4. See XII.2.13.

प्रेह्युदेहीति नेष्टा पत्नीमुदानयति। एह्युदेहीति वा। पान्नेजनीं स्थालीं धारयमाणम्॥३॥

3. With *prehyudehi...*[1] or with *ehyudehi...*[2] the Neṣṭṛ brings the wife of sacrificer who is holding the vessel of the footwashing (-waters).[3]

1. TS III.5.6.f.
2. Cf. MāŚS II.3.2.13.
3. See XIII.15.9, upto this point the sacrificer's wife is sitting in the Prāgvaṁśa-hall: See XI.16.9.

तीर्थेनाभिप्रव्रजन्ति॥४॥

4. They[1] go (to fetch the water) along the (path called) Tiīrtha.[2]

1. viz. the Adhvaryu, the Camasādhvaryu of the Maitrāvaruṇa, bearers of Ekadhanas, the Neṣṭṛ, the wife of the sacrificer and the Unnetṛ.
2. between the Cātvāla (-pit) and the Utkara (rubbish heap). See XI.13.10.

यत्र होतुः प्रातरनुवाकमनुब्रुवत उप शृणुयुस्तदपो ऽध्वर्युर्वहन्तीनां गृह्णाति॥५॥

5. On the place[1] where they hear the Morning-litany-recitation[2] by the Hotṛ, at that place the Adhvaryu scoops water from the flowing (-water).

1. The intended meaning is as follows: The vicinity of the flowing water should be such as from where the Hotṛ's recitation is audible.
2. Hereby the Aponaptrīya-verses are meant and they are considered here, to belong to the Morning- litany.
3. Cp. MS IV.5.2.

यदि न शृणोति बधिरो ह भवति वाचो ह छिद्यते॥६॥

6. If he does not hear, he becomes deaf, he is cut from the speech.[1]

1. Cf. MS IV.5.2.

यदि दूरे स्युः प्रत्युदूह्य गृह्णीयात्॥७॥

7. If the water is (available only) at a distance, he should scoop it after having brought (to the spot from where he can hear the Hotṛ's recitation).[1]

1. In this case a jar-ful of water is to be brought from the current near to the sacrificial-hall and then the necessary quantity of water is to be scooped from it.

देवीराप इति तृणमन्तर्धायाभिजुहोति॥८॥

8. Having first put a blade of grass over the water[1] (out of which water is to be scooped) he offers a libation of ghee on it with *devīrāpaḥ...*[3]

1. Cf. MS IV.5.2.
2. By means of the Pracaraṇī: See XII.5.2.
3. TS I.3.13.h.

यदि वा पुरा तृणं स्यात्तस्मिञ्जुहुयात्॥९॥

9. If however there is already a blade of grass (in it) he should offer the libation upon it.

कार्षिरसीति दर्भैराहुतिमपप्लाव्य समुद्रस्य वोऽक्षित्या उन्नय इत्यभिहुता-नां मैत्रावरुणचमसेन गृह्णाति॥१०॥

10. With *kārṣirasi...*[1] having removed the libation of ghee by means of Darbha blades, with *samudrasya vo'kṣityā unnaya*[2] he scoops by means of the Maitrāvaruṇa's goblet a portion of water into which the libation has been offered.

1. TS I.3.13.i.
2. TS I.3.13.k.

सोमस्य त्वा मूजवतो रसं गृह्णामीत्येकधनाः॥११॥

11. With *somasya tvā mūjavato rasaṁ gṛhṇāmi* (he scoops) the Ekadhana (-waters).

1. This formula is not found in any Saṁhitā-text.

पत्नी पन्नेजनीर्गृह्णाति प्रत्यङ्तिष्ठन्ती वसुभ्यो रुद्रेभ्य आदित्येभ्य इति॥१२॥

12. With *vasubhyo rudrebhya ādityebhyaḥ...*[1] the wife of the sacrificer, standing towards the west scoops the foot-washing(-water).

1. TS III.5.6.g.

प्रेह्युदेहीति नेष्टा पत्नीमुदानयति। एह्युदेहीति वा॥१३॥

13. With *prehyudehi* or *ehyudehi* the Neṣṭṛ brings the wife of the sacrificer (to the fire-hall).[1]

1. Cp. XII.5.3.

अपरेण नेष्ट्रीयं पत्नी पन्नेजनीः सादयति प्रत्यङ्तिष्ठन्ती वसुभ्यो रुद्रेभ्य आदित्येभ्य इति॥१४॥

14. Wtith *vasubhyo rudrebhya ādityebhaḥ...*[1] (the wife of the sacrificer), standing to the west keeps down the foot-washing (-waters) to the west of the Neṣṭṛ's (fire-hearth).

1. TS II.5.6.g-h.

ता एवमेवाच्छावाकं सीदन्तमनूपसादयति॥१५॥

15. (Later on) in the same manner she (again) keeps them down (to the west of the Neṣṭṛ's fire-hearth) after the Acchāvāka has sat down.[1]

1. See XII.26.8.

XII.6

होतृचमसेन वसतीवरीभ्यो निषिच्योपरि चात्वाले होतृचमसं मैत्रावरुणचमसं च संस्पर्श्य वसतीवरीर्व्यानयति॥१॥

1. Having poured down from the Vasatīvarī (-water) by means of the Hotṛ's goblet, having caused the Hotṛ's goblet and Maitrāvaruṇa's goblet touch each other on the pit (Cātvāla), the Adhvaryu pours down the Vasatīvarī (-water) into both of them.[1]

1. Cf. TS VI.4.3.4.

समन्या यन्तीत्यभिज्ञाय होतृचमसान्मैत्रावरुणचमस आनयति। मैत्रावरुण-चमसाद्धोतृचमसे। एतद्वा विपरीतम्॥२॥

2. Having known that the Hotṛ is reciting (the verse) *samanyā yanti...*[1] he pours from the Hotṛ's globlet into the Maitrāvaruṇa's goblet (and) form the Maitrāvaruṇa's goblet into the Hotṛ's goblet—or in the reverse manner.[2]

1. ṚV II.35.3; cf. AB II.20; KB XII.1.
2. See for this practice BhāraŚS XIII.5.3; MāŚS II.3.2.21.

उपरि चात्वाले धार्यमाण उभयोः प्रचरण्या समनक्ति सं वो ऽनक्तु वरुणः समिन्द्रः सं पूषा सं धाता सं बृहस्पतिः। त्वष्टा विष्णुः प्रजया संरराणो यजमानाय द्रविणं दधात्विति। यथायथं धुरो धुर्भिः कल्पन्तामिति॥३॥

3. With *saṁ vo'naktu...*[1] and with *yathāyathaṁ dhuraḥ...*[2] he anoints both (the waters in the goblets) being held over the Cātvāla, by means of (the remnant in) the Pracaraṇī (-ladle).[3]

1. KS III.9.
2. KS III.9.
3. For this ritual of anointing cf. MS IV.5.2.

अध्वर्यो ऽवेरपा इति होताध्वर्युं पृच्छति॥४॥

4. The Hotṛ asks the Adhvaryu, "O Adhvaryu have you obtained the waters?"

1. Cf. TS VI.4.3.4, cp. AB II.20.

उतेमनन्नमुरिति प्रत्युक्ता प्रचरणीशेषात्क्रतुकरणं जुहोति यमग्ने पृत्सु मर्त्यमिति॥५॥

5. Having replied with (the words), "(Yes) moreover, they

have approached me",[1] (the Adhvaryu offers the Kratukaraṇa-libation[2] by means of the remnant in the Pracaraṇī-ladle with *yamagne pṛtsu martyam....*[3]

1. TS VI.4.3.4.
2. i.e. the libation whch indicates the type of the sacrifice: see XIV.1.5.
3. TS I.3.13.1.

तदभावे चतुर्गृहीतेन॥६॥

6. (Or), in the absence of it (remnant) (he offers the libation) with four-times-scooped (ghee in the ladle).[1]

1. Cf. ŚB III.9.3.32.

यद्यग्निष्टोमो जुहोतीत्युक्तम्॥७॥

7. It has been said (in a sacred text),[1] "If it is an Agniṣṭoma he offers a libation; if it is an Ukthya he wipes off on the middle enclosing stick the remnant in the Pracaraṇī (-ladle) (with this verse); if it is an Atirātra he simply enters the Havirdhāna (-shed) reciting the formula."

1. TS VI.4.3.4.

अथैकेषाम्। यद्यग्निष्टोमो जुहोति। यद्युक्थ्यः परिधौ निमार्ष्टि। यदि षोडशी हुत्वा परिधौ लेपं निमृज्य द्रोणकलशं रराटीं चोपस्पृशति। न जुहोति नोपस्पृशति वाजपेये ऽतिरात्रे च। एतद्यजुर्वदन्समुद्यैव प्रपद्यते॥८॥

8. Now according to some ritualists[1] if it is an Agniṣṭoma he offers the libation; if it is an Ukthya he wipes off the remnant in the Pracaraṇī (-ladle) on the middle enclosing stick; if it is Ṣoḍaśin, he first offers the libation, then wipes off the wipings and then touches the wooden trough or the front panel; in the Vājapeya and Atirātra he should neither offer the water nor touch the wooden trough or the front panel. After (the Dialogue), while reciting this very formula (the Adhvaryu) enters the Havirdhāna shed.

1. Not identifiable; cp. however MS IV.5.2, ŚB III.9.3.22.

अपरया द्वारा हविर्धानमपः प्रपादयति। पूर्वया गतश्रियः॥९॥

9. By the western door, he brings the waters into the Havir-

dhāna(-shed); by the eastern door in the case of a (sacrificer) who is a Gataśrī.[1]

1. For Gataśrī see I.14.9; XI.17.8. Thus a Gataśri-sacrificer means one who is a learned Brāhmaṇa or a leader of a village or a person going to be a king.

पूर्वया यजमानः प्रपद्यते॥१०॥

10. The sacrificer comes through the eastern door (in the Havirdhāna shed).[1]

1. See XI.17.9.

दक्षिणस्य हविर्धानस्य प्रधुरे प्रचरणीं सादयति॥११॥

11. (The Adhvaryu) places the Pracaraṇī (-ladle) upon the yoke-trap of the southern Havirdhāna (-cart).

XII.7

यं कामयेत पण्डकः स्यादिति तं प्रचरण्योपस्पृशेत्॥१॥

1. (The Adhvaryu) should touch him by means of the Pracaraṇī-ladle in the case of whom he desires, that he (the sacrificer) should be impotent.

एतस्यैव हविर्धानस्याधस्तात्पुरोऽक्षं मैत्रावरुणचमसम्। उत्तरस्यां वर्तन्यां-पुरश्चक्रं होतृचमसम्। उत्तरस्य हविर्धानस्याधस्तात्पुरोऽक्षं वसतीवरीः। पश्चादक्षमेकधनाः॥२॥

2. (He places) the Maitrāvaruṇa's goblet under the same (southern) Havirdhāna (-cart) in front of the axle; the Hotṛ's goblet near the northern track in front of the wheel; the Vasatīvarī (water) under the northern Havirdhāna (-cart) in front of the axle; (and the pitchers of the) Ekadhanā (-water) behind the axle.

एतद्वा विपरीतम्॥३॥

3. Or (he may do) this in the reverse manner.[1]

1. Thus the Vasatīvarī-water can be placed behind the axle and the Ekadhanā(-water) in front of the axle.

अपो यजमानो ऽनुप्रपद्यते। यश एवैनमृच्छतीति विज्ञायते॥४॥

4. The sacrrificer comes into the Havirdhāna-shed following (the various) waters.[1] "Glory, indeed, reaches him (the sacrificer)—"thus is known (from a Brāhmaṇa-text).[2]

1. Contrast XII.6.9-10.
2. Not known.

अत्र दधिग्रहेण चरति॥५॥

5. Then (The Adhvaryu) performs the offering of the curds-scoop.

औदुम्बरेण गृह्णाति॥६॥

6. He scoops (curds in a cup) made of Udumbara (-wood).[1]

1. See XII.2.1.

उपयामगृहीतो ऽसि प्रजापतये त्वा ज्योतिष्मते ज्योतिष्मन्तं गृह्णामीति दधि गृहीत्वापेन्द्र द्विषतो मन इति हरति। प्राणाय त्वापानाय त्वेति जुहोति॥७॥

7. With *upayāmagṛhīto'si...* having scooped curds, with *apendra dviṣato manaḥ*[2] he carries it (towords the Āhavanīya-fire) (and) with *prāṇāya tvā...*[3] he offers it (in the fire).

1. TS III.5.8.a.
2. TS III.5.8.b.
3. TS III.5.8.b.

दधिग्रहो नित्यः काम्यश्च। काम्यावितरौ॥८॥

8. The Dadhigraha (curd-scoop) is obligatory as well as optiond). The other two[1] are optional.

1. See Sūtra 9.

आज्यग्रहं गृह्णीयात्तेजस्कामस्येत्युक्तम्॥९॥

9. It has been said (in a Brāhmaṇa-text): "(The Adhvaryu) should take the ghee-scoop (and offer it) in the case of a sacrificer) desirous of lustre, Soma-scoop... desirous of brahman-splendour, curd-scoop... desirous of cattle."[1]

1. TB III.5.9.3.

यदि सोमग्रहं गृह्णीयादेकग्रहायाप्तं राजानमुपरे न्युप्य वसतीवरीभिरुप-सृज्यावीवृधं वो मनसा सुजाता इत्यभिमन्त्र्य तिस्त्रो यह्वस्य समिधः परिज्मनो देवा अकृण्वन्नुशिजो अमर्त्यवे। तासामेकामदधुर्मर्त्ये भुजं लोकमिदद्वे उप जामी ईयतुरिति सोमकरण्याभिषुणोति॥१०॥

10. If he is going to take the Soma-scoop,[1] having poured out on the lower pressing stone (Upara) some quantity of the king (Soma) which would be sufficient for one scoop (of juice), having poured down the Vasatīvarī (-water) over it, having addressed it with *avīvṛdhaṁ vo manasā*...[3] he presses it with the Somakaraṇī-verse viz. *tisro yahvasya samidhaḥ*...[4]

1. Instead of curds-scoop or ghee-scoop.
2. See XII.2.15.
3. TS III.1.8.b.
4. MS I.3.35.

आ मास्कानिति प्रथमप्लुतमंशुमभिमन्त्रयते। द्रप्सश्चस्कन्देति विप्रुषः॥११॥

11. With *ā mā skān*...[1] he addresses the stalk which has fallen out first (at the time of pressing).[2] With *drapsaścaskanda*[3] he addresses the drops (of the Soma juice which fall out).

1. TS III.1.8.c.
2. Then he should put back the stalk.
3. TS III.1.8.d.

हिरण्यपाणिरभिषुणोति गृह्णाति जुहोतीत्यत्यन्तप्रदेशः॥१२॥

तिस्त्रो यह्वस्येत्येतद्वर्जं च॥१३॥

12-13. The general rule is that (the Adhvaryu) presses, scoops and offers (Soma) while holding gold in his hand;[1] and (in the subsequent acts of pressing) (he does so) excluding (the use of the verse) *tisro yahvasya samidhaḥ*....

1. Cf. ŚB III.9.4.1.

तं हुत्वा सदसि प्रत्यङ्मुखो भक्षयति भक्षेहीति यथालिङ्गम्॥१४॥

14. Having offered it (i.e. Soma-scoop in the fire),[1] he, facing to the west, consumes (the remnant Soma in the cup) in the Sadas with *bhakṣehi*...[2] in accordance with the characteristic mark (in the formula).

1. While offering, he has to leave some remnant.
2. TS III.2.5.f. Here in TS III.2.5.f one has to mention Prajāpati in the place of Indra. See XIII.24.7,10.

अनधिकृतो वा सोमधर्मैर्दधिग्रहविकारत्वात्॥१५॥

15. Or this scoop does not deserve to be associated with the rites connected with the Soma-pressing, becacuse it is a modification of the curds-scoop.

यदन्यत्सोमकरण्यास्ते सोमधर्माः॥१६॥

16. The rites connected with the Soma (-pressing) are those (which have been mentioned above) excluding (the recitation of the verse called) *Somakaraṇī*.[1]

1. For this verse see XII.7.10.

अंशुमदाभ्यं वा प्रथमं गृह्णाति॥१७॥

17. He first takes either the Aṁśu or Adābhya (-scoop).[1]

1. These scoops are optional. See XII.8.12-14.

शुक्रं ते शुक्रेण गृह्णामीति दध्नः पयसो निग्राभ्याणां वा॥१८॥

18. With *śukraṁ te śukreṇa gṛhṇāmi*...[1] (he takes) curds,[2] milk, and Nigrābhya-water (for the Aṁśu and the Adābhya).[3]

1. TS III.3.3.q.
2. KS XXX.7; cp. MS IV.7.7.
3. Cf. for Nigrābhya KS XXX.7; ŚB XI.5.9.6.

उपनद्धस्य राज्ञस्त्रीनंशून्प्रवृहति॥१९॥

19. He takes out three stalks from the tied up king (Soma).[1]

1. Cf. TS VI.6.9.2. See XII.5.4.

XII.8

वसवस्त्वा प्रवृहन्तु गायत्रेण छन्दसेत्येतैः प्रतिमन्त्रम्॥१॥

1. (The Adhvaryu) (takes out three stalks) with these formulae beginning with *vasavastvā pravṛhantu* each stalk with one formula in the sequence.

1. TS III.3.3.a-c.

तैरेनं चतुराधूनोति। पञ्चकृत्वः सप्तकृत्वो वा। मान्दासु त इत्येतान्प्रति-विभज्य॥२॥

2. By means of those (stalks), he stirs (the scoop)[1] four

times[2] or five times, or seven times, with *māndāsu te...*[3] after having divided (these formulae according to the requirement).

1. See XII.7.18.
2. Cf. MS IV.7.7.
3. TS III.3.3.d.
4. Thus if he stirs for four times he takes three out of the twelve formulae together for each stalk.

आस्मिन्नुग्रा अचुच्यवुरित्यादाय ककुहं रूपमिति हरति। यत्ते सोमादाभ्यं नाम जागृवीति जुहोति॥३॥

3. With *āsminnugrā acucyavuḥ...*[1] having scooped, with *kakuhaṁ rūpam...*[2] he carries it (towards the Āhavanīya-fire). With *yatte somādābhyaṁ nāma jāgṛvi...*[3] he offers (the scoop in the fire).

1. TS III.3.3.q.
2. TS III.3.3.r.
3. TS III.3.3.s.

आधवनानंशून्प्रज्ञातान्निधायोशिक्त्वं देव सोम गायत्रेण छन्दसेत्येतैः प्रतिमन्त्र-मनुसवनमेकैकं महाभिषवेष्वपिसृजति॥४॥

4. Having kept the stalks used for stirring[1] in a marked place, in every pressing at the time when he adds them one by one to the Soma-stalks being pressed in the great pressing[2] with one of the formulae beginning with *uśik tvaṁ deva soma*[3] (in the sequence).

1. Cf. KS XXX.7.TS VI.6.10.2. See also XII.12.1; XIII.10.5.
2. See XII.12.1ff.
3. TS III.3.3.t-v.

अंशुं गृह्णन्नेकग्रहायाप्तं राजानमुपरे न्युप्य सकृदभिषुत्य वामदेव्यं मनसा गायमानो ऽनवानं गृह्णाति। वामदेव्यस्य वर्चा कया नश्चित्र आभुवदिति॥५॥

5. (Before) taking the Aṁśu (-scoop), having poured upon the Upara (lower pressing stone) some quantity of the king (Soma) which would be sufffficient for one cup of Soma-juice, having pressed it once,[1] singing the Vāmadevya (-sāman) mentally he takes the scoop without breathing. Or (he may scoop) with the (basic) verse of the Vāmadevyá (sāman) (beginning with) *kayā naścitra ābhuvat.*[2]

1. Cf. TS VI.6.10.1.
2. TS IV.2.11.i.

पराचीनेन ग्राह्यः प्राणतापानता वा प्राण्यापान्य व्यनता वा॥६॥

6. (This scoop) should be taken by him who has turned away his face and while breathing in and out or by him who has held his breath after having breathed in and out.[1]

1. Cf. MS IV.7.7.

यदि व्यवानेदा नः प्राण एतु परावत इति शतमानं हिरण्यमभिव्यनेयाता-मध्वर्युर्यजमानश्च॥७॥

7. If one would hold one's breath, the Adhvaryu and the sacrificer should hold their breath over a piece of gold weighing one hundred Māna-s with *ā naḥ prāṇa etu parāvataḥ...*[2]

1. Cf. TS VI.6.10.2, MS IV.7.7.
2. TS III.3.3.w.

अथैनौ प्रतिप्रस्थाता हिरण्येन संस्पर्शयत्यद्भिश्च प्रत्युक्षति॥८॥

8. Then the Pratiprasthātṛ touches both of them (the Adhvaryu and the sacrificer) with a piece of gold and sprinkles water upon them.[1]

1. Cf. KS XXIV.6.

इन्द्राग्नी मे वर्चः कृणुतामित्यध्वर्युरप उपस्पृश्य दधन्वे वा यदीमन्वित्य-निरुक्तया प्राजापत्यया प्राण्यापान्य व्यनञ्जुहोति॥९॥

9. With *indrāgnī me varćaḥ kṛṇutām...*[1] having touched the water, after having breathed in and out, while holding the breath, the Adhvaryu offers the scoop with the unexpresed verse connected with Prajāpati beginning with *dadhanve vā yadīmanu...*[2]

1. TS III.3.3.x.
2. TS III.3.3.y.

यदि न शक्नुयाद्ग्रहीतुं होतुं वा वरे दत्ते गृह्णीयाज्जुहुयाद्वा॥१०॥

10. If he is not able to take or to offer (this scoop) he should take and offer it after a chosen thing has been given to him (by the sacrificer).

अंशौ द्वादश प्रथमगर्भाः षष्ठौहीर्ददाति कृत्त्यधीवासं च। एवमदाभ्ये॥११॥

11. At the time of the (offering of th‿) Aṁśu (-scoop) (the

sacrificer) should give twelve five-year-old heifers which are pregnant for the first time[1] and a skin for sitting and lying uopn.

1. Cf. ŚB IV.6.1.11.

भ्रातृव्यवतादाभ्यो ग्रहीतव्यः। बुभूषतांशुः॥१२॥

12. The Adābhya (-scoop) should be taken by one who has an enemy; the Aṁśu.... by one who wants to be prosperous.[1]

1. Cf. KS XXX.7; MS IV.7.7.

तौ न सर्वत्र ग्रहीतव्यौ। वाजपेये राजसूये सत्त्रे सर्ववेदसे वा॥१३॥

13. These two (scoops) should not be taken in all (the Soma-sacrifices). (They should be taken only) in the Vājapaya, Rājasūya or in the Sarvavedasa sacrificial session.

यो ऽस्य सुप्रियः सुविचित इव स्यात्तस्य ग्रहीतव्यौ॥१४॥

14. They can be taken for a (sacrificer) who is very dear to him (=the Adhvaryu) and one who is properly examined by him).[1]

1. ŚB IV.6.1.14;cp. XIX.15.9.

XII.9

उत्तरस्यां वर्तन्यां होतृचमसं वसतीवरीभिरभिपूर्य निग्राभ्यासु यजमानं-वाचयति निग्राभ्या स्थ देवश्रुत इति॥१॥

1. Having filled the Hotṛ's goblet with the Vasatīvarī (-waters) placed upon the northern track (of the southern Havirdhāna-cart) the Adhvaryu makes the sacrificer recite *nigrābhyā stha devaśrutaḥ* on (those waters in order to make them) the Nigrābhyās.[2]

1. TS III.1.8.A.
2. By reciting this formula one makes the Vasatīvarī-water to be the Nigrābhyā ("worthy to be scooped").

देवस्य त्वा सवितुः प्रसव इति ग्रावाणमुपांशुसवनमादाय ग्रावास्यध्वर-कृदित्यभिमन्त्रयते। तमाददानो वाचं यत्वाग्रयणं गृहीत्वा विसृजते॥२॥

2. With *devasya tvā savituḥ prasave...*[1] having taken the Upāṁśu-pressing-stone,[3] he addresses with *grāvāsyadhva-*

rakṛt...[4] while taking it (the Upāṁśu-pressing-stone) having restrained his speech then (only after) having taken the Āgrayaṇa-scoop, he releases (the speech).[5]

1. TS I.4.1.a.a.
2. Cf. TS VI.4.4.1.
3. The stone which is used for the pressing out of the Soma juice used for the Usāṁśu (-scoop). For this stone see XII.1.1.
4. TS I.4.1.a.b.
5. See XII.15.7; cf. TS VI.4.11.2-3; ŚB III.9.4.6.

अथैनमुपरे निधायांशुभिरभिमिमीते क्रयवत्॥३॥

3. Then having kept it (the Upāṁśusavana-pressing-stone) on the lower pressing-stone (Upara),[1] he measures out upon it,[2] (the Soma-stalks) in the same manner as that of the purchase (of the Soma).[3]

1. See XII.2.15.
2. Cf. TS VI.4.4.1.
3. See X.24.8-14.

एतावन्नाना। इन्द्राय त्वा वृत्रघ्न इत्येतैः प्रतिमन्त्रम्॥४॥

4. This much only is different: (He measures the Soma-talks) with one of the formulae beginning with *indrāya tvā vṛtraghne.*[1]

1. TS I.4.1.b.

पञ्चकृत्वो यजुषा मिमीते। पञ्चकृत्वस्तूष्णीम्॥५॥

5. He measures (the Soma-stalks) for five times with a formula; (and) for five times silently (without any formula).[1]

1. Cf. TS VI.4.4.2.

नांशूनुपसमूहति॥६॥

6. He does not leave behind (any) stalks.

1. As is the practice at the time of measuring at the time of the purchase (of Soma). See X 24.14. Thus here he measures out the soma-stalks without letting any Soma-stalks leave behind.

भूयांसं प्रातःसवनाय राजानं प्रकल्पयति। अल्पीयांसं माध्यंदिनाय॥७॥

7. He arranges for ample king (Soma) for the morning pressing and less one for the midday (-pressing).

उपनह्य प्रत्यारोप्यैकग्रहायाप्तं राजानमुपरे न्युप्य होतृचमसें ऽंशूनवधाय तस्मिन्ग्रावाणमुपांशुसवनमुपरि धारयन् त्रिः प्रदक्षिणं परिप्लावयन्निग्राभमुपैति प्रागपागुदगधरागिति॥८॥

8. Having tied up together (in a piece of cloth two bunches of Soma-stalks), having put them (in the southern Havirdhāna-cart), having poured down upon the lower pressing stone a quantity of Soma sufficient for one scoop (of Soma-juice), put into the Hotṛ's goblet (which contains the Vasatīvarī-water), some Soma-stalks,[1] holding the Upāṁśu-pressing-stone over it, moving round the stalks three times in a clockwise manner, he prepares the Nigrābha[2] with *prāgapāgudaga-dharāk.*[3]

1. For the use of them see XII.10.11.
2. Cf. ŚB III.9.4.20.
3. TS I.4.1.f.

यां भार्यां कामयेत तां मनसा ध्यायेदम्ब निष्वरेति। सा हैनं कामयते॥९॥

9. With *amba niṣava...*[1] (the sacrificer) should think of that wife whom he desires. She indeed desires him.[2]

1. TS I.4.1.f.
2. Cf. MS IV.5.7; cp. TS VI.4.4.3.

श्वात्रा स्थ वृत्रतुर इति तासामेकदेशेनोपसृज्योपस्पृष्टस्य राज्ञः षडंशूनाद्रांन्सृंश्लिष्टानादाय चर्मणि निधाय यत्ते सोम दिवि ज्योतिरितिराजानमभिमन्त्रयते॥१०॥

10. With *śvātrā stha vṛtraturaḥ...*[1] having poured some portion of that water[2] (upon the Soma placed on the lower-pressing-stone), having taken six stalks[3] of the king (Soma) on which water is poured, and which are moist and not[4] attached to each other, having placed them on the skin,[5] (the Adhvaryu) addresses the king (Soma) with *yat te soma divi jyotiḥ...*[6]

1. TS I.4.1.c.
2. Cf. ŚB III.9.4.16.
3. For these six stalks see XII.10.5;8.
4. We should read *asaṁśliṣṭān*. Cf. KS XXVII.1.
5. For this see XII.2.14.
6. TS I.4.1.d.

XII.10

धिषणे वीडू इत्यधिषवणफलके॥१॥

1. (The Adhvaryu) addresses the Soma-pressing-boards with *dhiṣaṇe vīḍū...*[2]

1. See XI.12.7.
2. TS I.4.1.e.

अवीवृधं वो मनसा सुजाता इति राजानमेवाभिमन्त्र्य मा भेर्मा संविक्था इति ग्रावाणमुद्यम्यानागसस्त्वा वयमिन्द्रेण प्रेषिता उप वायुष्टे अस्त्वंशभूर्मित्रस्ते अस्त्वंशभूर्वरुणस्ते अस्त्वंशभूरहतः सोमो राजेति तृणमन्तर्धायाभिषुणोति॥२॥

2. With *avīvṛdhaṁ vo manasā sujātā...*[1] having addressed the king (Soma) itself, with *mā bher mā saṁvikthāḥ...*[2] having raised up the pressing stone, having put a blade of grass in between the stone and the Soma, he presses (the Soma) with *anāgasastvā...*[4]

1. TS III.1.8.2.
2. TS I.1.4.k.
3. Cf. ŚB III.9.4.17.
4. Cp. TB III.7.9.1.

यदि वा पुरा तृणं काष्ठं मूलं वा स्यात्तस्मिन्प्रहरेत्॥३॥

3. Or, (as an alternative) he should strike upon a blade of grass or a stick or a root which may already have been (among the Soma-stalks) (and then press the Soma).

1. Cf. MS IV.5.6.

अष्टौकृत्वो ऽग्रे ऽभिषुणोति॥४॥

4. In the beginning he presses (Soma) eight times.

अथ प्रतिप्रस्थातोपांशुपात्रं धारयन्नपात्तानामुपरि द्वावंशू अन्तर्दधाति॥५॥

5. Then while holding the Aṁśu(cup) (in his hand) the Pratiprasthātṛ places two stalks over the cup from those (six) which have been taken (previously).[1]

1. See XII.9.10. For the ritual cf. MS IV.5.5; cp. TS VI.4.5.3.

तस्मिन्नभिषुतमध्वर्युरञ्जलिना गृह्णाति वाचस्पतये पवस्व वाजिन्निति॥६॥

6. With *vācaspataye pavasva vājin...*[1] the Adhvaryu scoops (the Soma-juice) in that (cup) by means of his folded hands.

1. TS I.4.2.a.

पवित्रमुपयामः सादनं च न विद्यते॥७॥

7. (In connection with this cup) there is no strainer,[1] no Upayāma (formula),[2] no ritual of depositing.[3]

1. Cf. TS VI.4.5.3. For the use of strainer see XII.13.5.
2. See XII.13.7.
3. See XII.13.9.

एष प्रथमः पर्यायः। एवं विहितो द्वितीयस्तृतीयश्च॥८॥

8. This is the first round[1] in the same manner the second as well as the third is prescribed.

1. From XII.9.8 to XII.10.6. Everytime pressing with the stone is to be done for eight times.

अपि वैकादशकृत्वो द्वितीयमभिषुणोति। द्वादशकृत्वस्तृतीयम्॥९॥

9. Or in the second round he presses for eleven times and in the third round for twelve times.[1]

1. For both the alternatives mentioned in Sūtra 4, 8 and 9, cf. TS VI.4.5.1-3.

द्विरादितो ऽन्ततो वा निग्राभोपायनमुपसर्गश्च॥१०॥

10. The rite of Nigrābha and of pouring water should be done twice in the first or the last round.[1]

1. Cp. MS IV.5.7. In this alternative immediately after the first pressing (see XII.10.4) the rite of Nigrābha and pouring of water should be done for the second time.

होतृचमसीयानंशूनुत्तमे पर्याये ऽभिषुणोति॥११॥

11. At the time of the last round (The Adhvaryu) presses the Soma-stalks from the Hotṛ's goblet.[1]

1. See XII.9.8.

अवशिष्टानां प्रतिप्रस्थाता द्वौद्वावंशू अन्तर्दधाति॥१२॥

12. Each time the Pratiprasthātṛ places two stalks from the remnant (stalks) over the cup.[1]

1. See XII.10.5.

स्वांकृतो ऽसीत्यध्वर्युर्ग्रहमादायोर्वन्तरिक्षमन्विहीति दक्षिणेन होतारमति-क्रामति॥१३॥

13. With *svāṁkṛto'si...*,[1] having taken the scoop, the Adhvaryu steps beyond (towards the fire) along the south of the Hotṛ with *urvantarikṣamanvīhi*.[2]

1. TS I.4.2.b.
2. TB I.4.2.c.

येन वा होता प्रतिपादयेत॥१४॥

14. Or (he steps beyond) by the route by which the Hotṛ causes him to go.

मनस्त्वाष्ट्विति दक्षिणं परिधिसंधिमन्ववहृत्य॥१५॥

15. With *manastvāṣṭu...*[1] having situated himself (sat) to the south (of the fire), having taken (the scoop) towards the southern joint of the enclosing-sticks,[2]

1. TS I.4.2.c.
2. The sentence is not complete. See the next Sūtra.

XII.11

स्वाहा त्वा सुभवः सूर्यायेति दक्षिणतः प्राञ्चमृजुं संततं दीर्घं हुत्वादेवेभ्य-स्त्वा मरीचिपेभ्य इति मध्यमे परिधौ लेपं निमार्ष्टि॥१॥

1. having offered (the Soma-juice from the cup) in the southern part (of the fire) in a straight,[1] continuous and long line from the west to the east with *svāhā tvā subhavaḥ sūryāya*, (the Adhvaryu) wipes the wipings upon the middle enclosing stick[3] with *devebhyastvā marīcipebhyaḥ*.[4]

1. Cf. KS XXVII.1.
2. TS I.4.2.e.
3. Cf. KS XXVII.1; ŚB IV.1.1.24.
4. TS I.4.2.f.

यं द्विष्यात्तस्य प्रह्वो जुहुयात्॥२॥

2. In the case of (the sacrificer) whom he hates, he should offer while stooping.[1]

1. Cf. MS IV.5.5.

यदि कामयेत वर्षुकः पर्जन्यः स्यादित्यभ्यन्तरं पात्रस्यावमृज्याभ्यन्तरं परिधेर्नीचा हस्तेन निमृज्यात्॥३॥

3. If he desires, "Let Parjanya shower rain", then having wiped down the wipings within the cup, he should wipe them off upon the inner side of the enclosing stick by means of hand turned downwards.[1]

1. Cf. TS VI.4.5.5-6; cp. KS XXVII.1.

यदि कामयेतावर्षुकः स्यादिति बाह्यतः पात्रस्योर्ध्वमुन्मृज्य बाह्यतः परि-धेरु त्तानेन हस्तेनोर्ध्वमुन्मृज्यात्॥४॥

4. If he desires, "Let Parjanya not shower rain", then having wiped up the wipings outside the cup, he should wipe them off upon the outside of the enclosing stick with the hand turned upwards.[1]

1. Cf. TS VI.4.5.5-6. Cp. KS XXVII.1.

सर्वमाग्रयणस्थाल्यां संपातमवनीयैष ते योनिः प्राणाय त्वेति रिक्तं पात्र-मायतने सादयित्वा तस्मिन्नंशुमवास्य तं तृतीयसवने ऽपिसृज्याभिषुणुयात्॥५॥

5. Having poured the entire remnant into the Āgrayaṇa-vessel,[1] with *eṣa te yoniḥ prāṇāya tvā*[2] having placed the empty cup in its place[3], having cast a stalk in it[4], having added that (stalk to the Soma-husks) at the time of the third pressing he should press.[5]

1. See XII.15.4.
2. TS I.4.2.g.
3. See XII.1.8.
4. See XIII.10.5.
5. Cf. TS III.2.2.1.

अथैतान्यभिचरतः॥६॥

6. Now these (prescriptions[1] are meant) for one who is practising black magic.

1. In Sūtras 7-10.

उपांशुं गृहीत्वामुष्य त्वा प्राणे सादयामीति सादयित्वा देवस्य त्वा सवितुः

प्रसव इत्यादायामुष्य त्वा प्राणमपिदधामीति हस्तेनापिधायामुं जह्यथ त्वा होष्या-मीति ब्रूयात्॥७॥

7. Having taken the Upāṁśu (-scoop), with *amuṣya tvā prāṇe sādayāmi*[1] having deposited (the cup containing the scoop on the mound), with *devasya tvā savituḥ prasave...* having taken it[2], having covered (the cup) by means of his hand with *amuṣya tvā prāṇamapidadhāmi*,[3] he should say: *amuṁ jahyatha tvā hoṣyāmi*.[4]

1. TS VI.4.5.6.
2. Cf. KS XXVIII.1.
3. Cf. MS IV.5.5.
4. TS VI.4.5.6.

यदि दूरे स्यादा तमितोस्तिष्ठेत्॥८॥

8. If (the enemy is) at a long distance, he should stand as long as he can control his breath (after having said *amuṁ jahi...* and then offer the libation).[1]

1. Cf. TS VI.4.5.6; cp. KS XVII.1.

प्रहर्षिणो मदिरस्य मदे मृषासावस्त्विति जिह्मस्तिष्ठन्हुत्वामुष्य त्वा प्राणे सादयामीति सादयेत्॥९॥

9. After having offered the libation with *praharśiṇo madirasya made mṛṣāsāvastu*[1] while he is standing slopingly one should deposit (the cup) with *amuṣya tvā prāṇe sādayāmi*.[2]

1. KS XXVII.1.
2. KS XXVII.2. For this Sūtra cf. KS XXVII.2.

यो वस्त्रे बाहावुरसि वांशुराश्लिष्टस्तमभिचरतो जुहोतीत्येके देवांशो यस्मै त्वेडे तत्सत्यमपरिप्लुता भङ्ग्येन हतो ऽसौ फडिति॥१०॥

10. According to some ritualists for the (sacrificer) practising black magic with *devāṁśo yasmai tveḍe* he should offer the stalk which clings to (his) garment, arm or chest.[1]

1. Cp. IV.1.1.26. The formula is, however, different.

यत्ते सोमादाभ्यं नाम जागृवीत्युपांशुपावनानामनुसवनं द्वौद्वावंशू महाभिष-वेष्वपिसृजति॥११॥

11. With *yatte somādābhyaṁ nāma jagṛvīti* at evey great

pressing[2] he mixes two stalks[3] out of the (six used for the) Upāṁśu-scoop (with the other Soma-stalks).

1. TS I.4.1.g.
2. Thus at XII.12.1; XIII.1.7; and XIII.10.5. See TS III.2.2.1.
3. Cf. TS VI.4.4.4.

XII.12

अदाभ्यांशुमुपांशुपावनौ चापिसृज्य सर्वे ऽध्वर्यवो दिग्भ्यो महाभिषवमभिषुण्वन्ति॥१॥

1. Having mixed the stalk for the Adābhya-scoop[1] and the two stalks for the Upāṁśu-scoop[2] (with the Soma-stalks to be pressed) all the Adhvaryus,[3] (sitting) in the various directions press the Soma at the Great-Pressing.

1. See XII.8.4.
2. See XII.11.11.
3. i.e. the Adhvaryu and his assistants; see the next Sūtra.

पुरस्तादध्वर्युर्दक्षिणतः प्रतिप्रस्थाता पश्चान्नेष्टोत्तरत उन्नेता। पश्चादध्वर्युः पुरस्तान्नेष्टेत्येके॥२॥

2. The Adhvaryu (sits) to the east, the Pratiprasthātṛ to the south, the Neṣṭṛ to the west and the Unnetṛ to the north. According to some ritualists the Adhvaryu (sits) to the west and the Neṣṭṛ to the east.

उपरे राजानं न्युप्य होतृचमसें ऽशूनवधायेत्येतदाद्योपसर्गादुपांशुसवनवर्जम्। तूष्णीमितरैर्ग्रावभिरभिषुण्वन्ति॥३॥

3. Having poured down the king (Soma),[1] upon the lower-pressing-stone, (he performs all the ritual)[2] beginning with having "put some Soma-stalks into the Hotṛ's goblet" upto the "pouring of water" excluding the rite connected with Upāṁśusavana-stone.[3] (All the four priests mentioned above) press Soma by means of the other stones[4] silently (without reciting any formula).

1. The part of Soma-plant meant for morning-pressing. See XII.9.9.
2. Mentioned in XII.9.8-XII.9.10.
3. See XII.9.8.
4. See XII.2.15.

एवं द्वितीयं तृतीयं चोपसृज्याभिषुण्वन्ति॥४॥

4. In the same manner they press for the second time and the third time after having poured water (on the stalks) (each time).

अभिषुतमध्वर्युरञ्जलिना संसिञ्चति॥५॥

5. The Adhvaryu pours the Soma juice which has been exctracted, (into a pitcher) by means of his folded hands.[1]

1. See XII.13.2.

तमुन्नेतान्तरेषेणोद्धृत्योत्तरत आधवनीयेऽवनयति॥६॥

6. Having carried in over between the two poles (of the northern Havirdhāna-cart)[1] to the north, the Unnetṛ pours it down into the Ādhavanīya.

1. See XII.2.12.

एष एवापां सोमस्य च पन्थाः॥७॥

7. This, indeed, is the path of water and Soma.[1]

1. i.e. the path by which the Vasatīvarī and the Ekadhana water which is situated on the northern Havirdhāna (-cart, see XII.1.2) are brought and by which the extracted Soma-juice is brought to the Ādhavanīya.

एष प्रथमः पर्यायः॥८॥

8. This is the first round.

एवं विहितो द्वितीयस्तृतीयश्च॥९॥

9. The second and the third (rounds are) prescribed to (be performed) in the same manner.

त्रिपर्यायः॥१०॥

10. (The great-pressing consists) of three rounds.[1]

1. Thus in all nine. The third round of the last pressing is followed by the ritual mentioned in XII.10.10-11.

संभृत्य राजानमुपरे ग्राव्णः संमुखान्कृत्वा प्रपीड्यर्जीषं मुखेषूपोहति। घासमेभ्यः प्रयच्छतीति विज्ञायते॥११॥

11. Having collected all the king (Soma-juice) (into the Ādhavanīya) having placed the pressing-stones upon the lower

stone facing it,[1] having crushed the Soma-residue (Ṛjīṣa),[2] (the Adhvaryu) casts away (the residue) upon the mouths of the pressing-stones. "He thereby gives fodder unto them"—thus is known (from a Brāhmaṇa-text).[3]

1. See XII.2.16
2. and then having poured that juice also in the Ādhavanīya.
3. The text is not known.

तेषूद्गातारो द्रोणकलशं प्रतिष्ठाय तस्मिन्नुदीचीनदशं पवित्रं वितन्वन्ति॥१२॥

12. Having placed the Droṇakalaśa on them (i.e. Pressing stones) the Udgātṛs stretch out over it the strainer[2] with its fringes pointing to the north.[3]

1. The Udgātṛ and his assistants.
2. See X.26.12.
3. Cp.TMB VI.6.12, cp.also MS IV.5.6, KS XXVII.2.

पवित्रं ते विततं ब्रह्मणस्पते प्रभुर्गात्राणि पर्येषि विश्वतः। अतप्ततनूर्नतदामो अश्नुते शृतास इद्वहन्तस्तत्समाशतेति वितत्यमानमभिमन्त्रयते यजमानः ॥१३॥

13. with *pavitraṁ te...*[1] the sacrificer addresses (the strainer while it is) being streched out.

1. TĀ I.11.1.

XII.13

पवित्रस्य यजमानो नाभिं कृत्वा तस्मिन्होतृचमसेन धारां स्रावयति॥१॥

1. Having made a navel of the strainer,[1] the sacrificer causes a stream (of the Soma-juice) to flow through the Hotṛ's goblet.

1. See X.26.11.

उदचनेनोन्नेताधवनीयाद्धोतृचमस आनयति॥२॥

2. The Unnetṛ pours down into the Hotṛ's goblet (Soma-juice) from the Ādhavanīya by means of the Udacana.[1]

1. A goblet useful for scooping. AB VII.32 uses the word Udañcana.

संतता धारा स्रावयितव्या। कामो हास्य समर्धुको भवतीति विज्ञायते॥३॥

3. "The stream should be casued to flow unbrokenly,[1] His (sacrificer's) desire is fulfilled (thereby)"—thus is known (from a Brāhmaṇa-text).[2]

1. Cp. XII.16.9.
2. Not known.

यं द्विष्यात्तस्य विच्छिन्द्यात्॥४॥

4. In the case of (a sacrificer) whom (the Unnetṛ) hates, he should break (the flow).

धाराया अन्तर्यामं गृह्णाति। सर्वांश्चातो ग्रहाना ध्रुवात्॥५॥

5. (The Adhvaryu) fills the Antaryāma-cup from the stream and (also) all the cups (to be filled after this) upto the Dhruva-cup (including it).[1]

1. See XII.16.1.

समानब्राह्मणावुपांश्वन्तर्यामौ साभिचरणिकौ॥६॥

6. The Upāṁśu and Antaryāma (-cups) have the same Brāhmaṇa[1] and the same black magic[2] connected with them.

1. i.e. the prescription and explanation about the performance. See ŚB IV.2.1.18.
2. See XII.11.6-10.

एतावन्नाना उपयामगृहीतो ऽस्यन्तर्यच्छेति गृहीत्वोत्तरेण होतारमतिक्रामति। येन वा होता प्रतिपादयेदुत्तरतो ऽवस्थायोत्तरं परिधिसंधिमन्ववहृत्योत्तरार्धे जुहोति॥७॥

7. (Only) this much is different: Having filled the Antaryāma-cup) with *upayāmagṛhīto'si...*[1] (the Adhvaryu) steps (towards the fire) along the north[2] of the Hotṛ or by the route by which the Hotṛ arranges, for him to go. Having stituated himself towards the north of the fire, having brought (the cup) towards the northern joint[3] of the enclosing-sticks, he offers (the libation of the Soma-juice) in the northern part[4] of the fire.

1. TS I.4.3. a-b.
2-4. Contrast XII.10.13-11.1.

विपरीतौ देशावेके समामनन्ति॥८॥

8. According to the opinion of some (ritualists)[1] the various places (connected with the two cups) should be the other way round.

1. Cf. KS XXVII.1.

असर्वमाग्रयणस्थाल्यां संपातमवनीयैष ते योनिरपानायत्वेत्यरिक्तं पात्रमायतने सादयित्वा व्यानाय त्वेति ते अन्तरेण ग्रावाणमुपांशुसवनं दक्षिणामुखं संस्पृष्टं पात्राभ्याम्॥९॥

9. Having poured a little less[1] than the entire quantity of the remnant (Soma-juice)[2] into the Āgrayaṇa-vessel, having

placed the non-empty cup in its place[3] with *eṣa te yonirapānāya tvā*[4], (he places) the Upāṁśusavana-pressing-stone with its mouth pointing towards the south and (itself) touching the cups[5] between them (i.e. Upāṁśu-cup and Antaryāma-cup) with *vyānāya tvā*.[6]

1. Cf. MS IV.5.6; KS XXVI.2.
2. See XII.15.4 for the use of the remnants.
3. See XII.1.8.
4. TS I.4.3.h.a.
5. See XII.1.9.
6. TS I.40.3.h.b.

यं कामयेत प्रमायुकः स्यादित्यसंस्पृष्टौ तस्येत्युक्तम्॥१०॥

10. It has been said (in a Brāhmaṇa-text): "(In the case of a sacrificer) about whom (the Adhvaryu) desires that he (the sacrificer) should die (immediately), (he should place the cups in such a manner that they are) not touched (by the Upāṁśusavana-pressing-stone)."[1]

1. TS VI.4.6.4.

नानुदिते सूर्य उपांश्वन्तर्यामौ जुहुयात्॥११॥

11. He should not offer the Upāṁśu and Antaryāma (-scoops)[1] while the sun has not yet arisen.[1]

1. KB XII.4 rejects this view.

यदि त्वरेतानुदित उपाशुं जुहुयादुदिते ऽन्तर्याममम्॥१२॥

12. If he is in hurry, he should offer the Upāṁśu (-scoop) when (the sun is) not (yet) arisen and the Antaryāma (-scoop) when (the sun is) risen.[1]

1. Cf. ŚB IV.1.2.11-14; KB XII.4 except the reference to being in hurry.

उभावनुदिते होतव्यावित्येके॥१३॥

13. According to some ritualists[1] both (the scoops) should be offered (by one who is in hurry) while the sun is not yet arisen.

1. This view is also rejected by KB XII.4.

XII.14

यदि रथंतरसामा सोमः स्यादैन्द्रवायवाग्रान्गृह्णीयात्। यदि बृहत्सामाशुक्राग्रान्। यदि जगत्सामाग्रयणाग्रान्॥१॥

1. If the Soma (-sacrifice) is with *Rathantara-sāman* (as the first Pṛṣṭha-stotra) (the Adhvaryu) should fill the cups with the Aindra-vāyava as the first, if *Bṛhat-sāman*... Śukra as the first; if... *Jagat-sāman*, Āgrayaṇa as the first.[1]

1. The normal sequence is: i. Aindravāyava (XII.14.8 ff).· ii. Śukramanthin (XII.14.13 ff); iii. Āgrayaṇa (XII.15.3).

यद्युभयसामा याथाकामी॥२॥

2. If (the Soma-sacrifice is one with both (the Bṛhat and Ratharara-) sāmans[1], (he may fill the cups) according to his desire.[2]

1. In this case, one of the two Sāmans is used as the first Pṛṣṭhastotra and the other as the first Mādhyandina-pavamāna-stotra.
2. Then in that sacrifice first there will be the Aindravāyava-scoop and then the Śukra or the other way round.

अपि वैन्द्रवायवाग्रानेव॥३॥

3. Or rather he should fill the cups with only the Aindra-vāyava as the first.

ऐन्द्रवायवाग्रान्गृह्णीयाद्यः कामयेत यथापूर्वं प्रजाः कल्पेरन्निति। काम्यानि ग्रहाग्राणि॥४॥

4. The optional filling up of the first cups (is mentioned in the Brāhmaṇa-text beginning with) "He who desires that his progeny should be arranged in the proper order, should fill the cups with the Aindravāyava as the first..."[1]

1. TS VII.2.7.1ff.

यान्प्राचीनमाग्रयणादित्युक्तम्॥५॥

5. It is said (in the Brāhmaṇa-text)[1]: "One should fill the cups) which one would fill before the Āgrayaṇa (with the formulae recited inaudibly and should fill those cups which one would take after the Āgrayaṇa-cup with the formulae recited

loudly...") (and this rule should be followed at the time of the performance).

1. TS III.1.9.1.

यं काम्यमैन्द्रवायवात्पूर्वं गृह्णीयान्न सादयेत्॥६॥

ऐन्द्रवायवस्य सादनमनु साद्यते॥७॥

6-7. Any optional cup which he may fill before the Airdravāyava-cup, he should not place it (before placing the Aindravāyava). This cup is placed after the Aindravāyava is placed.[1]

1. Ct. MS IV.8.9; cp. ŚB IV.5.9.3.

ऐन्द्रवायवं गृह्णाति॥८॥

8. He scoops the Aindravāyava-scoop.

आ वायो भूष शुचिपा इत्यनुद्रुत्योपयामगृहीतो ऽसि वायवे त्वेति गृहीत्वोपयम्येन्द्रवायू इमे सुता इत्यनुद्रुत्योपयामगृहीतो ऽसीन्द्रवायुभ्यां त्वेति गृहीत्वा पवित्रदशाभिः परिमृज्यैष ते योनिः सजोषाभ्यां त्वेति सादयति॥९॥

9. Having recited *ā vāyo bhūṣa śucipāḥ...*,[1] having filled (Soma-juice into the Aindravāyava-cup) with *upayāmagṛhīto'si...*[2] having taken away,[3] (the half-filled cup from the stream of the juice for a moment), having then recited *indravāyū ime sutāḥ...*,[4] having filled (Soma-juice into the cup) with *upayāmagṛhīto'si...*,[5] having wiped it around by means of the fringes of the strainer, he deposits it with *eṣa te yoniḥ...*[6] (on the round).[7]

1. TS I.4.4.a.
2. TS I.4.4.b.
3. Cp. ŚB IV.1.3.19.
4. TS I.4.4.c.
5. TS I.4.4.d.
6. TS I.4.4.d.
7. See XII.1.10.

सर्वान्ग्रहन्पवित्रदशाभिः परिमृज्यैष ते योनिरिति यथादेवतं यथायतनं सादयति॥१०॥

10. In the case of all the cups, having wiped them round (after they have been filled in) by means of the fringes of the

strainer he deposits them on their respective places (on the mound) each with *eṣa te yoniḥ*... (modified) accoding to the deity.

एतदर्थं वा द्वितीयं पवित्रं दशावत्स्यात्॥११॥

11. Or, for this purpose there should be a second strainer with-fringes.

1. See X.26.13.

अयं वां मित्रावरुणेति मैत्रावरुणं गृहीत्वा राया वयं ससवांसो मदेम हव्येन देवा यवसेन गावः। तां धेनुं मित्रावरुणा युवं नो विश्वाहा धत्तमनपस्फुरन्तीमिति शृतशीतेन पयसा श्रीत्वैषा ते योनिर्ऋतायुभ्यां त्वेति सादयति॥१२॥

अयं वेनश्चोदयदिति शुक्रं गृहीत्वा हिरण्येन श्रीत्वैष ते योनिर्वीरतां पाहीति सादयति॥१३॥

12-13. With *ayaṁ vāṁ mitrāvaruṇā*...[1] having taken the Maitrāvaruṇa-scoop, with *rāyā vayaṁ sasavāṁso madema*...[2] having mixed it with milk which has been first boiled and then cooled,[3] with *eṣa te yonir ṛtāyubhyāṁ tvā*, he deposits its.With *ayaṁ venaścodayat*....[4] having taken the Śukra-scoop, having mixed it with gold[5], with *eṣa te yoniḥ*...[6] he deposits it.

1. TS I.4.5.a.
2. ŚB IV. 1.4.10.
3. Cf MS IV. 5.8; KS XXVII. 4.
4. TS I.4.8.a.
5. Cf. KS XXVII.8.
6. TS I.4.8.b.b.

शण्डाय त्वेति द्वेष्यस्य॥१४॥

14. In the case of a sacrificer whom he hates, he despoits it with *śaṇḍāya tvā*.[1]

1. TS I.4.8.b.a.

तं प्रत्नथेति मन्थिनं गृहीत्वा मनो न येषु हवेषु जुह्वद्विपः शच्या वनुथो द्रवन्ता। आ यः शर्याभिस्तुविनृम्णो अस्याश्रीणीतादिशं गभस्ताविति सक्तुभिः श्रीणात्यनभिध्वंसन्नात्मानम्। इतरांश्च ग्रहान्॥१५॥

15. With *taṁ pratnathā*...[1] having taken the Manthin-scoop, with *mano na yeṣu haveṣu*... he mixes it with the flour

of parched grains,[3] without scattering (the flour) on his body and the other cups.[4]

1. TS I.4.9.a.
2. ŚB IV.2.1.11.
3. Cf. TS VI.4.10.6.
4. Cf.KS XXVII.8.

एष ते योनिः प्रजाः पाहीति सादयति॥१६॥

16. With *eṣa te yoniḥ...*[1] he deposits it (on its place).

1. TS I.4.9.b.b.

XII.15

मर्काय त्वेति द्वेष्यस्य॥१॥

1. In the case of a sacrificer whom (The Adhvaryu) hates he (the Adhvaryu) deposits it with ... *markāya tvā.*[1]

1. TS I.4.9.b.a.

यदि कामयेत यो ग्रामे तं ग्रामान्निरूहेयं यो बहिर्ग्रामात्तं ग्रामे कुर्यामितीदमहममुमामुष्यायणममुष्य पुत्रममनुष्या विश उदूहामीति शुक्रमुदूह्येदमहममुमामुष्यायणममुष्य पुत्रममुष्यां विशि सादयामीति तस्मिन्मन्थिनं सादयेत्॥२॥

2. If he desires, "I would throw out him who is (living) in the village and would place him who is outside the village," then in that case having removed the Śukra (-scoop) (which has been already deosited in its place), with (the formula), "Here I remove N.N., of N.N. family, the son of N.N., from N.N. people" he should deposit the Manthin (-scoop) on that place with (the formula), "Here I place the N.N., of N.N. family, the son of N.N., among the N.N. people".[1]

1. Cf. for this Sūtra MS IV.6.3.

ये देवा दिवीत्युपरिष्टादुपयामया पुरस्तादुपयामेन वा यजुषा द्वाभ्यां धाराभ्यां स्थाल्याग्रयणं गृह्णाति॥३॥

3. With *ye devā divi...*[1] follwed by the Upayāma-formula with a formula beginning with *upayāmagṛhīto'si*[2] he takes the Āgrayaṇa-scoop from two Soma-streams[3] by means of the Sthālī (earthen vessel).[4]

1. TS I.1.10.a.
2. TS I.1.10.b.
3. Cf. TS VI.4.11.4; cp. MS IV.6.4. See also XIII.2.1.; XIII.10.11.
4. See XII.1.14.

य आग्रयणस्थाल्यां सोमस्तमन्यस्मिन्पात्र आनीय तां द्वितीयां धारां करोति॥४॥

4. Having poured out the Soma-juice which is in the Āgrayaṇa-vessel, in another vessel, he makes it the second stream.[1]

1. See XII.11.5; XII.13.9.

त्रिंशत्त्रयश्चेति रुग्णवत्यर्चा भ्रातृव्यवतो ऽभिचरतो वा गृह्णीयात्॥५॥

5. In the case of a sacrificer having an enemy or a sacrificer practising black magic, he should take (the Āgrayaṇa-scoop) with a verse containing a word derived from the root *ruj*[1] viz. *triṁśat trayaśca*.[2]

1. Cf. TS VI.4.11.1.
2. TS I.4.11.a-b.

विदद्यती सरमा रुग्णमद्रेर्महि पाथः पूर्व्यं सध्रियक्कः। अग्रं नयत्सुपद्यक्षराणामच्छा रवं प्रथमा जानती गादिति वाभिचरतः॥६॥

6. Or[1] in the case of a sacrificer who is practising black magic he should use the verse *vidadyatī saramā...*[2]

1. Cf. MS IV.6.4; KS XXVII.9.
2. TB II.5.8.10.

आग्रयणं गृहीत्वा त्रिर्हिङ्कृत्य वाचं विसृजते॥७॥

7. Having scooped the Āgrayaṇa, then having produced the sound *him*[1] three times, he should release the speech.[2]

1. See XII.9.2.
2. Cf. TS VI.4.11.2-3.

सोमः पवते सोमः पवते सोमः पवते सुभूताय पवते ब्रह्मवर्चसाय पवतेऽस्मै ब्रह्मणे पवते ऽस्मै क्षत्राय पवते ऽस्यै विशे पवते ऽद्भ्यः पवत ओषधीभ्यः पवते वनस्पतिभ्यः पवते द्यावापृथिवीभ्यां पवते ऽस्मै सुन्वते यजमानाय पवते मह्यं ज्यैष्ठ्याय पवते। यथा देवेभ्यो ऽपवथा एवं मह्यं पवस्वेति त्रिरुद्वदति। शनैरुच्चैरथ सूच्चैः॥८॥

8. He audibly recites the following formula three times (first) in the medium tone, (then) loudly and then very loudly—*somaḥ pavate...*[2]

1. Cf. MS VI.6.4.
2. Cp. ŚB IV.2.2.12-15.

एष ते योनिर्विश्वेभ्यस्त्वा देवेभ्य इति सादयित्वा त्रीनग्निष्टोमे ऽतिग्राह्यान्गृह्णाति। आग्नेयमैन्द्रं सौर्यमिति॥९॥

9. With *eṣa te yoniḥ...*[1] having deposited (the Āgrayaṇa-scoop), he takes three additional scoops in the Agniṣṭoma[2] viz. Āgneya, Aindra and Saurya.

1. TS I.4.10.b.b.
2. Cf. TS VI.6.8.2. See XII.1. 15. For the scoops to be taken at this stage, see ŚB IV.5.4.6.

अग्न आयूंष्युत्तिष्ठंस्तरणिरिति ग्रहणसादनाः॥१०॥

10. (The verses and fomulae) for taking the scoops and depositing them should be *agna āyūṁṣi...*,[1] *uttiṣṭhan...*[2] *taraṇiḥ...*[3] (respectively).[4]

1. TS I.4.29.
2. TS I.4.30.
3. TS I.4.31.
4. For the offerings of the Atigrāhya-scoops see XIII.8.7ff.

स्थाल्योक्थ्यं गृह्णाति। उपयामगृहीतो ऽसीन्द्राय त्वा बृहद्वते वयस्वत इति ग्रहणसादनौ॥११॥

11. He takes the Ukthya-scoop by means of the Sthālī (earthen vessel).[1] The (formulae) for taking and depositing (this scoop) should be *upayāmagṛhīto'si indrāya tvā bṛhadvate* (and *eṣa te yonirindrāya...*[3] respectively).

1. See XII.1.4.
2. TS I.4.12.
3. TS I.4.12.

XII.16

मूर्धानं दिवो अरतिं पृथिव्या इति स्थाल्या ध्रुवं पूर्णं गृह्णाति॥१॥

1. With *mūrdhānaṁ divo aratiṁ pṛthivyāḥ...*[1] (The Adhvaryu) fills the Dhruva completely by means of the Sthālī (earthen pot).[2]

1. TS I.4.13.a-b.
2. See XII.2.5.

अल्पं गृह्णीयाद्यं कामयेत प्रमायुकः स्यादिति। उपर्यर्धं यं कामयेतोत्तरमायुरियादिति॥२॥

2. (In the case of a sacrificer) about whom he desires may he (the sacrificer) should die prematurely, he should fill the Dhruva)only a little; (in the case of a sacrificer) about whom he desires may he (the sacrificer) should go (live) upto the latter half of the life, he should fill (the Dhruva) above the half.

1. Cf. KS XXVII.1.

एष ते योनिरग्नये त्वा वैश्वानरायेत्यायतने हिरण्ये सादयेदायुष्कामस्य॥३॥

3. (In the case) of (a sacrificer) desirous of long life, he should deposit (the Dhruva) (in its place) upon a piece of gold[1] with *eṣa te yoniragnaye tvā...*[2]

1. Cf. MS VI.6.6.
2. TS I.4.13.b.b.

तं राजपुत्रो गोपायत्यावनयनात्॥४॥

4. A prince protects[1] it until the time of its pouring down.[2]

1. Cf. MS IV.6.6; KS XXVIII.1.
2. See XIII.16.1ff.

यदि कामयेतावगतमपरुन्ध्युरपरुद्धो ऽवगच्छेदितीदमहममुमामुष्यायणममुष्य पुत्रममुष्या विश उत्खिदामीति ध्रुवमुत्खिद्येदमहममुमामुष्यायणममुष्य पुत्रममुष्यां विशि सादयामीति तत्रैवः पुनः सादयेत्॥५॥

5. If he desires, they should remove someone who has won the kingdom of others or he who has been removed should win the kingdom, then having raised up the Dhruva (-scoop) from its place, with "Here I remove from the peop'e N.N., the N.N., of the family N.N., the sor of N.N.," and again deposit it on the same place with "Here I place among the people N.N., the N.N., of the family N.N., the son of N.N."[1]

1. Cf. KS XXVIII.1. For the formulae see MS IV.6.6. (see also XII.15.2).

यदेवं कुर्यादायुः प्रजानां विचालयेत्। तृणमेतेन मन्त्रेणापर्युपर्यतिहरेत्॥६॥

6. If he were to do this he would disturb the life of his

offsprings. (Therefore) he should throw away a blade of grass beyond (the Dhruva-scoop).[1]

1. KS XXVIII.1.

यद्यभिचरेदिदमहममुष्यामुष्यायणस्यायुः प्रवर्तयामीति ध्रुवं प्रवर्तयेत्॥७॥

7. If he performs black magic, he should turn (the Dhruva) round with "Here do I turn round the life-span of N.N., of the family N.N."[1]

1. Cf. MS IV.6.6.

ध्रुवं त्वा ध्रुवक्षितिममुमा स्थानाच्च्यावयामीति वा व्यङ्ग्येत्॥८॥

8. Or he should move (the Dhruva) with "I fell you, the N.N., the firm one, of firm station."[1]

1. Cf. MS IV.6.6.

अत्र धारा विरमति॥९॥

9. At this stage the stream stops.[1]

1. The stream was started at XII.13.1.

प्रपीड्य पवित्रं निदधाति॥१०॥

10. Having squeezed the strainer (over the Droṇakalaśa) he keeps it down.

एकधनानां यथार्थं सर्वांश्च मैत्रावरुणचमसीया आधवनीये ऽवनीय पूतभृतो बिल उदीचीनदशं पवित्रं वितत्य य आधवनीये राजा तमसर्वं पूतभृत्यवनीयोपयामगृहीतो ऽसि प्रजापतये त्वेति द्रोणकलशमभिमृशेत्। इन्द्राय त्वेत्याहवनीयम्। विश्वेभ्यस्त्वा देवेभ्य इति पूतभृतम्॥११॥

11. Having poured the Ekadhana (-waters)[1] in accordance with the requirement, and all the water in the Maitrāvaruṇa, into the Ādhavanīya, having stretched out the strainer with its fringes pointing towards the north, upon the opening of the Pūtabhṛt, having poured the not whole of the king (Soma-juice)[2] from the Ādhavanīya into the Pūtabhṛt, with *upayāmagṛhito'si prajāpataye tvā* he should touch the Droṇakalaśa, with .... *indrāya tvā* the Ādhavanīya, and with ... *viśvebhyas tvā devebhyaḥ* the Pūtabhṛt.[3]

1. See XII.2.13.
2. For the remaining Soma-juice see XII.29.9.
3. Cf. TS III.2.1.3.

ते पवमानग्रहाः॥१२॥

12. These are (called) Pavamāna-scoops (in the Brāhmaṇa-texts).

पुरस्तादुपयामाः सर्वे॥१३॥

13. All (of them are scooped) with a formula beginning with the word *upayāma*.

पञ्चहोत्रा यजमानः सर्वान्ग्रहानभिमृशति॥१४॥

14. The sacrificer touches all the scoops with the Pañcahotṛ -formula.[1]

1. TĀ III.3.

द्रप्सश्चस्कन्द यस्ते द्रप्सो यो द्रप्सो यस्ते द्रप्स इत्येतैः प्रतिमन्त्रं वैप्रुषान्होमाञ्जुहोति॥१५॥

15. He offers the (four) Vaipṛṣa(-libations)[1] respectively with *drapścaskanda...*, *yaste drapsaḥ...*, *yo drapsaḥ...*, *yaste drapsaḥ...*[2]

1. Cf. ŚB IV.2.5.1-2.
2. For the formulae see TS III.1.6.d; III.1.10.c-e.

प्रथमं सर्वात्रानुषक्तमुत्तरांस्त्रीन्विहृताननुसवनमेके समामनन्ति॥१६॥

16. According to the opinion of some (ritualists) the first (formula viz. *drapścaskanda...*) should be connected everywhere (=with all the three pressings); the latter three be used severally in accordance with the pressing, respectively.[1]

1. Thus with the first verse the first libation should be offered in every pressing. Each of the remaining verses is to be used for the second libation in every pressing respectively.

सप्तहोतारं मनसानुद्रुत्याहवनीये सग्रहं हुत्वोदञ्चः प्रह्वा बहिष्पवमानाय पञ्चर्त्विजः समन्वारब्धाः सर्पन्ति॥१७॥

17. After having mentally recited the Saptahotṛ[1] formula, after having offered a libation on the Āhavanīya fire with the Graha (-portion of the formula), the five priests creep towards the north for the Bahiṣpavamāna in a bending position and having held one another from behind.[3]

1. TĀ III.5.
2. Cf. TB II.2.6.2.
3. Cf. TMB VI.7.10,12.

XII.17

अध्वर्युं प्रस्तोतान्वारभते प्रस्तोतारं प्रतिहर्ता प्रतिहर्तारमुद्गातोद्गातारं ब्रह्मा ब्रह्माणं यजमानः॥१॥

1. The Prastotṛ holds the Adhvaryu from behind, the Pratihartṛ... the Prostotṛ, the Udgātṛ... the Pratihartṛ, the Brahman... the Udgātṛ and the sacrificer... the Brahman.

यद्यु वै स्वयं होता यजमानः स्यात्सर्पेदेव। औपगात्रं ह्यस्येति बह्वृचब्राह्मणं भवति॥२॥

2. "Even if the sacrificer himself is the Hotṛ[1] he should nevertheless creep[2]; for accompaniment in the singing belongs to him"—thus is (said in) the Brāhmaṇa of the Ṛgveda.[3]

1. In a sacrificial session.
2. See XII.17.1.
3. Cp. KB XII.5.

त्सरन्त इव रेहाणा इव न्यङ्ङिव शीर्षाणि कृत्वा सर्पन्ति॥३॥

3. They creep as if they were going stealthily like killers bending down their heads as it were.

मृग इव हि यज्ञः। पूर्वो ऽध्वर्युर्बर्हिर्मुष्टिं धून्वन्सर्पति वागग्रेगा अग्र एत्विति गायत्रः पन्था वसवो देवतावृकेणापरिपरेण पथा स्वस्ति वसूनशीयेति॥४॥

4. The sacrifice is like an antelope.[1] The Adhvaryu creeps (being) in the fore-front,[2] shaking[3] a handful of sacrificial grass with *vāgagregā agra etu...*, and *gāyatraḥ panthāḥ...*[5]

1. For Sūtra 3 and this sentence cp. TMB IV.7.10.
2. Cf. TS III.1.10.f
3. Cf. TMB VI.7.16,19.
4. TS III.1.10.8.

5. This formula is not found in any Saṁhitā-text; cp. XIII.2.8; 11.1.

चात्वालमवेक्षमाणाः स्तुवते। उत्तरे वा वेद्यंसे॥५॥

5. They sing (the Bahiṣpavamāna-stotra) while looking at the Cātvāla (pit)[1], or (they sing while remaining) on the northern corner of the altar.

1. Cf. TMB VI.7.24.

अथाध्वर्युः स्तोत्रमुपाकरोति॥६॥

6. Now, the Adhvaryu bespeaks the stotra.[1]

1. For the details of this see the next Sūtra.

वायुर्हिङ्कर्तेति प्रस्तोत्रे बर्हिर्मुष्टिं प्रयच्छति॥७॥

7. With *vāyur hiṁkartā...*[1] he gives a handful of sacred grass to Prastotṛ.[2]

1. TS III.3.2.a.
2. Cp. ŚB IV.2.5.6.

सर्वेषु पवमानेष्वेवमुपाकरणः॥८॥

8. The way of bespeaking should be thus in all the Pavamāna (-stotras).

असर्ज्यसर्जि वागसर्ज्यैन्द्रं सहोऽसर्ज्युपावर्तध्वमिति बर्हिर्भ्यामन्यानि पवमानेभ्यः स्तोत्राण्युपाकरोति॥९॥

9. With *asarjyasarji vāg...*[1] (the Adhvaryu) bespeaks the Stotras[2] other than the Pavamānas by means of two blades of sacred grass.[3]

1. Cp. TMB I.6.1; ŚB IV.2.5.6.
2. viz. Ājya (see e.g. XII.28.5).
3. Cf. ŚB IV.2.5.3.

तस्माद् ब्राह्मणेन बहिष्पवमान उपसद्यः। पवित्रं हि। यं द्विष्यात्तं बहिष्पवमानात्परिबाधेतेति विज्ञायते॥१०॥

10. "Therefore[1] the act of sitting near (at the time of the chanting of) the Bahiṣapavamāna (-laud) should be done by a Brāhmaṇa. For it is purifying. He should remove him away from the Bahiṣpavamāna whom he hates"—Thus is known from a Brāhmaṇa-text.[2]

1. Since Aśvins who were doing the work of medical treatment of diseased men and thereby had become impure, became purified by means of the Bahiṣpavamāna.
2. TS VI.4.9.2; KS XXVII.4.

स्तूयमानं यजमान उपगायति। चत्वारो ऽवरार्ध्या उपगातारः॥११॥

11. The sacrificer accompanies the Bahiṣpavamāna being sung. There (should be) minimum four co-singers.[1]

1. Cf. DrāhyāŚS III.4.1.

नाध्वर्युः॥१२॥

12. The Adhvaryu does not (become a co-singer).[1]

1. Cf. TS VI.3.1.5.

वस्व्यै हिङ्कुरु तस्यै प्रस्तुहि तस्यै स्तुहि तस्यै मे ऽवरुद्ध्या इति पुरस्ताद्बहिष्पवमानाद्यजमानो जपति॥१३॥

13. Before the Bahiṣpavamāna, the sacrificer muttters, *vasvyai himkuru...*[1]

1. Cf. MS IV.2.4. For this Sūtra see also XIII.3.1;XIII.11.1.

दशहोतारं च व्याचष्टे स्तूयमाने च दशहोतारं जपति॥१४॥

14. And he utters[1] the Daśahotṛ-formula.[2] And he mutters the Daśahotṛ-formula while (the Bahiṣpavamāna-laud) is being sung.

1. Cf. TB II.2.8.3.
2. TĀ III.1.

श्येनो ऽसि गायत्रच्छन्दा इति मध्यमायां च स्तोत्रीयायामन्वारोहम्॥१५॥

15. At the time when the middle praise-verse (is being sung) he mutters the Anvāroha[1] (-formula) viz. *śyeno'si gāyatracchandāḥ...*[2]

1. "Climbing". This formula is believed to be helping the sacrificer to "climb" upon the Pavamāna-lauds. cf. TS III.2.1.1.
2. TS III.2.1.1.

द्वितीये पवमाने द्वितीयेन मन्त्रेण। तृतीये तृतीयेन॥१६॥

16. At the second (=midday) Pavamāna he mutters the second formula.[1] At the third[2], the third.[3]

1. TS III.2.1.1.
2. viz. Ārbhavapavamāna.
3. TS III.2.1.1.

अथात्यन्तप्रदेशः। स्तुतस्य स्तुतमसीति स्तोत्रमनुमन्त्रयते। शस्त्रस्य शस्त्रमसीति शस्त्रम्॥१७॥

17. Now a general rule[1]: (the sacrificer) recites *stutasya stutamasi*[2] after a Stotra (praise-song), (and) *śastrasya śastramasi....*[3] after a Śasra (recitation).

1. For a similar expression see XII.7.12.
2. TS III.2.7.f.
3. TS III.2.7.g.

इन्द्रियावन्तो वनामह इत्युभयत्रानुषजति॥१८॥

18. At both, he adds *indriyāvanto vanāmahe...*[1] (to both the above-mentioned formulae).

1. TS III.2.7.i-m.

स्तुते ऽध्वर्युः संप्रेष्यत्यग्नीदग्नीन्विहर बर्हि स्तृणाहि पुरोडाशाँ अलंकुर्विति॥१९॥

19. After (the Bahiṣpavamāna-stotra) is sung, the Adhvaryu orders, "O Agnīdh, do you spread out the sacred fires; do you scatter the sacred grass, do you adorn the sacrificial bread etc."

1. Cf. TS VI.3.1.2.

अथैकेषाम्। स्तुत उत्तिष्ठन्नाहाग्नीदग्नीन्विहर बर्हि स्तृणीहि पुरोडाशाँ अलंकुरु प्रतिप्रस्थातः पशुनेहीति॥२०॥

20. Now according to some (ritualists): after (the Bahiṣpavamāna-stotra) is sung, while standing (the Adhvaryu) says, "O Agnīdh, do you spread out the sacred fires;do you scatter the sacred grass; do you adorn the sacrificial bread etc; O Pratiprasthātṛ do come over with the animal."[1]

1. Cp. ŚB IV.2.5.11.

संप्रैषवत्कुर्वन्ति॥२१॥

21. They[1] do according to the order.

1. The plural in the text is not to be taken literally. Actually there should be a dual form.

XII.18

आग्नीध्राद्धिष्णियान्विहरति॥१॥

1. The Āgnīdhra spreads out the (sacred fires on the) fire-hearths (Dhiṣṇyas) from out of the Āgnīdhrīya(-fire).[1]

1. Cf. TS VI.3.1.1.

अङ्गारैर्द्वे सवने। शलाकाभिस्तृतीयम्॥२॥

2. At the time of the (first) two pressings (he does so) by

means of the burning coals; at the time of the third, by means of the burning grass-bunches.[1]

1. Cf. TS VI.3.1.2; cp. KS XXV.I. For the second pressing see XIII.3.1; for the third see XIII.11.2.

पांसुधिष्णियेषु निवपति॥३॥

3. He throws (the burning coals or burning grass-bunches) on the fire-hearths made out of earth.[1]

1. here the fire-hearths mentioned in XI.14.2-6 are meant and not those mentioned in XI.14.9ff.

तेनानुपूर्व्येण यथा न्युप्ता भवन्ति॥४॥

4. (He does so in that order) in which they were prepared.[1]

1. See XI.14.2-6.

प्रचरण्यां पञ्चगृहीतं गृहीत्वा द्रोणकलशाच्च परिप्लवया राजानं पुरस्तात्प्रत्यङ्ङासीनो धिष्णियान्व्याघारयति तैरेव मन्त्रैः। तूष्णीं वा॥५॥

5. Having taken five-times scooped ghee in the Pracaraṇī (additional)(-ladle) and the king (Soma-juice)[2] from the Droṇakalaśa (into a vessel), by means of the scooping ladle sitting towards the east (of each fire-hearth) with his face to the west, (the Adhvaryu) pours the Āghāra-libations upon the fire-hearths with the same formulae (with which the hearths were prepared).[4] Or he (pours) silently (without any formula).

1. Cf. ŚB IV.4.2.7. ŚB however says that the ghee should be four-times scooped.
2. Cp. TS VI.3.1.3-4.
3. Cf. TS VI.3.1.5.
4. Cf. ŚB IV.4.2.7.

आहवनीयमाग्नीध्रीयं होत्रीयं मार्जालीयमिति सोमेन। आज्येनेतरान्॥६॥

6. (He pours) Soma (-juice) on the Āhavanīya, Āgnīdhrīya (-hearth), Hotrīya (-hearth) and the Mārjālīya (-hearth); ghee on the other hearths.

यज्ञस्य संततिरसि यज्ञस्य त्वा संतत्यै स्तृणामि संतत्यै त्वा यज्ञस्येति गार्हपत्यात्प्रक्रम्य संततमनुपृष्ठ्यं बर्हिः स्तृणात्याहवनीयात्॥७॥

7. With *yajñasya santatirasi...*[1] (the Āgnīdhra) scatters

grass continuously along the Pṛṣṭhyā-line beginnng from the Gārhapatya upto the Āhavanīya.

1. TB III.2.4.1.

वैष्णव्यर्चा पुनरेत्य यजमानो राजानमुपतिष्ठते विष्णो त्वं नो अन्तम इति॥८॥

8. Having returned, the sacrificer stands near the king (Soma) while praising it with a verse addressed to Viṣṇu[1] beginning with *viṣṇo tvaṁ no antamaḥ.*[2]

1. Cf. TS III.1.10.3.
2. TS III.1.10.2.

एतयैवाध्वर्युः पात्राणि संमृश्याश्विनं गृह्णाति॥९॥

9. With the same (verse) having touched (Soma-) vessels, the Adhvaryu takes the Āśvina (-scoop).

या वां कशेति ग्रहणसादनौ॥१०॥

10. *yā vāṁ kaśā...*[1] (and *upayāmagṛhīto'si...*[2] *eṣa te yoniḥ...*[3]) (these formulae should be used for) scooping and depositing this cup.

1. TS I.4.6.a.
2. TS I.4.6.b.a.
3. TS I.4.6.b.b.

द्रोणकलशादधाराग्रहाः परिप्लवया गृह्यन्ते। वचनादन्यतः॥११॥

11. The scoops which are not taken from the stream[1] are to be taken from the Droṇakalaśa by means of the scooping ladle; from elsewhere when (there is a specific) injunction.[2]

1. viz. the Āśvina and the following ones.
2. e.g. The Vaiśvadeva-scoop which is taken from the Pūtabhṛt: see XIII.13.4.

त्रिवृता यूपं परिवीयाग्नेयं सवनीयं पशुमुपाकरोति॥१२॥

ऐन्द्राग्नमुक्थ्ये। ऐन्द्रं षोडशिनि। सारस्वतमतिरात्रे॥१३॥

12-13. Having wound round the sacrificial post by means of a tripple cord, he dedicates the Savanīya animal for Agni;[1] one for Indra-and-Agni in the Ukthya; one for Indra in the Ṣoḍaśin and one for Sarasvatī in the Atirātra.

1. The savanīya-animal-sacrifice begun in XI.21.2 and discontinued in XII.3.2 is now restarted.

समभ्युच्चयवदेके समामनन्ति। आग्नेयमग्निष्टोम आलभते। ऐन्द्राग्न-मुक्थ्ये द्वितीयम्॥ ऐन्द्रं वृष्णिं षोडशिनि तृतीयम्। सारस्वतीं मेषीं चतुर्थीमति-रात्रे॥१४॥

14. According to the opinion of some (ritualists) these animals should be killed not separately in the various sacrifices but rather in addition (to the preceding one) in each successive sacrifice. Thus in the Agniṣṭoma they seize (a he-goat) for Agni; in the Ukthya (a he-goat) for Indra-and Agni as the second; in the Ṣoḍaśin a ram for Indra as the third; in the Atirātra a ewe for Sarasvatī as the fourth.[1]

1. Cf. ŚB IV.2.5.14.

आ वपायाः कृत्वा हुतायां वपायां मार्जयित्वा प्रातःसवनाय संप्रस-र्पन्ति॥१५॥

15. Having performed the ritual upto the omentum, after the omentum has been offered, having cleansed[1] themselves, together they[2] move towards (the Sadas) for the morning pressing.

1. See and cp. XI.19.4-20.3.
2. The Adhvaryu, Brahman and the sacrificer.

प्रस्रप्स्यन्तो गृहानवेक्षन्ते॥१६॥

16. When they[1] are going to move forward (towards the Sadas) they look at the cups (and other Soma-vessels).[2]

1. See the 2nd note on the Sūtra 15 above.
2. Cf. ŚB IV.5.6.1ff.

द्वौ समुद्राविति पूतभृदाधवनीयौ॥१७॥ द्वे द्रधसी इति द्रोणकलशम्॥१८॥ परिभूरग्निमिति सर्वं राजानम्॥१९॥ प्राणय म इत्युपांशुम्। अपानाय म इत्यन्तर्यामम्। व्यानाय म इत्युपांशुसवनम्। वाचे म इत्यैन्द्रवायवम्। दक्षक्रतुभ्यां म इति मैत्रावरुणम्। चक्षुर्भ्यां म इति शुक्रामन्थिनौ। श्रोत्राय म इत्याश्विनम्। आत्मने म इत्याग्रयणम्। अङ्गेभ्यो म इत्युक्थ्यम्। आयुषे म इति ध्रुवम्। तेजसे मे वर्चोदा वर्चसे पवस्वेत्याज्यानि। पशुभ्यो मे वर्चोदा वर्चसे पवस्वेति पृषदाज्यम्। पुष्ट्यै मे वर्चोदाः पवध्वमिति सर्वान्ग्रहान्। स्तनाभ्यां मे वर्चोदौ वर्चसे मे पवेथामित्युतृपात्रे। तेजसे म ओजसे मे वर्चसे मे वीर्याय मे वर्चोदा

वर्चसे पवस्वेत्येतैः प्रतिमन्त्रमतिग्राह्यान् षोडशिनमिति। विष्णोर्जठरमसीति द्रोणकलशम्। इन्द्रस्येत्याधवनीयम्। विश्वेषां देवानामिति पूतभृतम्॥२०॥

17-20. With *dvau samudrau*... (they look) at Pūtabhṛt and Ādhvanīya; with *dve dradhasī*... at the Droṇakalaśa; with *paribhūragnim*... all the king (Soma); with *prāṇāya me* ... the Upāṁśu (-scoop); with *apānāya me*... the Antaryāma (-scoop); with *vyānāya me* ... the Upāṁśusavana(-stone); with *vāce me* ... the Aindravāyava (-scoop), with *dakṣakratubhyāṁ me*... the Maitrāvaruṇa (-scoop); with *cakṣurbhyaṁ me*... the Śukra and manthin (-scoops); with *srotrāya me*... the Āśvina (-scoop), with *ātmane me*... the Āgrayaṇa (-scoop), with *aṅgebhyo me*... the Ukthya (-scoop), with *āyuṣe me*.. the Dhruva (scoop), with *tejase me*.. the ghees (in the ladles), with *paśubhyo me*... the spotted ghee (Pṛṣadājya: mixture of curds and ghee); with *puṣṭyai me varcodāḥ* all the scoops, with *stanābhyāṁ me varcodau... the Ṛtucups*, with *tejase me.. ojase me... varcase me*.. and *vīryāya me*... the three Atigrāhya (-scoops) and the Ṣoḍaśin (-scoop) respectively each with one of these formulae, with *viṣṇorjaṭharamasi*... the Droṇakalaśa, with *indrasya*... the Āhavanīya, with *viśveṣāṁ devānām*... the Pūtabhṛt.[1]

1. Cp. ŚB IV.5.6.2-3. For the formulae see TS III.2.3.b-p. Some formulae e.g. one for the ghee is found only in the Āpastamba-śrautasūtra.

XII.19

को ऽसि को नामेत्याहवनीयम्॥१॥ सोम त्वां वृणीमह उद्गातारं नृचक्षसं पारया ण स्वस्तये। विश्वेभ्यो मे रूपेभ्य इति सर्वं राजानम्॥२॥

1-2. (The Adhvaryu, the Brahman and the sacificer look at) the Āhavanīya with *ko'si ko nāma*...;[1] the entire quantity of the king Soma with *soma tvāṁ vṛṇīmahe*...[2] and *viśvebhyo me rūpebhyaḥ*...[3]

1. TS III.2.3.q.
2. The formula only in the ĀpŚS.
3. TS III.2.3.r.

बुभूषन्नवेक्षेत। ब्रह्मवर्चसकाम आमयाव्यभिचरन्वा॥३॥

3. The (sacrificer) desirous to be prosperous or one desirous of Brahman-splendour, or one who is diseased or one who is practising black magic (should look at the various scooops and vessels) (every time mentioning his desire in the formula).[1]

1. Cf. TS III.2.3.3-4.

शृतंकारैर्यजमानः सर्वान्ग्रहानुपतिष्ठते॥४॥ शृतौ स्थः प्राणापानौ मे श्रीणीतमित्युपांश्वन्तर्यामौ। शृतो ऽसि व्यानं मे श्रीणाहीत्युपांशुसवनम्। शृतो ऽसि वाचं मे श्रीणाहीत्यैन्द्रवायवम्। शृतो ऽसि दक्षक्रतू मे श्रीणाहीति मैत्रावरुणम्। शृतौ स्थश्चक्षुषी मे श्रीणीतमिति शुक्रामन्थिनौ। शृतो ऽसि श्रोत्रं मे श्रीणाहीत्याश्विनम्। शृतो ऽस्यात्मानं मे श्रीणाहीत्याग्रयणम्। शृतो ऽस्यङ्गानि मे श्रीणाहीत्युक्थ्यम्। शृतो ऽस्यायुर्मे श्रीणाहीति ध्रुवम्। शृतमसि तेजो मे श्रीणाहीत्याज्यानि। शृतमसि पशून्मे श्रीणाहीति पृषदाज्यम्। शृता स्थ पुष्टिं मे श्रीणीतेति सर्वान्ग्रहान्। प्रजापतेर्जठरमसि शृतो ऽसि स मा श्रीणाहीति द्रोणकलशम्। इन्द्रस्य जठरमसि शृतो ऽसि स मा श्रीणाहीत्याधवनीयम्। विश्वेषां देवानां जठरमसि शृतो ऽसि स मा श्रीणाहीति पूतभृतम्। शृतस्त्वं शृतो ऽहं शृतो मे प्राणः शृतो मे ऽपानः शृतो मे व्यानः शृतं मे चक्षुःशृतं मे श्रोत्रं शृता मे वाक् शृतो म आत्मा शृतं मे हविः शृतो मे सोमः शृता मे ग्रहाः॥ इममिन्द्र सुतं पिब ज्येष्ठममर्त्यं मदम्। शुक्रस्य त्वाभ्यक्षरन्धारा ऋतस्य सादने॥ वृषा सोम द्युमाँ असि वृषा देव वृषव्रतः। वृषा धर्माणि दधिषे॥ वृष्णस्ते वृष्ण्यं शर्वो वृषा वने वृषा मदे। स त्वं वृषन्वृषेदसि॥ अश्वो न चक्रदो वृषा सं गा इन्दो समवर्तः। वि नो राये दुरो वृधीति सर्वं राजानम्॥५॥

4-5. The sacrificer should stand near praising all the scoops with the formulae containing the word *śṛta*: (thus) with *śṛtau sthaḥ*... the Upāṁśu and Antaryāma (-scoops); with *śṛto'si vyānaṁ me* ... the *Upāṁśusavana* (-stone); with *śṛto'si-vācaṁ me* ... the Aindravāyava (-scoop); with *śṛoto'si dakṣakratū me*...the Maitrāvaruṇa (-scoop); with *śṛtau sthaśca-kṣuṣī*... the Śukra and Manthin (-scoops); with *śṛto'si srotraṁ me*... the Āśvina (-scoop), with *śṛto' syātmānaṁ me*... the Āgrayaṇa (-scoop); with *śṛto'syaṅgāni me*... the Ukthya (-scoop); with *śṛto'syāyur me*... the Dhruva (-scoop); with

śṛtamasi tejo me... the ghees (in the ladles); with *śrutamasi paśūn me...* the spotted ghee (Pṛṣadājya: ghee mixed with curds); with *śṛtā stha puṣṭiṁ me...* all the scoops; with *prajāpater jaṭharamasi...* the Droṇakalaśa; with *indrasya jaṭharamasi...* the Ādhavanīya; with *viśveṣāṁ devānāṁ jaṭharamasi...* the Pūtabhṛt;[1] with *śṛtastvaṁ śṛto'haṁ...*, with *imamindra sutaṁ piba...*[2] and with *vṛṣā soma dyutimān...*[3] the entire quantity of the king (Soma).

1. All the formulae only in the Āpastamba. They are mostly the variants of the formulae in XII.18.20.
2. ṚV I.84.4.
3. ṚV IX 64.1-3.

अग्निः पवित्रं स मा पुनातु। सोमः पवित्रं स मा पुनातु। सूर्यः पवित्रं स मा पुनातु। उपहूता गाव उपहूतो ऽहं गवामित्येतैर्यथालिङ्गमुपस्थाय स्फ्यःस्वस्तिरित्युत्करे वेदिकरणानि परास्योपतिष्ठते।।६।।

6. Having praised (the respective deities) with the formulae *agniḥ pavitraṁ sa mā punātu...*[1] etc. and with *upahūtāḥ gāvaḥ...*[2] in accordance with the characteristic mark in them having then thrown the utensisls by means of which the altar was prepared on the rubish-heap (Utkara), he should stand near them praising with *sphyaḥ svastiḥ...*[3]

1. Nirukta V.6.
2. Also in MāŚS II.3.7.6.
3. TS III.2.4.a.

उप मा द्यावापृथिवी इति द्यावापृथिवी। उपास्ताव इति बहिष्पवमानास्तावम्।।७।।

7. He praises Dyāvapṛthivī with *upa mā dyāvāpṛthivī...*,[1] the place of singing the Bahiṣpavamāna with *upāstāvaḥ...*[2]

1. TS III.2.4.b.
2. TS III.2.4.c.

XII.20

कलश इति कलशम्। सोम इति सोमम्। अग्निरित्यग्निम्। उप देवा इति देवान्। उप यज्ञ इति यज्ञम्। उप मा होत्रा इति होत्रकान्।।१।।

1. He praises the (Droṇa-) kalaśa with *kalaśaḥ...*; Soma

with *somaḥ*...; Agni with *agniḥ*...; gods with *upa devāḥ*...; the sacrifice with *upa yajñaḥ*...; the Hotrakas with *upa mā hotrāḥ*...[1]

1. For the formulae see TS III.2.4.b.

ह्वयेतां ह्वयतां ह्वयन्तामिति यथालिङ्गं सर्वत्रानुषजति॥२॥

2. Everywhere he adds *hvayetām* (dual), *havayatām* (singular) or *hvayantām*[1] (plural) in acordance with the characteristic mark.

1. See TS III.2.4.b.

नमो ऽग्नये मखघ्न इत्याहवनीयम्। नमो रुद्राय मखघ्न इत्याग्नीध्रीयम्। नम इन्द्राय मखघ्न इति होत्रीयम्॥३॥

3. With *namo'gnaye* ... he stands praising near the Āhavanīya; with *namo rudrāya*... the Āgnīdhrīya; with *nama indrāya*... the Hotrīya.[1]

1. For the formulae see TS III.2.4.c-e.

दृढे स्थः शिथिरे समीची इति द्यावापृथिवी उपतिष्ठते। सूर्यं वायुमग्निं यमं सरस्वतीं सदसी द्वाराविति॥४॥

पातं पात्विति यथालिङ्गं सर्वत्रानुषजति॥५॥

4-5. He praises the Dyāvāpṛthivī with *dṛḍhe stha śithire*...., the... Sūryu, Vāyu, Yama, Sarasvatī and the two doors of the Sadas with the corresponding formulae. Everywhere he adds *pātaṁ* or *pātu* in accordance with the characteristic mark (in the formula).

1. For the formulae see TS III.2.4.g-i.

द्रष्ट्रे नम इति प्रस्रप्स्यञ्जपति। उपद्रष्ट्रे नम इति प्रसृप्य॥६॥

6. While about to go (to the Sadas) he mutters *draṣṭre namaḥ*.[1] After having gone (he mutters) *upadraṣṭre namaḥ*.[2]

1. KS XXVI.12.
2. KS XXVI.12.

अपरेण ब्रह्मसदनं यजमानायतनम्। पूर्वेण वा॥७॥

7. The seat of the sacrificer (should be) to the west of the seat of the Brahman or to the east (of it).

नमः सदस इति सदो नमः सदसस्पतय इति ब्रह्माणं नमः सखीनां पुरोगाणामित्यृत्विजो नमो दिवे नमः पृथिव्या इति द्यावापृथिवी उपस्थायाहे दैधिषव्येत्यायतनात्तृणं निरस्योन्निवत उदुद्वतश्च गेषमित्युपविशति॥८॥

8. Having praised the Sadas with *namaḥ sadase*, the Brahman with *namaḥ sadasaspataye*, (the other) priests with *namaḥ sakhīnāṁ purogāṇām...*, (and) Dyāvāpṛthivī with *namo dive namaḥ pṛthivyai..*, having thrown a blade of grass from the seat with *ahe dadhiṣavya...* he sits down with *unnivata ud udvataśca geṣam...*[1]

1. For the formulae in this Sūtra see TS III.2.4.k-m.

पातं मा द्यावापृथिवी अद्याह्न इत्युपविश्य जपति॥९॥

9. Having sat down he mutters *pātaṁ mā dyāvāpṛthivī...*[1]

1. TS III.2.4.n.

आगन्त पितरः पितृमानिति दक्षिणार्धं परेक्षते॥१०॥

10. With *āganta pitaraḥ...*[1] he looks at the southern part (of the Sadas).[2]

1. TS III.2.4.5.
2. Cf. TS III.2.4.5.

उभावेतानि जपतो ऽध्वर्युर्यजमानश्च। अपि वा यजमान एव॥११॥

11. Both the Adhvaryu and the sacrificer mutter these (formulae)[1] or rather only the sacrificer (mutters them).

1. The formulae mentioned in XII.19.6ff.

अत्र प्रतिप्रस्थाता सवनीयानासादयति॥१२॥

12. At this stage[1] the Pratiprasthātṛ places[2] the Savanīya (Puroḍāśa etc.)

1. When all have entered in to the Sadas.
2. Now the ritual mentioned in II.11.6-7 is to be done.

तैरध्वर्युः प्रचरति॥१३॥

13. The Adhvaryu performs the ritual (connected) with them.[1]

1. Cf. ŚB IV.2.5.15.

सर्वेषां पुरोडाशानां जुह्वा दैवतानि समवद्यति। उपभृति सौविष्टकृतानि॥१४॥

14. He cuts portions[1] for the varous deities[2] from all the offering-materials viz. sacrificial bread (etc.) into the Juhū (-ladle) (and) those for the Sviṣṭakṛt (-offering) into the Upabhṛt (-ladle).

1. For the details see II.18.9. The formulae are to be modified.
2. See XII.4.6.

प्रातः प्रातःसावस्येन्द्राय पुरोडाशानामनुब्रूहि प्रातः प्रातःसावस्येन्द्राय पुरोडाशानां प्रेष्येति संप्रैषो। प्रातः प्रातःसावस्येन्द्राय पुरोडाशानामवदीयमानानामनुब्रूहि प्रातः प्रातःसावस्येन्द्राय पुरोडाशान्प्रस्थितान्प्रेष्येति वा॥१५॥

15. The orders (to be given by the Adhvaryu to the Maitrāvaruṇa are as follows): "In the morning, at the morning-pressing do you recite an invitatotry verse for Indra in connection with the sacrificial bread etc." (and)"In the morning, at the morning pressing do you order (the Hotṛ to recite the offering-verse) for Indra in connection with the sacrificial bread etc." Or (they should be as follows): "In the morning, at the morning pressing do you recite an invitatory verse for Indra in connection with the sacrificial bread etc. being cut out" (and) "In the morning, at the morning-pressing do you order (the Hotṛ to recite the offering-verse) for Indra in connection with the sacrificial bread etc. which have been set forth.[1]

1. The orders are not found in any older text.

अग्नये ऽनुब्रूह्यग्नये प्रेष्येति स्विष्टकृतः संप्रैषो॥१६॥

16. The orders (to be given by the Adhvaryu to the Maitrāvaruṇa) in connection with the Sviṣṭakṛt-offering (are as follows: "Do you recite the invitatory verse (connected with Sviṣṭakṛt) for Agni" and "Do you order (the Hotṛ to recite the offering verse) for Agni (in connection with the Sviṣṭakṛt offering)."

प्राशित्रमवदायेडां न यजमानभागम्॥१७॥

17. Having cut the Prāśitra (the Adhvaryu cuts) the Iḍā (-portion) (but) not the portion of the sacrificer.[1]

1. Cp. VII.23.1; see also XII.25.8.

होत्र इडां हृत्वा हविर्धानं गच्छन् संप्रेष्यति वायव इन्द्रवायुभ्यामनुब्रूहीति॥१८॥

18. Having brought the Iḍā (portion) to the Hotṛ[1] while going towards the Havirdhāna (-shed) (the Adhvaryu) gives order (to the Maitrāvaruṇa): "Do you recite the invitatory verse (connected with the offering) for Vāya, for Indra-Vāyu."

1. See III.2.1. The continuation of this action will be done in XII.25.8.

उपयामगृहीतोऽसि वाक्षसदसीत्यादित्यपात्रेण प्रतिप्रस्थाता द्रोणकलशादैन्द्रवायवस्य प्रतिनिग्राह्यं गृहीत्वा न सादयति॥१९॥

19. With *upayāmagṛhīto'si*...[1] having scooped the "counter-scoop"[2] of the Aindravāyava-scoop from the Droṇakalaśa by means of the Āditya-vessel,[3] the Pratiprasthātṛ does not deposit it (on the Khara=mound).

1. TS III.2.10.a.
2. Pratinigrāhya. This scoop is implied in AB II.27. *dvipātrā hūyante*.
3. See XII.2.4.

ऐन्द्रवायवमादायाध्वर्युर्द्रोणकलशाच्च परिप्लवया राजानमुभौ निष्क्रम्य दक्षिणतो ऽवस्थाय दक्षिणं परिधिसंधिमन्ववहृत्याध्वरो यज्ञो ऽयमस्तु देवा इति परिप्लवयाघारमाघारयति यथोपांशुर्हुतो भवति॥२०॥

20. Having taken the Aindravāyava (-scoop)[1] and taken from the Droṇakalaśa (some quantity) of the king (Soma) by means of the scooping ladle, after both (the Adhvaryu and Pratipnrasthātṛ) have gone out (of the Havirdhāna-shed), the Adhvaryu, having stood up in the south[2] and having brought (the scoop) towards the southern joint of the enclosing sticks, pours the Āghāra-libation by means of the scooping ladle in the same manner in which the Upāṁśu (-scoop)[3] is offered with *adhvaro yajño'yamastu devāḥ*....[4]

1. from the Khara (mound).
2. of the fire on the Uttaravedi.
3. See XII.11.1.
4. TS III.1.9.3.

अत्र सर्वाः सोमाहुतीर्जुहोति॥२१॥

21. In this place (the Adhvaryu) offers all the libations[1] of Soma.

1. For which no other place is specifically mentioned.

यतो मन्येतानभिक्रम्य होष्यामीति तत्तिष्ठन्स्रुचं वायव्यं चमसं वान्वारभ्याश्रावयेत्। ग्रहं वा गृहीत्वा चमसं वोन्नीय स्तोत्रमुपाकुर्यादित्यत्यन्तप्रदेशः॥२२॥

22. Standing at the place from where he may think "I shall (be able to) offer, without having to step forward,[1] having held either the ladle or the Vāyavya-goblet, he makes the Āgnīdhra to say *astu śrauṣaṭ*.[2] Or after having taken the scoop or having filled the goblet, he should bespeak the Stotra (singing)[3]—This is a general rule.

1. See II.17.5.
2. See II.15.3-6.
3. Both the rules are based upon TS III.1.2.3-4.

आश्राव्य प्रत्याश्राविते संप्रेष्यति वायव इन्द्रवायुभ्यां प्रेष्येति॥२३॥

23. Having caused (the Āgnīdhra) to say *astu śrauṣaṭ*, after (he has said) *astu śrauṣaṭ* he orders (Maitrāvaruṇa): "Do you order (the Hotṛ to recite the offering-verse) for Vāyu, Indravāyū".

वषट्कृते जुहोति। पुनर्वषट्कृते जुहुतः॥२४॥

24. After the Vaṣaṭ has been uttered, (the Adhvaryu) offers the libation. After the second Vaṣaṭ has been uttered (both the Adhvaryu and the Pratiprasthātṛ) offer the libations.

यदि मन्येत यजमानः पूर्वो मातिक्रान्तो भ्रातृव्य इति॥२५॥

25. If the sacrificer thinks "A senior enemy has surpassed me,"[1]

1. The sentence is not complete. See the next Sūtra.

XII.21

प्राग्घोमादङ्गुलिमवगृह्णीयाद्यो न इन्द्रवायू अभिदासतीति। यदि वापरोऽङ्गुल्याङ्गुष्ठम् ॥१॥

1. he should press down a finger with the thumb, with *yo na indravāyū abhidāsati*...,[1] before the offering; if ...a junior ... (he should press down) the thumb with a finger.[2]

1. TS III.2.10.n.
2. Cf. MS IV.5.8.

हुते चादित्यमुपतिष्ठते भूरसि श्रेष्ठो रश्मीनां प्राणपाः प्राणं मे पाहीति॥२॥

2. And after the libation is offered (the sacrificer) praises the sun with *bhūrasi śreṣṭho raśmīnām*...[1]

1. TS III.2.10.1.

अथाध्वर्योः पात्रे प्रतिप्रस्थाता संपातमवनयति। अध्वर्युः प्रतिप्रस्थातुः। एतद्वा विपरीतम्॥३॥

3. Then the Pratiprasthātṛ pours the remnant into the Adhvaryu's vessel (and) the Adhvaryu (pours the remnant into the vessel) of the Pratiprasthātṛ. Or this may be the other way round.[1]

1. In this case the Adhvaryu pours first and then the Pratiprasthātṛ pours. For this Sūtra and the next Sūtra cf. TS VI.5.6.3; see also XIII.9.5.

देवेभ्यस्त्वेत्यादित्यपात्रेण प्रतिप्रस्थातादित्यस्थाल्यां संपातमवनयति॥४॥

4. With *devebhyastvā*... the Pratiprasthātṛ pours the entire remnant into the Āditya-pot by means of the Āditya-cup.

1. TS III.2.3.d.
2. See also XIII.9.5.

ग्रहमध्वर्युरादाय क्षिप्रं होतारमभिद्रुत्य मयि वसुरिति ग्रहं होत्रे प्रयच्छति॥५॥

5. Having taken the cup, having quickly run towards the Hotṛ,[1] with *mayi vasuḥ*...[2] he gives the cup to the Hotṛ.

1. Cf. MS IV.6.1.
2. TS III.2.10.h.

एतेनैव होता प्रतिगृह्य दक्षिण ऊरावासाद्य हस्ताभ्यां निगृह्यास्ते॥६॥

6. Having accepted (the cup) with the same (formula), having placed it on (his) right thigh, remains holding (the cup) with his two hands.[2]

1. Cf. AB II.27.
2. Cf. ĀśvaŚS V.5.9.

एवमुत्तराभ्यां ग्रहाभ्यां प्रचरतः॥७॥

7. In the same manner[1] the two (viz. the Adhvaryu and the Pratiprasthātṛ) perform the ritual with the subsequent two scoops.[2]

1. described in XII.20.18-21.6.
2. viz. the Maitrāvaruṇa and the Āśvina-scoops.

आघारपुनर्वषट्कारौ न भवत:॥८॥

8. (In that case) however, the Āghāra (-libation)[1] and the second Vaṣaṭ-call[2] do not take place.

1. See XII.20.20.
2. and consequently the libation mentioned in XII.20.24.

यथादेवतं संप्रैषा:॥९॥

9. The orders should be in accordance with the deities.

ग्रहणं प्रतिनिग्राह्याणामवग्रहणादित्योपस्थानावनयनप्रदानान्युत्तरोत्तरैर्मन्त्रै:॥१०॥

10. (The rituals viz.) taking of the Pratinigrāhya ("counter-scoop"),[1] the pressing down (of the thumb or the finger)[2] praise of the Āditya,[3] the pouring down[4] and the giving (to the Hotṛ)[5] should be done with the successive formulae.[6]

1. See XII.20.19.
2. XII.21.1.
3. See XII.21.2.
4. See XII.21.3.
5. See XII.21.5.
6. The following formulae are to be used respectively i. TS III.2.10.b and c. ii. TS III.2.10.o and p. iii. TS III.2.10.m (see the next Sūtra). iv. TS III.2.10.e and f. v. TS III.2.10. i and k.

विभूरसि श्रेष्ठो रश्मीनां व्यानपा व्यानं मे पाहीति तृतीय आदित्योपस्थान:॥११॥

11. The third (formula to be used for the praise of the sun (Āditya) should be: *vibhūrasi śreṣtho vyānapāḥ...*[1]

1. See the note on Sūtra 10.

विष्णवुरुक्रमैष ते सोमस्तं रक्षस्वेत्यादित्यपात्रेण प्रतिप्रस्थातादित्यस्थालीमपिदधाति॥१२॥

12. With *viṣṇavurukramaiṣa te...*[1] the Pratiprasthātṛ covers the Āditya-pot by means of the Āditya-cup.

1. TS III.2.10.g.

आश्विनं होत्रे प्रदाय हविर्धानं गच्छन्संप्रेष्यत्युन्नीयमानेभ्यो ऽनुब्रूहीति॥१३॥

13. Having given the Āśvina-cup to the Hotṛ and while

going towards the Havirdhāna-shed, he orders (the Maitrāvaruṇa): "Do you recite the verses connected with the (cups) being filled".[1]

1. The order is not found in any Brāhmaṇa-text.

होतृचमसमुख्यान्नव चमसानुन्नयति॥१४॥

14. (The Unnetṛ)[1] fills nine goblets[2] beginning with the one for Hotṛ.

1. See XIII.14.11.
2. Which were situated on the mound (Khara); see XII.2.8. The goblet of Acchāvāka will be filled afterwards, see XII.26.4.

द्रोणकलशादुपस्तीर्य पूतभृत उन्नीय द्रोणकलशादभिघारयति॥१५॥

15. Having poured out Soma from the Droṇakalaśa as an underlayer (in the goblets) having filled (the goblets by means of Soma) from the Pūtabhṛt, he pours Soma on them from the Droṇakalaśa.[1]

1. Thus the Soma-juice is accompanied by the purified Soma on both the sides.

सर्वचमसानामेषः कल्पः॥१६॥

16. This is the procedure of (filling) all the goblets.

धाराग्रहणकाले द्विदेवत्यानां काम्याः कल्पाः॥१७॥

17. At the time of taking the Soma for the scoops of two-deities from the continuous flow, (following) are the procedures depending upon desires:

1. The rules given in XII.21.17-22 are connected with the following scoops: i. Aindravāyava; ii. Maitrāvaruṇa iii. Āśvina. The third one is not actually taken from the unbroken stream.

यदि मन्येत यजमानः पूर्वो मातिक्रान्तो भ्रातृव्य इति प्रतिप्रस्थानेन पूर्वो गृहीत्वा पूर्वो हुत्वा पूर्वः सादयेत्॥१८॥

18. If the sacrificer thinks, "My senior enemy has surpassed me, "(the Adhvaryu) having first taken the scoop by means of the Pratiprasthātṛ's cup, having offered it first should deposit it first.[1]

1. Cf. MS IV.6.2; cp. KS XXVII.6.

यदि कामयेत समावद्वीर्यमेनं भ्रातृव्येण कुर्यामिति प्रबाहुग्गृहीत्वा प्रबाहुक्तिष्ठद्भ्यां होतव्यम्। प्रबाहुग्घुत्वा प्रबाहुक्सादयेयाताम्॥१९॥

19. If (the Adhvaryu) desires, "May I make him (the sacrificer) equal in valour with his enemy," having taken the cups in an even line the libation should be offered by (the Adhvaryu and the Pratiprasthātṛ) standing in an even line. Having offered the libation in an even line, the two should deposit the cups in an even line.[1]

1. Cf. MS IV.6.2.

सममित्यर्थः॥२०॥

20. (The word *prabāhuk*) means "in an even line" (i.e. at the same level).

यदि कामयेतावगमतपरुन्ध्युरपरुद्धो ऽवगच्छेदितीदमहममुमामुष्यायणममुष्य पुत्रममुष्या विश उदूहामीत्यध्वर्युपात्रमुदूह्येदमहममुमामुष्यायणममुष्य पुत्रममुष्यां विशि सादयामीति तस्मिन्प्रतिप्रस्थानं सादयेत॥२१॥

21. If he desires, "They should remove someone who has won the kingdom of others or he who has been removed should win the kingdom", having removed at each time the Adhvaryu's cup (from its place) with "Here I remove from the people N.N., the N.N., of the family N.N., the son of N.N". and place the Pratiprasthātṛ's cup in that place with "Here I place among the people N.N., the N.N., of the family N.N., the son of N.N."[1]

1. Cf. KS XXVII.5; cp. MS IV.6.2. See also similar expressions in XII.16.5.

काम्याश्चेत्पृथक्पात्रैः प्रतिनिग्राह्या गृह्येरन्॥२२॥

22. If the optional performances (are to be done) the counter-scoops should be taken by means of separate vessels (and not by means of the Āditya-cup).[1]

1. Contrast XII.20.19. See also XII.21.12.

XII.22

ततः शुक्रामन्थिभ्यां प्रचरतः। स्तुतो ऽसि जनधा देवास्त्वा शुक्रपाः प्रणयन्त्विति शुक्रमध्वर्युरादत्ते। स्तुतो ऽसि जनधा देवास्त्वा मन्थिपाः प्रणयन्त्विति मन्थिनं प्रतिप्रस्थाता। चमसांश्चमसाध्वर्यवः॥१॥

1. Then (the Adhvaryu and the Pratiprasthātṛ) perform the ritual with the Śukra and Manthin (-scoops).[1] With *stuto'si*

janadhā devāstvā śukrapāḥ...[2] the Adhvaryu takes the Śukra (-scoop). With *stuto'si janadhā devāstvā manthipāḥ...*[3] the Pratiprasthātṛ takes the Manthin (-scoop). The Camasādhvaryus (take) the goblets.[4]

1. They are kept ready on the Khara (mound). See XII.14.16.
2. TS I.1.1.1-2.
3. TB I.1.1.2.
4. They are kept ready on the Khara (mound). See XII.21.15.

तौ प्रोक्षिताभ्यां शकलाभ्यामपिधायाप्रोक्षिताभ्यामधस्तात्पांसूनपध्वंसयतोऽपनुत्तौ शण्डामर्कौ सहामुनेति। अपनुत्तः शण्ड इति वाध्वर्युर्द्वेष्यं मनसा ध्यायन्। अपनुत्तो मर्क इति प्रतिप्रस्थाता॥२॥

2. Having covered these scoops by means of the two splinters on which water has been sprinkled, (the Adhvaryu and the Pratiprasthātṛ wipe off the dust below them by means of the two splinters on which water has not been sprinkled, with *apanuttau śaṇḍāmarkau saha N.N.* or the Adharvyu (does this) with *apanuttaḥ śaṇḍaḥ...*[2] while thinking about the enemy, and the Pratiprasthātṛ (does this) with *apanutto markaḥ...*[3]

1. The name of the enemy is to be used here. For the formula see TS VI.4.10.2.

2-3. For these formulae cp. ŚB IV.2.1.13.

तावपिगृह्य प्राञ्चौ निष्क्रामतः॥३॥

3. Holding those scoops[1] they go out of (the Havirdhāna-shed) towards the east.[2]

1. The Adhvaryu and the Pratiprasthātṛ, each one holds his cup with both the hands; one hand upon the cup and the other hand below it.
2. Cf. TS VI.4.10.2-3.

उर्वन्तरिक्षमन्विहीत्यभिप्रव्रजतः॥४॥

4. With *urvaratavrikṣamanvihi...* they go forth. (continuously).

इन्द्रेण मन्युना युजावबाधे पृतन्यता। घ्नता वृत्राण्यप्रतीति शुक्रं यजमानोऽन्वारभत आ होमात्॥५॥

5. Upto the (act of offering the libation, the sacrificer holds the Śukra(-cup) with *indreṇa manyunā yujā...*[1]

1. For the ritual and the formula see MS IV.6.3.

अपरेणोत्तरवेदिं ग्रहावरत्नी वा संधत्तो ब्रह्म संधत्तं तन्मे जिन्वतं क्षत्त्रं संधत्तं तन्मे जिन्वतमिषं संधत्तं तां मे जिन्वतमूर्जं संधत्तं तां मे जिन्वतं रयिं संधत्तं तां मे जिन्वतं पुष्टिं संधत्तं तां मे जिन्वतं प्रजां संधत्तं तां मे जिन्वतं पशून्संधत्तं तान्मे जिन्वतमिति॥६॥

6. To the west of the Uttaravedi, the two join the two cups or their elbows to each other[1] with *brahma saṁ dhattam...*[2]

1. Cf. MS IV.6.3; ŚB IV.2.1.15.
2. TB I.1.1.1.

अनाधृष्टासीत्यङ्गुष्ठाभ्यामुत्तरवेदिमवगृह्य व्यपरिफन्ताविवोत्तरवेदिं परिक्रामतः॥७॥

7. Having pressed down (the edge of) the Uttaravedi by means of the great toes,[1] with *anādhṛṣṭāsi* scratching the Uttaravedi as it were the two go round the Uttaravedi.[2]

1. Cf. KS XXVII.8; cp. MS IV.6.2.
2. The Adhvaryu by the right and the Pratiprasthātṛ by the left. Cf. TS VI.4.10.3.

सुवीराः प्रजाः प्रजनयन्परीहि शुक्रः शुक्रशोचिषेति दक्षिणेनाध्वर्युः प्रतिपद्यते। सुप्रजा प्रजाः प्रजनयन्परीहि मन्थी मन्थिशोचिषेत्युत्तरेण प्रतिप्रस्थाता। अग्रेणोत्तरवेदिं ग्रहावरत्नी वा संधत्तः संजग्मानौ दिव आ पृथिव्या आयुः संधत्तं तन्मे जिन्वतं प्राणं संधत्तं तं मे जिन्वतमपानं संधत्तं तं मे जिन्वतं व्यानं संधत्तं तन्मे जिन्वतं चक्षुः संधत्तं तन्मे जिन्वतं श्रोत्रं संधत्तं तन्मे जिन्वतं मनः संधत्तं तन्मे जिन्वतं वाचं संधत्तं तां मे जिन्वतमिति॥८॥

8. With *suvīrāḥ prajāḥ prajanayan...*[1] the Adhvaryu goes along the south (to his place) and with *suprajāḥ prajāḥ prajanayan...*[2] the Pratiprasthātṛ (goes) along the north to his place.[3] With *saṁjagmānau diva ā pṛtivyāḥ...*[4] they join the two cups or their elbows[5] to each other.

1. TS VI. 4.10.4.
2. TS VI. 4.10.5.
3. Cf. ŚB IV. 2.1.16.17.
4. TB I. 1.1.2-3.
5. Cf. ŚB IV. 1.1.19.

अथैनावध्वर्युरभिमन्त्रयत आयु स्थ आयुर्मे धत्तमायुर्यज्ञाय धत्तमायुर्यज्ञपतये धत्तं प्राण स्थः प्राणं मे धत्तं प्राणं यज्ञाय धत्तं प्राणं यज्ञपतये धत्तं चक्षु स्थश्चक्षुर्मे धत्तं चक्षुर्यज्ञाय धत्तं चक्षुर्यज्ञपतये धत्तं श्रोत्रं स्थः श्रोत्रं मे धत्तं श्रोत्रं यज्ञाय धत्तं श्रोत्रं यज्ञपतये धत्तम्॥९॥

9. Then the Adhvaryu addresses these two (cups) with *āyu stha ayur me dhattam...*,[1]

1. TB I.1.1.3-4. The Sūtra is incomplete. See the next Sūtra.

XII.23

तौ देवौ शुक्रामन्थिनौ कल्पयतं दैवीर्विशः कल्पयतं मानुषीरिषमूर्जमस्मासु धत्तं प्राणान्पशुषु प्रजां मयि च यजमाने चेति॥१॥

1. and with *tau devau śukrāmanthinau...*[1]

1. TB I.1.1.4-5.

अप्रोक्षितौ शकलौ बहिर्वेदि निरस्यतो निरस्तौ शण्डामर्कौ सहामुनेति। निरस्तः शण्ड इति वाध्वर्युर्द्वेष्यं मनसा ध्यायन्। निरस्तो मर्क इति प्रतिप्रस्थाता॥२॥

2. (The Adhvaryu and the Pratiprasthātṛ) throw away outside the altar the two splinters on which water was not sprinkled, with *nirastau śaṇḍāmarkau* along with N.N.[1] Or the Adhvaryu (throws) while thinking about the enemy in the mind, with *nirastaḥ śaṇḍaḥ*[2]... and the Pratiprasthātṛ with *nirasto markaḥ...*[3]

1. KS XXVII.8. In the formula one has to utter the name of the enemy.
2. TB I.1.1.5.
3. TB I.1.1.5.

प्रोक्षितावाधत्तः। शुक्रस्य समिदसीत्यध्वर्युः। मन्थिनः समिदसीति प्रतिप्रस्थाता॥३॥

3. (The Adhvaryu and the Pratiprasthātṛ) put on the fire the two (splinters) on which water was sprinkld.[1] The Adhvaryu with *Śukrasya samidasi*[2] and the Pratiprasthātṛ with *manthinaḥ samidasi*.[3]

1. Cf. ŚB IV.2.1.21.
2. TB I.1.1.5.
3. TB I.1.1.5.

आश्राव्य प्रत्याश्राविते संप्रेष्यति प्रातः प्रातःसावस्य शुक्रवतो मन्थिवतो-मधुश्चुत इन्द्राय सोमान्प्रस्थितान्प्रेष्य मध्यतःकारिणां चमसाध्वर्यवो वषट्कृता-नुवषट्कृताञ्जुहुत होत्रकाणां चमसाध्वर्यवः सकृत्सकृद्धुत्वा शुक्रस्याभ्युन्नीयोपा-वर्तध्वमिति॥४॥

4. Having made (the Āgnīdhra) to say *astu śrauṣaṭ,* after (the Āgnīdhra) has responded, (the Adhvaryu) orders: "O Maitrāvaruṇa) "Do you order (the Hotṛ to recite the offering verse) in connection with the Somas marked by Śukra and Manthin, dripping honey, forth for Indra, in the morning, at the morning pressing".[1] "O Camasādhvaryus of the Madhyataḥkārins,[2] do you offer the libations after the Vaṣaṭ-call has been uttered and after the subsequent Vaṣaṭ call has been uttered (over them by the Hotṛ); O Camasādhvaryus of the Hotrakas,[3] each time having offered the libation once (from the goblets), having filled (them) with the Śukra (i.e. the Soma-juice in the Droṇakalaśa), do you come back".[4]

1. Cf. ŚB IV.2.1.23.
2. The word Madhytaḥkārins refers to the Hotṛ, Brahman, Udgātṛ, the sacrificer (and optionally to the Sadasya); see X.1.10. See Rudradatta's commentary.
3. The hotrakas are the following ones: Maitrāvaruṇa, Brāhmaṇāccha-ṁsin, Potṛ, Neṣṭṛ, Acchāvāka (for this priest see XII.21.14.) and Āgnīdhra.
4. Cp. ŚB IV.2.1.28. For the last part of the order, see XII.23.15.

संप्रैषवत्कुर्वन्ति॥५॥

5. They do in accordance with the order.[1]

1. The Maitrāvaruṇa orders the Hotṛ to recite the offering-verse viz. ṚV VIII.65.8. At the end of the verse the Hotṛ utters the Vaṣaṭ-call. Then he adds the words *somasyāgne vīhi* and utters the second Vaṣaṭ-call.

पुरस्तात्प्रत्यञ्चावध्वर्यू जुहुतः। पश्चात्प्राञ्चश्चमसैश्चमसाध्वर्यवो जुह्वति॥६॥

6. Both the Adhvaryus[1] standing towards the east and facing the west[2] offer the libations (simultaneously). The Camasādhvaryus standing towards the west facing the east offer the libations by means of the goblets.

1. The Adhvaryu and the Pratiprasthātṛ.
2. See XII.22.3. Cf. TS VI.4.10.2-3.

शुक्रामन्थिनोः प्रतिनिगद्य होमः॥७॥ स प्रथमः संकृतिर्विश्वकर्मा स प्रथमो मित्रो वरुणो अग्निः। स प्रथमो बृहस्पतिश्चिकित्वांस्तस्मा इन्द्राय सुतमाजुहोमि स्वाहेत्यध्वर्युर्जुहोति। तस्मै सूर्याय सुतमाजुहोमि स्वाहेति प्रतिप्रस्थाता॥८॥

7-8. The libation of the Śukra and Manthin should be offered after having recited (the formulae) (by the two Adhvaryus).[1] With *sa prathamaḥ saṅkṛtir viśvakarmā...*[2] the Adhvaryu offers, the Pratiprasthātṛ offers (with the same verse but at the end adding) *tasmai sūryāya sutamājuhomi* (instead of *tasmā indrāya sutamājuhomi*).

1. Cf. ŚB IV.2.1.26.
2. TB I.1.1.5.

सानुवषट्कारावननुषट्कारौ वा॥९॥

9. Both (these scoops) are either accompanied by the subsequent Vaṣaṭ-call or not.[1]

1. i.e. they should be offered either after the subsequent Vaṣaṭ-call is uttered or without being uttered by the Hotṛ.

सर्वहुतौ॥१०॥

10. Both are offered in the "holocaust" manner.[1]

1. Cf. KS XXVII.7. Thus these scoops are offered without allowing any remnant. Contrast the next Sūtra.

अपि वा सूदवच्छुक्रपात्रमायतने सादयित्वोत्तरार्धात्प्रतिप्रस्थाता बहिः परिध्यङ्गारं निर्वर्त्य तस्मिन्मन्थिनः संस्रावं जुहोत्येष ते रुद्र भागो यं निरयाचथा इति॥११॥

11. Or rather after (the Adhvaryu) has placed the Śukra-cup containing the remnant (of the Soma-juice) on its place (on the Khara-mound),[1] (the Pratiprasthātṛ also keeps some remnants of Soma-juice in the Manthin-cup and) having drawn out a burning coal from the northern part of the Āhavanīya) outside the enclosing sticks, he offers a libation of the remnants from the Manthin-cup (on the burning coal) with *eṣa te rudra bhāgaḥ...*[2]

1. See XII.28.4.
2. TS III.1.9.f.

आर्तपात्रमेतद्यन्मन्थिपात्रम्। यमृत्विजां द्विष्यात्तस्मै हरेत्। आर्छतीहैवेति विज्ञायते॥१२॥

12. "A pain-giving cup is this namely the Manthin's cup. One should bring it towards him among the priests whom he hates. He indeed gets pain—" Thus is known from a Brāhmaṇa-text.

1. Cp. MS IV.6.3; cp. also TS VI.4.10.6.

ततः संप्रेष्यति प्रैतु होतुश्चमसः प्र ब्रह्मणः प्रोद्गातुः प्र यजमानस्य। प्रोद्गातृणामित्येके समामनन्ति। प्र सदस्यस्य। प्रयन्तु सदस्यानामिति वा॥१३॥

13. Then (the Adhvaryu) orders: "Let the goblet of the Hotṛ go forth to (the Sadas); forth (the one) of the Brahman; forth (the one) of the Udgātṛ; forth (the one) of the sacrificer" According to the opinion of some (he should say) "forth (the one) of the Udgātṛs"—"forth (the one) of the Sadasya"[1]—Or "Let (the goblet) of the Sadasyas[2] go forth".

1. For this see X.1.10.
2. The plural word Sadasyas should be understood in the sense of the Ṛtvijs found in the Sadas viz. Āgnīdhra etc. For this expression cf. ŚB IV.2.1.29.

अथ होत्राः संयाजयन्ति॥१४॥

14. Then they[1] cause the Hotrās[2] to be offered.

1. Every time the Adhvaryu causes the Āgnīdhra to say *astu śrauṣaṭ* and then each one of the Hotrakas recites the offering verse and the Adhvaryu offers the libation. Therefore the plural is used.
2. The word *hotrā* is equivalent to the Hotrakas here. Cf. ŚB IV.2.1.29.
3. Cf. ŚB IV.2.1.32; KB XIII.6.

तस्मै चमसाध्वर्यवः स्वंस्वं चमसं द्रोणकलशादभ्युन्नीय हरन्ति॥१५॥

15. Having filled each one one's own goblet from the Droṇakalaśa, the Camasādhvaryus carry them to him (the Adhvaryu).[1]

1. At this stage the last part of the order given in XII.23.4 is carried out.

मैत्रावरुणचमसमादायाहवनीयं गत्वाश्राव्य प्रत्याश्राविते संप्रेष्यति होतर्यज प्रशास्तरिति वा॥१६॥

16. Having taken the Maitrāvaruṇa's goblet, having gone

to the Āhavanīya-fire, having caused (the Āgnīdhra to say) *astu śrauṣaṭ*, after (the latter) has responded, (the Adhvaryu) orders, "Do you recite the offering verse, O Hotṛ or "Do you recite the offering verse) O Praśāstṛ".[1]

1. The word Hotṛ as well as Praśāstṛ is usd for Maitrāvaruṇa.

वषट्कृतानुवषट्कृते हुत्वा हरति भक्षम्।१७॥

17. After the Vaṣaṭ-call and the subsequent Vaṣaṭ-call have been uttered, having offered the libation, he carries the consumption (portion)[1].

1. i.e. the goblet containing the Soma-juice which is to be consumed is to be taken towards the Maitrāvaruṇa in the Sadas.

एवमुत्तरैः प्रचरति। एतावन्नाना॥१८॥

18. In this same manner he performs the ritual with the other goblets. This much only is different:[1]

1. See the next Sūtra.

XII.24

ब्रह्मन्यजेति द्वितीये संप्रेष्यति। पोतर्यजेति तृतीये। नेष्टर्यजेति चतुर्थे। अग्नीद्यजेति पञ्चमे॥१॥

1. In the second (call) (the Adhvaryu) orders, "O Brahman do you recite the offering verse"; in the third, "O Potṛ do you recite the offering verse"; in the fourth, "O Neṣṭṛ, do you recite the offering verse"; in the fifth, "O Agnīdh, do you recite the offering verse."

सर्वत्रानुवषट्कारो द्विदेवत्यर्तुग्रहादित्यसावित्रपात्नीवतवर्जम्॥२॥

2. In all the cases i.e. at all the Soma-offerings there should be the subsequent Vaṣaṭ-call, except at the offering of the scoops for the pairs of the deities, the Ṛtu-scoops and the Āditya,[3] Sāvitra and the Pātnīvata[5] scoops.

1. See XII.20.23-24; 21.7; cf. KB XIII.5.
2. See XII.26.8; cf. KB XIII.9.
3. See XII.10.1.ff; cf. KB XVI.1.
4. See XIII.13.1ff; cf. KB XVI.2.
5. See XIII.14.7ff; cf. KB XVI.6.

आग्नीध्रचमसमादाय सद एत्यायाडग्नीदित्याचष्टे॥३॥

3. Having taken the Āgnīdhra's cup, having come to the Sadas, the Adhvaryu anounces "the Āgnīdhra has recited the offering verse."[1]

1. Cf. ŚB IV.2.1.33.

स भद्रमकर्यो नः सोमं पाययिष्यतीतीतरे प्रत्याहुः॥४॥

4. The others respond (with the words): "He has done an auspicious things who will cause us drink Soma."

यदि राजन्यं वैश्यं वा याजयेत्स यदि सोमं बिभक्षयिषेन्न्यग्रोधस्तिभिनीराहृत्य संपिष्य दधन्युन्मृज्य चमसेषु हूयमानेष्वन्तः परिध्यङ्गारं निर्वर्त्यैतस्य चमसस्य दर्भतरुणेनोपहत्याहं त्वदस्मि मदसि त्वमित्यङ्गारे हुत्वा तमस्मै भक्षं प्रयच्छेत्॥५॥

5. If (the Adhvaryu) works for a Kśatriya or a Vaiśya (-sacrificer), and if he desires to cause the sacrificer to consume (the Soma-juice), then having brought some bunches of the leaves of Nyagrodha (Ficus Indica), having crushed them, having mixed them with curds, having drawn out burning coal (from the Āhavanīya-fire) within the enclosing sticks while the (Soma-juices in the) goblets are being offered, having taken out a portion of the mixture by means of a tender Darbha-shoot, from his (sacrificer's) goblet, then having made a libation of it (on the burning coal) with *ahaṁ tvad asmi madasi tvam...*[1] he should give (the mixture) to him (the sacrificer) for consuming.[2]

1. TB I.2.1.24.
2. Cp. in general AB VII.29-34.

पात्रे समवेतानां वषट्कर्ता पूर्वो भक्षयति॥६॥

6. Out of those gathered (to drink the Soma-juice) from a particular vessel (goblet), one who utters the Vaṣaṭ-call consumes (it) first.[1]

1. Cf. AB III.32.

भक्षेहीति भक्षमाह्रियमाणं प्रतीक्ष्याश्विनोस्त्वा बाहुभ्यां सघ्यासमिति प्रतिगृह्य नृचक्षसं त्वा देव सोमेत्यवेक्ष्य मन्द्राभिभूतिरिति प्रातःसवने सर्वानैन्द्रान्भक्षयति। नराशंसपीतस्येति नाराशंसान्। रुद्रवद्गणस्येति माध्यंदिने

सवने सर्वानैन्द्रान्भक्षयति। नराशंसपीतस्येति नाराशंसान्। आदित्यवद्गणस्येति तृतीयसवने सर्वानैन्द्रान्भक्षयति। नराशंसपीतस्येति नाराशंसान्॥७॥

7. Having looked at the (Soma-juice) to be consumed, being brought (in a goblet) with *bhakṣehi*...[1] having taken (the goblet) with *aśvinostvā bāhubhyāṁ saghyāsam*...,[2] having seen it with *nṛcakṣasaṁ tvā*...,[3] one consumes at the morning pressing, (the remnants from) all the (Soma-offerings) to Indra with *mandrābhibhūtiḥ*...[4] One consumes the remnants from the Nārāśaṁsa (-goblets),[5] with (the same formula) substituting (the word) *narāśamsapītasya* instead of *indrapītasya*). In the midday-pressing, he consumes the remnants from all the (Soma-offerings) to Indra with (the same formula) (substituting the word) *rudragaṇasya* (instead of *vasumadgaṇasya*). One consumes the remnants from the Nārāśaṁsa (-goblets) with the same formula but substituting the word *narāśaṁsapītasya*.[8] At the third pressning one consumes (the remnants from) all the (Soma-offerings to Indra with the same formula) substituting the word *ādityagaṇasya*[9] (instead of *rudravadgaṇasya*). One consumes (the remnants from) the Nāraśaṁsa (-goblets) with (the same formula but substituting the word) *narāśaṁsapītasya*.[10]

1. TS III.2.5.a.
2. TS III.2.5.b.
3. TS III.2.5.c.
4. TS III.2.5.d-g.
5. See XII.25.25.
6. TS III.2.5.g.
7. TS III.2.5.h.
8. TS III.2.5.h.
9. TS III.2.5.i.
10. TS III.2.5.i.

यत्प्राग्वसुमद्गणात्तत्सर्वत्रानुषजति॥८॥

8. Everywhere (i.e. at the midday pressing and the third pressing) he adds whatever is before the word *vasumadgaṇa*.[1]

1. Thus the portion in the formula beginning with *mandrābhibhūtiḥ* is to be added to the respective formulae to be recited. Accordingly TS III.2.5.g-i should preceed TS III.2.5.d-e.

अप्यन्यदेवतानिन्द्रपीतस्येति॥९॥

9. (One should consume the remnants of the offerings) even to the other deities with (the formula containing the word) *indrapītasya*.

यथादेवतं वा॥१०॥

10. Or (the formulae should be modified) in accordance with the deities.

वाग्जुषाणा सोमस्य तृप्यत्विति सर्वसोमानां भक्षणमेके समामनन्ति॥११॥ वाग्देवी सोमस्य तृप्यत्विति वा॥१२॥

11-12. Some (ritualists)[1] think that the consuming (of the remnants of) all the Soma (scoops) (should be done) with *vāg juṣāṇā somasya tṛpyatu*[2] or with *vāg devī somasya tṛpyatu.*[3]

1. Not identified.
2. See TS III.2.5.d.
3. This formula occurs with a slight difference in VS.

हिन्व मे गात्रा हरिव इति भक्षयित्वा नाभिदेशानभिमृशन्ते॥१३॥

13. Having consumed (the Soma-juice) they touch the regions of their navels with *hinva me gātrā harivaḥ...*[1]

1. TS III.2.5.i.

नानुपहूतेन सोमः पातवै। सोमपीथेन ह व्यर्धुको भवति॥१४॥

14. (The Soma-juice) is not to be drunk by one who is not ritualistically invited. (If one does so) one will be deprived of the Soma-drink.

1. KS XI.1.

असावसावुपह्वयस्वेति कर्मनामधेयेनामन्त्रयते। उपहूत इति प्रतिवचनः ॥१५॥

15. (One who desires to drink Soma-juice) invites (a priest) by the name of his work with "O N.N.[1] do you invite me."[2] The response (should be) "(You are) invited."

1. One should use the word Praśāstṛ for Maitrāvaruṇa, and the word Brahman for Brāhmaṇācchaṁsin.
2. Cp. VIII.3.13;14.

ये समाने प्राये भक्षयन्ति तेषूपहवमिच्छते॥१६॥

ये वैकपात्रम्॥१७॥

16-17. One seeks (such) invitation from those who consume at the same time[1] or (from those who consume) in one and the same vessel.

1. See XII.25.18-23.

XII.25

पुरस्तादैन्द्रवायवं भक्षयति प्राणेषूपनिग्राहम्। पुरस्तान्मैत्रावरुणं चक्षुषोरुपनिग्राहम्। सर्वतः परिहारमाश्विनं श्रोत्रयोरुपनिग्राहम्॥१॥

1. (One who drinks the remnant Soma-juice) drinks it form the Aindravāyava (-cup) form one's front, and having held the cup at the level of one's breaths (i.e. one's nose) from the Maitrāvaruṇa (-cup) from one's front (and) having held (the cup) at the level of one's eyes; from the Āśīvna-cup, having moved it from all the sides, (and) having held it at the level of the ears.[1]

1. Cf. in general TS VI.4.9.4.

अव्युत्सृजन्तौ पात्रं द्विरैन्द्रवायवं भक्षयतो भक्षयन्ति भक्षयति वा। सकृत्सकृदितरौ॥२॥

2. The two[1] drink or the three[2] drink or the one[3] drinks (the Soma) twice from the Aindravāyava-cup without releasing their (hold on the cup) (and) once each from the other two (cups).

1. Hotṛ and Adhvaryu.
2. Adhvaryu, Pratiprasthātṛ and the Hotṛ.
3. Each one entitled to drink.
4. Cf. KB XIII.6.

तद्येषां भक्षयत इत्यध्वर्युर्होता चेत्यर्थः। भक्षयन्तीत्यध्वर्यू होता चेत्यर्थः। भक्षयतीति सस इत्यर्थः॥३॥

3. Then (the cups) about which (it is said) "the two drink" it means the Hotṛ and a Adhvaryu (drink); ... "the (three) drink" it means that the two Adhvaryus (i.e. the Adhvaryu and the

Pratiprasthātṛ) and the Hotṛ (drink)... "(one) drinks", it means that the each one (entitled) drinks.

भक्षयित्वा होतृचमसे संपातानवनयतो भक्षितानभक्षिते॥४॥

4. Having drunk (from the goblets of the dual deities), the two (the Adhvaryu and the Hotṛ) pour the remnants (of the portions of the soma-juice which have been drunk), into the goblet out of which nothing has been drunk.[1]

1. Cf. AB II.30; cp. KB XIII.6.

अत्र पात्रं व्युत्सृजतः॥५॥

5. At this stage they release their hold on the vessel.

पुरोडाशशकलमैन्द्रवायवस्य पात्रेऽवदधाति। पयस्यां मैत्रावरुणस्य। धाना आश्विनस्य॥६॥

6. (The Adhvaryu puts down a piece of the (Savanīya) sacrifical bread in the Aindravāyava-cup; milk-mess in the Maitrāvaruṇa (cup); the parched grains in the Āśvina (cup).[1]

1. See XII.4.6.; cp. TS VI.4.9.4-5; cp. also MS IV.6.2; KS XXVII.5.

तानि दक्षिणस्य हविर्धानस्योत्तरस्यां वर्तन्यां सादयति। आतृतीयसवनात्परिशेरे यज्ञस्य संतत्या इति विज्ञायते॥७॥

7. It is known (from a Brāhmaṇa-text): "He places those (cups) upon the northern track of the southern Havirdhāna (-cart).[1] They lie (there) till the third pressing[2] for the sake of the continuity of the sacrifice".[3]

1. TS VI.4.9.5.
2. Thus not upon the Khara (mound); contrast XII.1.10.
3. See XIII.13.12.

अत्रेडाया निरवदानमेके समामनन्ति॥८॥

8. According to the opinion of some (ritualists) the cutting out of the Iḍā[1] (is to be done) at this stage.

1. This is already mentioned to be done in XII.20.17. By "some ritualists" perhaps the followers of the Bhāradvājaśrautasūtra (XIII.26.11) or of the Mānavaśrautasūtra (II.4.1.42) may be meant.

अत्र होतेडामुपह्वयते। उपोद्यच्छन्ते चमसांश्चमसिनः। होतृचमसमिडायामा-स्पृष्टम्॥९॥

9. At this stage the Hotṛ invokes the Iḍā. The Camasins raise their goblets (and go to the Hotṛ).[1] (The Camasins hold)[2] lightly touching the Hotṛ's goblet (with their goblets), while the Iḍā (is being invoked).

1. The Hotṛ is sitting behind his fire-heath (Dhiṣṇya). The Iḍā is brought towards him (See XII.20.18).
2. Cp. e.g. BharaŚS XIII.26.14.

उपहूतां प्राश्नन्ति ये प्रकृतौ॥१०॥

10. Those who (consume the Iḍā) in the (sacrifices forming the) basic paradigm consume the invoked Iḍā.

1. See III.2.11. The Hotṛ, Adhvaryu, Brhaman, Āgnīdhra and the sacrificer consume the Iḍā-portion.

पुरोडाशशकलमच्छावाकाय निदधाति॥११॥

11. (The Adhvaryu) preserves a portion (of Iḍā) of the (Savanīya)-sacrificial bread for the Acchāvaka.[1]

1. See XII.26.2.

आग्नीध्रे हविःशेषान् भक्षयन्ति॥१२॥

12. They[1] consume the remnants of the oblation materials in the Āgnīdhra-(shed).

1. The sacrificer also consumes these. See XI.18.10; cf.TS VI.5.11.4.

अत्र सवनीयानां शाखाप्रहरणं वाजिनचर्यान्तर्वेदि यजमानस्य वेदाभिमर्शनं पिष्टलेपफलीकरणहोमौ पत्न्या वेदप्रासनं प्रणीतासु मार्जनमुपवेषोदसनं कपा-लविमोचनमिति क्रियन्ते॥१३॥

13. At this stage (following rites conneted with the offering) of the Savanīya-puroḍāśās should be performed: throwing away of the branch (-strainers), the performance of the whey (Vājina);[2] the touching of the Veda by the sacrificer within the altar,[3] the offering of the scraping of the dough, and the chaff of grains,[4] throwing of the Veda by the wife of the sacrficer,[5]

purification with the Praṇītā (brought forward water)[6], throwing away of the Upaveṣa (fire-stirring stick)[7] and unyoking (disposal) of the potsherds.[8]

1. See III.6.6.
2. See VIII.3.6-16. This whey is obtaind when the milk-mess (Payasyā) mentiond in XII.4.7 is prepared.
3. See IV.13.5.
4. See III.9.12ff.
5. See III.10.3-4.
6. See IV.14.4.
7. See III.13.6.
8. See III.14.4.

नह्येतेषां प्रासङ्गिकं वैशेषिकमुत्कर्षति॥१४॥

उत्कर्षेदित्यपरम्॥१५॥

14-15. He does not exclude the incidental and the special (details) (connected with the offering) of these (Savanīya-oblations). He may exclude—this is the other view.

वषट्कारेण होता भक्षं लभते॥१६॥

16. The Hotṛ[1] obtains the drinking (of the Soma) on account of the Vaṣaṭ-call.

1. And also all the Hotrakas.

होमाभिषवाभ्यामध्वर्युः। नान्यतरेण॥१७॥

17. The Adhvaryu[1] (obtains the soma-drinking) on account of the offering and the pressing of the Soma—and not on account of only one (of these).

1. And also the Pratiprasthātṛ.

समाख्यानेनापि भक्षं लभन्ते॥१८॥

18. Some[1] receive the drink even on account of the nomencleture.

1. Thus because there are expressions like the goblet of the Brahman, goblet of the sacrificer, goblet of the Udgātṛ etc. (see XII.23.13), the Brahman, etc. also receive the drink.

सर्वांश्चमसान्सकृद्धोता भक्षयति॥१९॥

द्विः स्वं चमसम्॥२०॥

19-20. The Hotṛ drinks from all the goblets once; (and) from his own gobet twice.

होत्रकाः स्वंस्वं चमसं द्विर्भक्षयन्ति॥२१॥

21. The Hotrakas[1] drink from their own goblet twice.

1. The Maitrāvruṇa, Brāhmaṇācchaṁsin, Hotṛ, Neṣṭṛ, Acchāvāka, Āgnīdhra these as well as the Hotṛ drink twice.

तानध्वर्युः सकृद्भक्षितान्यथापूर्वं प्रतिभक्षयति॥२२॥

अन्तत इतरे॥२३॥

22-23. (In accordance to the sequence)[1] on his side the Adhvaryu drinks out of those goblets out of which drinking has been once made; the others drink in the end (for the second time).

1. For the sequence see XII.23.16-24.1.

भक्षितानाप्याययन्त्याप्यायस्व समेतु त इति॥२४॥

24. (The goblet-possessors) cause (the goblets) out of which they have drunk to swell[1] with *ā pyāyasva sametu te...*[2]

1. Mystically, only by means of the recitation. For the rite cf. AB VII.33.
2. TS III.2.5.k.

ते नाराशंसाः॥२५॥

25. These (goblets) (are henceforth called) Nārāśaṁsas.[1]

1. They are connected with the ancestors named Narāśaṁsas.

द्विनाराशंसे पूर्वे सवने भवतः। एकनाराशंसं तृतीयसवनम्॥२६॥

26. Each one of the first two pressings have two Nārāśaṁsas. The third pressing has one Nārāśaṁsa[1].

1. The first Nārāśaṁsa in the morning pressing is mentioned here. For the second see XII.28.3. For the first Nārāśaṁsa in the second pressing see XIII.4.10; for the second see XIII.8.3. For the first Nāraśaṁsa in the third pressing see XIII.12.9. For this Sūtra see AB II.24; cp. also KS XXIX.1; MS III.10.5.

भक्षिताप्यायितान्सादयन्ति दक्षिणस्य हविर्धानस्याधस्तादवालम्बे॥२७॥

27. (The Camasādhvaryus) keep the goblets out of which (Soma) has been drunk and which have been (mystically caused to be swollen below the prop of the southersn Havirdhāra (-cart).[1]

1. ŚB III.6.2.25 only this much is said that they should be kept in the Havirdhānashed.

XII.26

उपविशत्यच्छावाको बहिः सदसो ऽग्रेण स्वं धिष्णियम्॥१॥

1. The Acchāvāka sits down out of the Sadas, in front of his Dhiṣṇya.[1]

1. Cf. KB XXVIII.4; cp. KS XXVI.9.

तस्मै पुरोडाशशकलमादधदाहाच्छावाक वदस्व यत्ते वाद्यमिति॥२॥

2. While giving a piece of the (Savanīya) Puroḍāśa (the Adhvaryu says), "O Acchāvāka speak what you have to say."

1. See XII.25.11.
2. Cf. KB XXVIII.4-5; cp. AB VI.14; ŚB IV.3.1.1. The Acchāvāka now recites ṚV V.25.1-3. (See KB XXVIII.5).

यदास्य विजानात्युपो अस्मान्ब्राह्मणान्ब्राह्मणा ह्वयध्वमित्यथैनं होत्र आवेदयत्यच्छावाको वा अयमुपहवमिच्छते तं होतरुपह्वयस्वेति॥३॥

3. When (the Adhvaryu) knows of him (i.e. listens the words uttered by him which mean as follows: "O Brāhmaṇas do you invite us, the Brāhmaṇas", (the Adhvaryu) anounces him (the Acchāvāka) to the Hotṛ with "This Acchāvāka seeks invitation; him, O Hotṛ, do you invite."[1]

1. Cf. KB XXVIII.6.

उप नो गाव उपहूता उपहूतेति होतुरभिज्ञायोन्नीयमानायानुब्रूह्यच्छावाकस्य चमसाध्वर्यो उन्नयस्वोभयतः शुक्रं कुरुष्वेति॥४॥

4. Having come to know of the Hotṛ (that he is reciting *uta no gāva upahūtā upahūta*[1] (the Adhvaryu orders): "Do you recite the invitatory verse in connection with the goblet being filled.[2] O Camasādhvaryu of the Acchāvāka, do you fill the goblet), do you make it bright (with Soma-juice) on both sides".[3]

1. Cf. KB XIII.8.
2. See XII.21.13.
3. See XII.21.15. For filling, the Acchāvāka recites ṚV VI.42.1-4.

तमादायाहवनीयं गत्वाश्राव्य प्रत्याश्राविते संप्रेष्यत्यच्छावाक यजेति॥५॥

5. Having taken it (the goblet which has been filled),

having gone to the Āhavanīya, having caused the Āgnīdhra to say *astu śrauṣaṭ*, after he has responded (i.e. has uttered *astu śrauṣaṭ*), (the Adhvaryu) orders: "O Acchāvāka, do you recite the offer-ing verse."[1]

1. The Acchāvāka sitting outside the Sadas recites ṚV VIII.38.7.

वषट्कृतानुवषट्कृते हुत्वा हरति भक्षम्॥६॥

6. After the Vaṣaṭ-call and the subsequent Vaṣaṭ-call have been utttered, having offered a libation (after each Vaṣaṭ) (the Adhvaryu) carries (the goblet to the Acchāvāka).[1]

1. See XII.23.17.

तेन न संभक्षयति। नास्मिन्नुपहवमिच्छते। यद्यस्मिन्नुपहवमिच्छेत भक्षयेत्ये-नं ब्रूयात्॥७॥

7. (The Adhvaryu) does not drink together with him (the Acchāvāka). (The Acchāvāka) does not seek invitation[1] in connection with it. If the Acchāvāka desires invitation in connection with it the Adhvaryu should (merely) say to him, "Do you drink."

1. From the Adhvaryu.

भक्षिताप्यायितमन्तरा नेष्टुराग्नीध्रस्य च चमसौ सादयित्वर्तुग्रहैः प्रचरतः॥८॥

8. After (the Adhvaryu has) placed the goblet out of which the Acchāvāka has drunk and which has been made to swell,[1] between the Neṣṭṛ's goblet and the Āgnīdhra's goblet,[2] (the Adhvaryu and the Pratiprasthātṛ) perform the ritual with the Ṛtu-scoops.

1. See XII.25.24.
2. See XII.25.27.

द्रोणकलशाद्गृह्यन्ते। न साद्यन्ते॥९॥

9. These are taken from the Droṇakalaśa.[1] They are not deposited.[2]

1. As is done elsewhere also. See XII.18.11. Cf. ŚB IV.3.1.6.
2. Cf. MS IV.6.7.

पूर्वेषां शेषेषूत्तरानभिगृह्णीतः॥१०॥

10. (The Adhvaryu and the Pratiprasthātṛ) take (Soma-juice for) the posterior (scoops) into the remnants (in the cups) form (the Soma of) the prior-libations.

पूर्वोऽध्वर्युर्गृह्णाति जघन्यः प्रतिप्रस्थातोपयामगृहीतोऽसि मधुश्चेत्येतैः प्रतिमन्त्रम्॥११॥

11. First the Adhvaryu takes (the Soma in his cup),[1] then the Pratiprasthātṛ (takes the Soma in his cup), each (one by one) with one of the formulae beginning with *upayāmagṛhīto'si madhuśca*.[2]

1. See XII.1.13.
2. TS I.4.14.a.

मधवे त्वा माधवाय त्वेत्येके समामनन्ति॥१२॥

12. In the opinion of some ritualists (they take the Soma)(with the formulae beginning with) *madhave tvā mādhavāya tvā*.[1]

1. See MS I.3.16; KS IV.7; VS VII.30.

पुरस्तादुपयामाः सर्वे॥१३॥

13. All these (formulae) have (the word) *upayāma (-gṛhīto'si)* preceding them.[1]

1. See MS I.3.16; KS IV.7.

नान्योऽन्यमनुप्रपद्येत। प्रसिद्धमेवाध्वर्युर्दक्षिणेन प्रपद्यते। प्रसिद्धं प्रतिप्रस्थातोत्तरेण॥१४॥

14a. None (of them) follow after the other.[1]

1. i.e. they should not go by the same way (from the Havirdhān-ashed where they fill the cups).

14b. The Adhvaryu goes along the south in the well-established manner; the Pratiprasthātṛ goes along the north in the well-established manner.[1]

1. Cf. TS VI.5.3.3.

द्वार्येव व्यतीतः॥१५॥

15. They (join and) pass each other only at the door.[1]

1. Cf. KS XXVIII.2.

प्रविशन्तमेवाध्वर्युं प्रतिप्रस्थाता ग्रहेण परिप्रगृह्णाति। निष्क्रामन्तं पात्रेण॥१६॥

16. Only when the Adhvaryu is entering (into the Havirdhāna-shed),[1] the Pratiprasthātṛ passes the scoop round him; when (the Adhvaryu) is going out (of the Havirdhāna), the Prathiprasthātṛ passes) the (empty) cup (round him).

1. in order to fill the cup.

ऋतुना प्रेष्येति त्रिष्वाद्येष्वध्वर्युः संप्रेष्यति। एवं प्रतिप्रस्थाता॥१७॥

17. In connection with the first three (cups) (the Adhvaryu) orders (the Maitrāvaruṇa), "Do you order the Hotṛ to recite the offering verse for the Ṛtu (-cup); the Pratiprasthātṛ (also does) in the same manner."[1]

1. Cf. TS III.5.3.2.

पात्रयोर्मुखे पर्यावृत्यर्तुभिः प्रेष्येति द्वयोरध्वर्युः। एवं प्रतिप्रस्थाता॥१८॥

18. After having turned round the mouths of the two cups the Adhvaryu offers the libations of Soma-juice in them (after having ordered the Maitrāvaruṇa with) "Do you order the Hotṛ to recite the offering verse." The Pratiprasthātṛ does the same manner.

1. The cup has mouths on both the sides (see XII.1.13.). The Adhvaryu offers through the mouth other than the one used earlier.

पुनः पर्यावृत्यर्तुना प्रेष्येति सकृदध्वर्युः। एवं प्रतिप्रस्थाता॥१९॥

19. After having turned round the mouth (of the cup and after having ordered the Maitrāvaruṇa with) "Do you order the Hotṛ to recite the offering verse for the Ṛtu" the Adhvaryu offers libation of Soma juice once. The Prati-prasthātṛ does in the same manner.

XII.27

द्वादश त्रयोदश चतुर्दश वा गृह्यन्ते॥१॥

1. Twelve, thirteen[1] or fourteen[2] scoops are taken (for the Ṛtu-offerings).

1. Cf. TS VI.5.3.2; cp. MS IV.6.7.
2. Cp. MS IV.6.7.

द्वादशसु सह प्रथमौ गृह्येते। सहोत्तमौ॥२॥

2. If twelve (scoops) are taken the first two are taken

simultaneously (by the Adhvaryu and the Pratiprasthātṛ); so also the last two.[1]

1. Cf. TS VI.5.3.1. They are, however, not offered simultaneously.

त्रयोदशसूत्तमयोः सह ग्रहणप्रदाने॥३॥

3. If thirteen (scoops) are taken, the acts of taking and offering of the last two are done simultaneously.

तथा चतुर्दशसु प्रथमोत्तमयोः॥४॥

4. Similarly if fourteen (scoops are taken the acts of taking and offering the last two are done simultaneously).

संसर्पो ऽस्यंहस्पत्याय त्वेति त्रयोदशचतुर्दशौ वावगृह्येते॥५॥

5. Or the thirteenth and the foourteenth are taken with *saṁsarpo'syaṁhaspatyāya tvā.*[1]

1. TS VI.5.3.4.

अध्वर्यू यजतं गृहपते यजेत्यभिज्ञायोभयत्राति प्रेष्यति होतरेतद्यजेति॥६॥

6. Having known (that the Maitrāvaruṇa has ordered with the words) "O two Adhvaryus, do you recite the offering verses; O Gṛhapati, do you recite the offering verse," (the Adhvaryu further orders in connection with both (the scoops), "O Hotṛ do you recite the offering verses connected with this."

1. ṚVKhila V.7.5.1.

एवं गृहपतिः स्वे प्रैषान्ते॥७॥

7. In the same manner the Gṛhapati (further orders) at the end of his own order.

द्विदेवत्यवत्संपातौ व्यवनीयाभक्षितेन पात्रेणाध्वर्युरैन्द्राग्नं गृह्णाति। इन्द्राग्नी आगतं सुतमिति ग्रहणासादनौ। प्रतिप्रस्थाता हरति भक्षम्॥८॥

8. After the Adhvaryu and the Pratiprasthātṛ have poured (the remnants into) one another's (cup) in the same manner as that of the cups for the dual deities,[1] (the Adhvaryu takes the Aindrāgna(-scoops) by means of a cup (out of which Soma) has not been drunk so far.[2] The formulae for taking the scoop and for depositing (the Aindrāgna-cup) (should be): *indrāgnī*

ā gataṁ sutam...[3] (and *eṣa te yoniḥ...*[4]). The Pratiprasthātṛ brings (his cup to the Sadas) for the sake of drinking.

1. See XII.21.3.
2. Cf. ŚB IV.3.1.21.
3. TS I.4.15.a-b.a.
4. TS I.4.15.b.b.

उभावध्वर्यू यथावषट्कृतं प्रतिभक्षयतः॥९॥

9. The two Adhvaryus on their sides drink from the Ṛtu-cup) in acordance with (the priests who have uttered) the Vaṣaṭ (call) (for their offerings).

सर्वेषां सोमपात्राणां भक्षितानां मार्जालीये प्रक्षालनम्॥१०॥

10. The act of washing of all the Soma-cups out which drinking has been done (should be done) in the Mārjālīya (-shed).

एतत्पात्रमादायाध्वर्युः सदोबिले प्राङ्मुख उपविश्येडा देवहूरिति शस्त्रं प्रतिगरिष्यञ्जपति॥११॥

11. Having taken this cup[1] having sat down at the entrance of the Sadas, with his face to the east, being in a position of responding to (the recitaton of) the Śastra (by the Hotṛ), (the Adhvaryu) mutters *iḍā devahūḥ...*[3] (upto the end of the Anuvāka).

1. the one which was filled for Indra and Agni and out which the act of drinking was done.
2. Cf. TS III.2.9.7; cp. ŚB IV.3.2.2.
3. TS III.3.2.c.

अध्वर्यो शोंसावोमिति होतुरभिज्ञाय प्रदक्षिणमावर्तमानः शोंसा मोद इवेति प्रत्याह्वयते। शंसा मोद इवेति वा॥१२॥

12. Having known (that) the Hotṛ (has said), "*adhvaryo śoṁsāvom*,[1] having turned by the right,[2] the Adhvaryu responds either *śoṁsā moda iva*[2] or *śaṁsā moda iva*"[3]

1. The call is only *śoṁsāvom* (without the word *adhvaryo;* cf. AB III.12.).
2. Cf. ŚB IV.3.2.4; TS III.2.9.7.
3. Cf. TS III.2.9.5.
4. Cf. AB III.12.

ऋतुपात्रं धारयमाणः सदोबिले प्रत्यङ्तिष्ठन्प्रतिगृणाति। प्रह्वो वा॥१३॥

ओथा मोद इवेत्यर्धर्चेषु। ओमोथा मोद इवेत्यवसानेषु। प्रणव एवान्तः॥१४॥

13-14. Holding the Ṛtu-cup, standing at the entrance of the Sadas, with his face to the west, he responds or (he does so while standing) in a bending position: *othā moda iva* at (every) half verse (recited by the Hotṛ) and *om othā moda iva* at (every) pause. He utters *om* at the end.

1. Cp. ŚB IV.3.2.13.

ओथा मोद इवं होतर्मोद इवमोथा मोद इवोमिति विकल्पन्ते॥१५॥

15. (The responses) *othā moda ivam, hotar moda ivam,* (and) *othā moda ivom* are the (other) alternatives (of the above-mentioned responses.

नार्धर्चाल्लुप्यते। नाभिप्रतिगृणाति॥१६॥

16. A response is never (to be) separated from the half-verse; nor does he counter-responds.[1]

1. i.e. he should respond either before or after the proper time. In case there are mistakes here, expiations should be done. See XIV.32.6. For this Sūtra cf. TS III.2.9.5.

शोंसा मोद मोद इवौथा मोद इवेति व्याहावेषूभयं करोति॥१७॥

17. In connection with the insertions (*vyāhāva*),[1] the (Adhvaryu) responds with both *śoṁsā moda iva* and *othā moda iva.*

1. i.e. the utterance of *śoṁsāvom* by the Hotṛ.

शस्त्रं प्रतिगीर्य ग्रहमध्वर्युरादत्ते। चमसांश्चमसाध्वर्यवः॥१८॥

18. Having responded for the last time to the śastra, the Adhvaryu takes the cup (filled for Indra and Agni). The Camasādhvaryus take (their goblets).[2]

1. See XII.27.8.
2. Which are lying as the Nārāśaṁsa-goblets under the southern cart (see XII.25.27). This ritual is parallel to the ritual mentioned in XII.23.15.

आश्राव्य प्रत्याश्राविते संप्रेष्यत्युक्थशा यज सोमस्येति। वषट्कृते जुहोति॥१९॥

19. Having caused (the Āgnīdhra to say) *astu śrauṣaṭ*, after he has responded (i.e. said, *astu śrauṣaṭ*), (the Adhvaryu) orders, "O reciter of the Uktha, do you recite the offering verse for the Soma (-libaiton)[1]." After the Vaṣaṭ is uttered[2] he makes the libation.

1. Cf. AĀ V.32.17. Contrast XII.29.11.
2. After ṚV III 25.4 is uttered. (Cf. AB III.57).

XII.28

अनुप्रकम्पयन्ति नाराशंसान्वषट्कारानुवषट्कारौ॥१॥

1.After the Vaṣaṭ and the subsequent Vaṣaṭ, the Camasādhvaryus shake the Nārāśaṁsa (-goblets).[1]

1. Cf. AB VII.24.

भक्षान्हरन्ति॥२॥

2. Thy carry the remnants for drinking (to the Sadas).

व्याख्यातो ग्रहस्य भक्षः। तथा नाराशंसानां भक्षणाप्यायनसादनानि॥३॥

3. The (ritual of) drinking of (remnants of) the scoop has been mentioned (already).[1] The drinking[2] of the Nārāśaṁsa (-goblets), (ritual of) making them swell[3] and the ritual of depositing (are)[4] also (mentioned already).

1. See XII.24.7-17.
2. See XIII.25.16-23.
3. See XII.25.24.
4. See XII.25.27.

वैश्वदेवं शुक्रपात्रेण गृह्णाति। ओमासश्चर्षणीधृत इति ग्रहणसादनौ॥४॥

4. (The Adhvaryu) takes the Vaiśvadeva-scoop by means of the Śukra-cup[1] the formula for scooping and depositing are *omāsaścarṣaṇīdhṛtaḥ*[2] (and *eṣa te yoniḥ*...[3]) (respectively).

1. This is lying on the Khara: See XII.23.11. For the Vaiśvadeva-scoop being taken with this cup see TS VI.5.4.1.
2. TS I.4.16.1.
3. TS I.4.16.1.

असर्ज्यसर्जीति बर्हिर्भ्यां स्तोत्रमुपाकरोति॥५॥

5. With *asarjyasarji*...[1] the Adhvaryu bespeaks (the first Ājya-) stotra by means of two blades of sacrificial grass.

1. TMB I.6.1. See also ĀpŚS XII.17.9.

इडायै हिंकुरु तस्यै प्रस्तुहि तस्यै स्तुहि तस्यै मेन्व रुद्ध्या इति पुरस्तादाज्यानां यजमानो जपति चतुर्होतारं च व्याचष्टे॥६॥

6. Before the Ājya-stotras, the sacrificer mutters *iḍāyai hiṅkuru*...[1] and (also) recites the Caturhotṛ-(formula).[2]

1. MS IV.2.4. See ĀpŚS XII.17.13.
2. TĀ III.2.

स्तूयमाने च चतुर्होतारं जपति॥७॥

7. And when the singing is being done he mutters the Caturhotṛ-(formula).[1]

1. TĀ III.2. For this Sūtra cf. KS IX.14; cp. also ĀpŚS XII.17.4.

चतुर्होतृन्व्याख्यायाज्यैरुद्गायतीति विज्ञायते॥८॥

8. "After (the sacrificer) has recited the Caturhotṛ-(formula)-s the Udgātṛ sings the Ājya (stotra)-s"—thus is known from a Brāhmaṇa-text[1].

1. KS IV.14.

स्तुत ऋतुपात्रवर्जमैन्द्राग्नवच्छस्त्रप्रतिगरो ग्रहनाराशंसाश्च॥९॥

9. After (the first Ājya-strotra) has been sung, there should be the response to the Prauga-śastra in the same manner as at (the offering of) the Aindrāgna-scoop,[1] excluding (the act of holding of) the Ṛtu-cup[2] (by the Adhvaryu in his hand)[3] and (the ritual connected with) the cup and Nārāsaṁsa goblets.[4]

1. See XII.27.11-17.
2. See XII.27.13.
3. See XII.27.13.
4. See XII.27.18-28.2.

सर्वभक्षाश्चमसा भवन्ति॥१०॥

10. The (remnants in the) goblets are to be drunk completely.[1]

1. And then the goblets are to be washed and kept on the Khara (mound).

उपयामगृहीतो ऽसि मित्रावरुणाभ्यां त्वा जुष्टं गृह्णामि देवेभ्यो देवा युव-मुक्थ्येभ्य उक्थ्या युवमित्युक्थ्यपात्रेणोक्थ्यतृतीयं गृहीत्वैष ते योनिर्मित्रा-वरुणाभ्यां त्वेति सादयित्वा पुनर्हविरसीति स्थालीमभिमृशति॥११॥

11. With *upayāmagrhīto'si mitrāvaruṇābhyāṁ tvā juṣṭaṁ gṛhṇāmi*...[1] having taken the one-third[2] of the Soma out of the Ukthya-vessel[3] (into the Ukthya-cup), with *eṣa te yoniḥ*..., having deposited it (on its place) with *punarhavirasi*[4] (the Adhvaryu) touches the vessel.[5]

1. See ŚB IV.2.3.15; cp. KS IV.6.
2. See XII.1.14.
3. See XII.15.11.
4. TS VI.5.1.3.
5. Cf. ŚB IV.2.3.15.

यन्मुख्याश्चमसा भवन्ति तस्य प्रतिगृणाति तं च प्रतिभक्षयति॥१२॥

12. (The Adhvaryu) responds to (the Śastra of) that (priest) whose goblet (has been filled) first, and he (i.e. the Adhvaryu) drinks (Soma) along with him.[1]

1. Afterwards scooping will be done two more times from the Ukthya-vessel (see XII.29.4. and 8). Here the Maitrāvaruṇa recites the Śastra. In the second occasion, the Brāhmaṇāchaṁsin and in the third occasion, the Acchāvāka recites the Śastra.

मैत्रावरुणचमसमुख्यांश्चमसानुन्नीय पूर्ववत्स्तोत्रमुपाकरोति॥१३॥

13. After (the Unnetṛ has) filled the goblets beginning with that of Maitrāvaruṇa, (the Adhvaryu) bespeaks the Stotra in the same manner as (described) earlier.[2]

1. See XII.21.14.
2. See XII.12.5ff.

स्तुते पूर्ववच्छस्त्रं प्रतिगीर्य ग्रहमध्वर्युरादत्ते। चमसांश्चमसाध्वर्यवः। आश्राव्य प्रत्याश्राविते संप्रेष्यत्युक्थशा यज सोमानामिति। वषट्कृतानुवषट्कृते जुह्वति। भक्षान्हरन्ति॥१४॥

14. After the Stotra has been sung, having responded the Śastra in the same manner as (described) earlier, the Adhvaryu holds the cup. The Camasādhvaryus hold their goblets. After having caused (the Āgnīdhra) to say *astu śrauṣaṭ*, after (the

Āgnidhra) has responded (i.e. has said *astu śrauṣat*), (the Adhvaryu) orders (the Maitrāvaruṇa): "O Uktha-reciter, do you recite the offering verse connected with (the offering of) the Somas." After the Vaṣaṭ and the second Vaṣaṭ have been uttered, they offer the libation. They carry (the remnants) for drinking to the Sadas.

एवमत ऊर्ध्वं नाराशंसवर्जं गणेषु चर्या॥१५॥

15. Henceforth the performance in (connection with) the groups (of goblets) (should be) thus except the Narāśaṁsa(-goblets).

देवेभ्यस्त्वा देवा युवं पृणज्मि यज्ञस्यायुष इति मुख्ये संपातमवनयति॥१६॥

16. With *devebhyastvā devā yuvaṁ pṛṇajmi yajñasyāyuṣe*[1] (the Adhvaryu) pours the remnants (of the offfered Soma) into the first (goblet).[2]

1. MS I.3.14; KS IV.6. These texts however read *pṛṇacmi*.
2. Here, the goblet (Camasa) of the Maitrāvaruṇa.

XII.29

यदि कामयेताध्वर्युरात्मानं यज्ञयशसेनार्पयेयमित्युक्तम्॥१॥

1. It has been said in a Brāhmaṇa-text:[1] "If (the Adhvaryu) desires, "May I confer glory of the sacrifice upon me," (he should pour the remnant, standing between the Āhavanīya-fire and the Havirdhāna, if he desires to have it confered upon the sacrificer, he should pour, standing betweeen the Sadas and the Havidhāna; if he desires to confer it upon the priests sitting in the Sadas, he should pour, standing in the Sadas.[1]

1. TS VI.5.1.4-5.

एवं विहितावुत्तरौ पर्यायौ॥२॥

2. The next two rounds[1] are also prescribed (to be performed) in the same manner.[2]

1. i.e. the second and the third Ukthya scoop.
2. As described in XII.28.11-16.

ताभ्यां प्रतिप्रस्थाता चरति। एतावन्नाना॥३॥

3. The Pratiprasthātṛ performs (the ritual) with them. This much (only) is different.

इन्द्राय त्वेति द्वितीये ग्रहणसादनौ संनमत्यर्धं चोक्थ्यशेषस्य गृह्णाति। पूर्ववत्स्थालीमभिमृशति॥ ब्राह्मणाच्छंसिचमसमुख्यांश्चमसानुन्नयति॥४॥

4. In the second, he modifies the formulae for taking and placing as *indrāya tvā*[2] (*juṣṭaṁ gṛhṇāmi* and *indrāya tvā*).[3] He takes (only) one half of the remnant of the Ukthya (i.e. of the remnant in the Ukthya-vessel). He touches the vessel in the same manner as (described) earlier.[4] He fills the goblets beginning with that of the Brāhmaṇācchaṁsin.[5]

1. Ukthya-scoop. He takes the half of the Soma remaining in the Ukthya-vessel.
2. instead of *Mitrāvaruṇābhyāṁ tvā*.
3. KS IV.6.
4. See XII.28.11.
5. See XII.28.13.

नाभक्षितं चमसं स्तोत्रेणाभ्युपाकरोति॥५॥

5. (The Adhvaryu) does not bespeak goblet out of which Soma is not drunk, by means of a Stotra.

न प्रतिप्रस्थातोर्ध्वपात्रस्य भक्षयति॥६॥

6. The Pratiprasthātṛ does not drink (the Soma) out of the high vessel.[1]

1. Thus he does not drink the Soma which is poured from the Ukthya-vessel into the first or the principal goblet.

मुख्ये संपातमवनयति॥७॥

7. He pours the remnant into the principal goblet.

इन्द्राग्निभ्यां त्वेति तृतीये ग्रहणसादनौ संनमति सर्वं चोक्थ्यशेषं गृह्णाति। न स्थालीमभिमृशति॥८॥

8. In the third, he modifies the formulae for taking and placing as *indrāgnibhyāṁ tvā* (*juṣṭaṁ gṛhṇāmi* and *indrāgnibhyāṁ tvā*).[1] He takes the entire quantity of the (Soma-juice in the Ukthya-vessel). He does not touch the vessel.

1. KS IV.6; cp. XII.29.4.

पूतभृतो बिल उदीचीनदशं पवित्रं वितत्य य आधवनीये राजा तं सर्वं पूतभृत्यवनीयाच्छावाकचमसमुख्यांश्चमसानुन्नयन्सर्वं राजानमुन्नीय दशभिः कलशौ मृष्ट्वा न्युब्जति॥९॥

9. After (the singers) have spread out the (woolen) filter with its fringes pointing to the north, over the opening of the Pūtabhṛt, (the Adhvaryu) pours the entire quantity of the king (Soma) which is in the Ādhavanīya into the Pūtabhṛt, filling the goblets beginning with the goblet of the Acchāvāka, with the entire quantity (of the Soma).[2] Having wiped off the two pitchers with the fringes, he keeps them upside down.

1. See XII.16.11.
2. viz. Pūtabhṛt and Droṇakalaśa.

मुख्ये संपातमवनयति॥१०॥

10. (The Pratiprasthātṛ) pours down the remnant into the principal (goblet).

उक्थशा इत्याह प्रातःसवनं प्रतिगीर्य शस्त्रंशस्त्रं वा॥११॥

11. Having responded to (all the Śastras of) the morning-pressing), (the Adhvaryu) says, "O reciter of the Uktha..."[1] Or (he may do so after having responded to each Śatra (separately).

1. See XII.27.5; cf. TS III.2.9.1; cp. XIII.8.12; XIII.16.6.

असंत्वरमाणाः पूर्वाभ्यां सवनाभ्यां चरन्ति। संत्वरमाणास्तृतीयसवनेन॥१२॥

12. Without making haste they perform the first two pressings; making haste they perform the third pressing.[1]

1. This rule is found only in this text.

अग्निः प्रातःसवने पात्वस्मानिति संस्थिते सवन आहुतिं जुहोति॥१३॥

13. After the pressing has stood completely established (i.e. concluded), (the Adhvaryu) offers a libation (of ghee into the Āhavanīya-fire), with *agniḥ prātaḥsavane pātvasmān....*[1]

1. TS III.1.9.b; cp. XIII.8.13; XIII.18.6.

प्रशास्तः प्रसुव प्रसुहीति वा संप्रेष्यति॥१४॥

14. He orders, "O Praśāstṛ, do you impel" or "do you instigate (the priests to go out of the Sadas)."

सर्पतेति प्रत्याह॥१५॥

15. (The Praśāstṛ) responds with, "Do you move."

येन प्रसर्पन्ति तेन निःसर्पन्ति॥१६॥

16. (The priests) go out (of the Sadas) by the same way by which they had entered.

संतिष्ठते प्रातःसवनं प्रातःसवनम्॥१७॥

17. The morning-pressing (thus) stands completely established (i.e. concluded).

XIII.1

अभिषवादि माध्यंदिनं सवनं तायते॥१॥

1. The midday-pressing is performed beginning with the (rite called) Abhiṣava[1] (principal act of pressing).

1. See and cp. XII.12.1ff.

तस्य प्रातःसवनेन कल्पो व्याख्यातः॥२॥

2. The procedure of it (midday-pressing) is explained by (the explanation of) the morning-pressing.

होतृचमसेन वसतीवरीभ्यो निःषिच्य निग्राभ्याः करोति॥३॥

3. From the Vasatīvarī (-water)[1] having drawn out (water) by means of the goblet of the Hotṛ (the Adhvaryu) makes the Nigrābhyā (by means of it) (and makes the sacrificer recited the respective formula).[2]

1. Cp. XII.9.1. (See also XII.6.1).
2. viz. TS III.1.8.a.

द्विदेवत्यर्तुग्रहा दर्विहोमाश्च न विद्यन्ते॥४॥

4. (The rites conncected with) the scoops for dual divinites,[1] the Ṛtu-scoops[2] and Darvī-libations[3] do not exist (in the midday-pressing).

1. viz. Indra-Vāyu, Mitra-varuṇa and the two Aśvins; see XII.14.8-12; 18.9-10.
2. See XII.26.8-27.
3. By this expression the Dadhigraha, the Adābhya, Aṁśu, the Upāṁśu, and the Antaryāma-scoops (see XII.7.5-13.13; are meant. For the reason why they are called Darvihomas see XXIV.3.2-13.

विस्रस्य राजानं ग्रावस्तुते सोमोष्णीषं प्रयच्छति॥५॥

5. Having untied the king (Soma)[1] (the Adhvaryu) gives the turban (with which Soma was tied)[2] to the the Grāvastut(-priest).[3]

1. See XII.9.8; The Soma stalks are to be taken out from the Havirdhāna-shed.
2. See X.24.14.
3. AB VI.1. The Grāvastut has to cover his eyes with this turban and recite.

असंप्रेषितो ग्रावस्तोत्रीया अन्वाह॥६॥

6. Without (formally) being ordered (the Grāvastut) recites the verses praising the pressing-stones.

तथैव महाभिषवः॥७॥

7. The Mahābhiṣava (the great principal-pressing) (should be performed) in the same manner (as that of the morning - pressing).[1]

1. See for the details XII.12.1-10.

घोषवांस्तु॥८॥

8. It is, however, accompanied by loud recitation (of the formulae).

संराधयन्तश्चाभिषुण्वन्तीहा३ इहेति॥९॥

9. Propitiating, they press out (the Soma) uttering (the words) *ihā 3 iha.*[1]

1. Cf. ŚB IV.3.3.1.

उत्तमस्याभिषवस्य मध्यमे पर्याये बृहद्द्धाति बृहद्बृहदिति॥१०॥

10. In the middle round of the last pressing,[1] they hold the Soma stalks) amply, (uttering) *bṛhad, bṛhad...*[2]

1. See XII.12.8;10.
2. Cf. ŚB IV.3.3.1.

उत्तमे ऽभिषवे ऽभिषुते राजन्यसंभृते देवा ग्रावाण इन्दुरिन्द्र इत्यवादिषुः। एन्द्रमचुच्यवुः परमस्याः परावतः। आस्मात्सधस्तादोरोरन्तरिक्षात्। आ सुभूतम-

सुषवुर्ब्रह्मवर्चसं म आसुषवुः समरे रक्षांस्यवधिषुरपहतं ब्रह्मज्यस्येति प्रतिप्रस्थाता ग्राव्णो ऽनुमोदते॥११॥

11. After the king (Soma) has been pressed out at the last pressing (and) before (the Soma-juice) is collected together (in the Ādhavanīya), the Pratiprasthātṛ praises the pressing stones with *devā grāvāṇa indur indra....*[1]

1. TB III.7.9.2.

पशुपुरोडाशं निरुप्य पयस्यावर्जं सवनीयाः॥१२॥

12. After (the Adhvaryu) has taken out (the grains for) the animal-sacrificial-bread,[1] the oblations connected with the pressing (should be pepared) except the milk-mess.[2]

1. This is conneted with XII.18.15 and continued in XIII.11.3. At the morning pressing the omentum of the animal is offered; at the midday-pressing animal-sacrificial-bread is offered and at the third-pressing the limbs of the animal are offered. In this way animal-sacrifice is linked with the three pressings.
2. Cf KS XXIX.1; MS III.10.5; ŚB IV.2.5.19; KB XIII.2.

तेन प्रचर्य सवनीयैः प्रचरति॥१३॥

13. Having performed the ritual of it (animal-sacrificial bread),[1] he performs the ritual of the oblations connected with the pressing.[2]

1. For the details see VII.22.1-13.
2. See XIII.4.7.

समानं तु स्विष्टकृदिडम्॥१४॥

14. The Sviṣṭakṛt and Iḍā, however, should be common (to both the offerings).

स कृताकृतः॥१५॥

15. It (=animal-sacrificial-bread-offering) is optional.

संभरणाद्या धारायाः कृते ऽध्वर्युर्ग्रहान्गृह्णाति॥१६॥

16. After the ritual beginning with the collection (of the Soma-juice) upto the (unbroken) stream (of Soma) has been performed, the Adhvaryu takes scoops.

1. See XII.12-11.13.5.

XIII.2

शुक्रामन्थिनावथाग्रयणं तिसृभ्यो धाराभ्यः॥१॥

1. (The Adhvaryu fills) the Śukra and Manthin[1] and then the Āgrayaṇa[2] from three streams.[3]

1. See XII.14.13-16.
2. See XII.15.3-9.
3. Cf. MS IV.6.4.

आग्रयणादुत्सिच्य द्वितीयां धारां करोति। उदचनात्तृतीयाम्॥२॥

2. Having poured (some Soma) from the Āgrayaṇa[1], he makes the second stream by means of the Udacana (a scooping goblet)[2] (from the Ādhavanīya).

1. See XII.15.4. The first stream is from the continuous stream.
2. For Udacana see also XII.13.2.

उक्थ्यं गृहीत्वा मरुत्वतीयौ। एतद्वा विपरीतम्। मध्य उक्थ्यमभितो मरुत्वतीयावित्येके॥३॥

3. Having taken the scoop in the Ukthya-vessel, he takes the two Marutvatīya (-scoops)[1], or this may be in the reverse order.[2] According to some (ritualists)[3] taking of Soma in the Ukthya should be in between and the Marutvatīya-scoops should be on two sides.[4]

1. Cf. ŚB IV.3.3.3 where this is mentioned as a view of some ritualists.
2. Cf. ŚB IV.3.3.2.
3. not identified.
4. Thus one Marutvatīya should be before and the other after the Ukthya.

मरुत्वन्तमिति स्वेनर्तुपात्रेणाध्वर्युः पूर्वं मरुत्वतीयं गृह्णाति। इन्द्र मरुत्व इति स्वेन प्रतिप्रस्थातोत्तरम्॥४॥

4. With *marutvantam...*[1] (the Adhvaryu takes the prior Marutvatīya by means of his own Ṛtu-cup; with *indra marutvaḥ ...*[3] the Pratiprasthātṛ (takes) the posterior (Marutvatīya) by means of his own (Ṛtu-cup).

1. TS I.4.17.
2. Cf. TS VI.5.5.1.
3. TS I.4.18.

तयोरन्यदेवतानि ग्रहणानि द्वेष्यस्यैके समामनन्ति॥५॥

5. According to the opinion of some (ritualists), the scoopings, in the case of a (Sacrificer who is) hated, are to be done (with the formulae) connected with other deities (than Indra Marutvat).

1. Cf. KS XXVIII.3.
2. and also the acts of depositing should refer to some other deity than Indra Marutvat.

विरमति धारैकधनानां यथार्थमित्येतदाद्या पञ्चहोतुः॥६॥

6. (Now) the stream (of Soma) stops. Then (the rites) (mentioned in the Sūtras) beginning with *ekadhanānāṁ yathārthaṁ*[1] upto the recitation of) the Pañcahotṛ (fromula)[2] (are to be performed).

2. Cp. XII.16.9.
2. See XII.16.11.
2. See XII.16.14.

ग्रहावकाशैः शृतंकारैश्चोपस्थाय वैप्रुषान्सप्तहोतारं च हुत्वा बहिष्पवमान-वन्माध्यंदिनं पवमानं सर्पन्ति॥७॥

7. (After the Adhvaryu) has stood[1] while praising with the Grahāvakāśa (fromulae)[2] and Śṛtaṁkāra (formulae),[3] then, has offered the Vaipruṣa-libations[4] and the libation to be offered with the Saptahotṛ-formula,[5] they move (towards the Sadas) for the Midday-Pavamāna (-laud) in the same manner as (that of moving for) the Bahiṣpavamāna (laud).[6]

1. Near the scoops.
2. See XII.18.17-19.
3. See XII.19.5.
4. See XII.16.15-16.
5. See XII.16.17.
6. See XII.17.1-4.

त्रैष्टुभः पन्था रुद्रा देवतावृकेणापरिपरेण पथा स्वस्ति रुद्रानशीयेति सर्पणे विकारः॥८॥

8. There should be modification in the formula accompanying the act of moving (towards the Sadas)[1] (as follows): *traiṣṭubhaḥ panthā rudrā devatāvṛkeṇāpariparena pathā svasti rudrānaśīya*.

1. See XII.17.4. see also XIII.11.1.

उत्तरेण हविर्धानं गत्वा दक्षिणेन मार्जालीयं धिष्णियं परीत्य पूर्वया द्वारा सदः प्रविश्याग्रेण होतारमध्वर्युर्यजमानश्चावतिष्ठेते। दक्षिणेनोत्तरेण वा प्रशास्तुर्धिष्णियं परीत्योद्गातारो माध्यंदिनेन पवमानेन स्तुवते॥९॥

9. Having gone along the north of the Havirdhāna(-shed), having then gone round along the south of the Mārjālīya Dhiṣṇya, then having entered into the Sadas through the eastern dore, the Adhvaryu and the sacrificer sit down in front of the Hotṛ. Having gone by the south or by the north of the Praśāstṛ's Dhiṣṇya, the Udgātṛs sing the Mādhyandina Pavamāna (-laud).

XIII.3

ज्योतिषे हिङ्कुरु तस्यै प्रस्तुहि तस्यै स्तुहि तस्यै मे ऽवरुद्ध्या इति पुरस्तान्माध्यंदिनात्पवमानाद्यजमानो जपति। चतुर्होतारं पञ्चहोतारं वा व्याचष्टे। ज्योक्त्यै हिङ्कुरु तस्यै प्रस्तुहि तस्यै स्तुहि तस्यै मे ऽवरुद्ध्या इति च। स्तूयमाने च चतुर्होतारं पञ्चहोतारं वा जपति। मध्यमायां च स्तोत्रीयायां द्वितीयमन्वारोहम्। स्तुते ऽध्वर्युः संप्रेष्यत्यग्नीदग्नीन्विहर बर्हिः स्तृणीहि पुरोडाशाँ अलंकुरु प्रतिप्रस्थातर्दधिघर्मेणानूदेहीति॥१॥

1. Before (the singing of) the Mādhyandina Pavamāna (-laud) the sacrificer mutters *jyotiṣe hiṅkuru*...[1]. Or he recites the Caturhotṛ[2] or the Pañcahotṛ[3] formula and (the formula) *jyoktyai hiṅkuru*...[4] While (the Mādhyandina Pavamāna(-laud) is being sung, he mutters the Caturhotṛ formula or the Pañcahotṛ formula.[5] While the middle verse (is being sung) (he mutters) the second Anvāroha.[6] After the singing is over the Adhvaryu orders, "O Āgnīdhra, spread the fires, scatter the sacrificial grass, adorn the sacrificial breads (connected with the Soma-pressing). O Pratiprasthātṛ do you come here with the Dadhigharma."[7]

1. MS IV.2.4 has been expanded here. For the ritual see and cp. XII.17.13.
2. Cf. TB II.2.8.3.
3. Cf. MS I.9.5.
4. This formula occurs only here.
5. See and cp. XII.17.14.
6. i.e. TS III.2.1.1; cp. ĀpŚS XII.17.15-16.
7. Cp. XII.17.19. The ritual mentioned in XII.18.1-8. takes place here.

आग्नीध्रे प्रतिप्रस्थाता दधिघर्मं गृह्णाति॥२॥

2. The Pratiprasthātṛ scoops the Dadhigharma in the Āgnīdhra (-shed).[1]

1. Cp. XI.21.8. According to ŚB XIV.3.1.27, KB XV.1 (cp. also RV X.179.3) this offering takes place now. The ritual of the Dadhigharma concludes in ĀpŚS XIII.4.6.

औदुम्बर्यां स्रुच्युपस्तीर्य यावती द्यावापृथिवी इति दधि गृहीत्वाभिघार्य वाक् च त्वा मनश्च श्रीणीतां प्राणश्च त्वापानश्च श्रीणीतां चक्षुश्च त्वा श्रोत्रं च श्रीणीतां दक्षश्च त्वा बलं च श्रीणीतामोजश्च त्वा सहश्च श्रीणीतामायुश्च त्वा जरा च श्रीणीतामात्मा च त्वा तनूश्च श्रीणीतां शृतो ऽसि शृतंकृतः शृताय त्वा शृतेभ्यस्त्वेत्याग्नीध्रीये ऽधिश्रित्याह होतर्वदस्व यत्ते वाद्यमिति॥३॥

3. Having made an underlayer (of ghee) in a ladle made of Udumbara (-wood), having taken curds (in it) with *yāvatī dyāvāpṛthivī...*[1] and then poured ghee on it, then having kept it on the Āgnīdhrīya (-fire) with *vāk ca tvā manaśca...*[2] (the Adhvaryu) says, "O Hotṛ do you speak whatever is to be spoken by you."[3]

1. TS III.2.6.b.
2. TB III.7.9.2-3.
3. Cf. ŚB XIV.3.1.30.

यदास्य विजानाति यदि श्रातो जुहोतन यद्यश्रातो ममत्तनेत्येतस्मिन्काले श्रातं हविरिति प्रत्युक्त्वा तमादायाहवनीयं गत्वाश्राव्य प्रत्याश्राविते संप्रेष्यति॥४॥

4. When (the Pratiprasthātṛ) knows of him (=the Hotṛ's) (saying) *yadi śrāto juhotana yadyaśrāto mamattana*[1], having responded with "The oblation is (fully) cooked,"[2] having taken it, having gone to the Āhavanīya, having made (the Āgnīdhra) to say *astu śrauṣaṭ* and after (the Āgnīdhra) has responded (by saying *astu śrauṣaṭ*) (the Pratiprasthātṛ) orders:

1. ṚV X.179.1; cp. ĀśvaŚS V.13.4; ŚāṅkhāŚS VII.16.2.
2. Cf. ŚB XIV.3.1.30.
3. For the order see the next Sūtra.

XIII.4

दधिघर्मस्य यजेति॥१॥

1. "Do you recite the offering verse in connection with the Dadhigharma (O Hotṛ)."[1]

1. Cf. ŚB XIV.3.1.30. The Hotṛ recites ṚV X.179.3 as the offering verse . Cf. ĀśvaŚS V.13.6.

यमिन्द्रमाहुर्वरुणं यमाहुर्यं मित्रमाहुर्यमु सत्यमाहुः। यो देवानां देवतमस्तपोजास्तस्मा इन्द्राय सुतमाजुहोमि स्वाहेति वषट्कृते जुहोति। स्वाहा वडिन्द्रायेत्यनुवषट्कृते हुत्वा हरति भक्षम्॥२॥

2. After the Vaṣaṭ has been uttered, (the Pratiprasthātṛ) makes the offering with *yam indram āhuḥ...*[1] Having offered (again) when the second Vaṣaṭ is uttered with *svāhā vaḍindrāya*,[2] he brings the (remnant to the Sadas) for consuming.

1. TB III.7.9.3; see also TB I.1.1.5.
2. Only here.

तं भक्षयन्ति ये प्रवर्ग्यम्॥३॥

3. Those who (are entitled to) consume the (remnant in connection with the) Pravargya,[1] consume it.

1. See XV.11.12.

तस्यारण्येऽनुवाक्यो भक्षमन्त्रः॥४॥

4. The chapter of the Āraṇyaka is (to be used) as the formula for consuming it.[1]

1. From XV.13.17 we know that TĀ IV.21 is to be used here.

नाप्रवर्ग्ये स्यादित्यपरम्॥५॥

5. There is another (opinion that the Dadhigharma) should not take place (in a sacrifice) without Pravargya.[1]

1. This is based perhaps on ŚB XIV.3.1.29 where this offering is discussed in the context of the Pravargya.

मित्रो जनान्प्र स मित्रेति भक्षयित्वा नाभिदेशानभिमृशन्ते॥६॥

6. With *mitro janān...*[1] and *pra sa mitra...*[2] having consumed (the remnant of the Dadhigharma), they (the consumers) touch their navels.

1. TS III.4.11.q.
2. TS III.4.11.r.

व्याख्याता सवनीयचर्या॥७॥

7. The procedure of the (offering of the Savanīya (Puroḍāśas) has (already) been explained.[1]

1. The material was taken out for them in XIII.1.13. The ritual procedure of their offering is similar to one prescribed in XII.20.12-

17. These offering-materials are to be offered immediately after the Dadhigharma, according to KB XV.1.

एतवान्नाना। माध्यंदिनस्य सवनस्येन्द्राय पुरोडाशानामिति संप्रैषादी नमति॥८॥

8. This much is different. (The Adhvaryu) modifies the beginnings of the orders as "(relating to the offering) of the Savanīya Puroḍāśas to Indra, at the midday-pressing."[1]

1. See XII.20.15.

होत्र इडां हृत्वा हविर्धानं गच्छन्संप्रेष्यत्युन्नीयमानेभ्यो ऽनुब्रूहीति॥९॥

9. Having brought the Iḍā to the Hotṛ and, while going towards the Havirdhāna (-shed) (the Adhvaryu) orders Hotṛ, "Do you recite the invitatory verse for the goblets being filled.[1]

1. For the first part of this Sūtra cp. XII.20.18. For the last part of this Sūtra cp. XII.21.13.

उन्नयनाद्या नाराशंसानां सादनात्॥१०॥

10. (The ritual) beginning with the filling (of the goblets) upto the placing of the Nārāśaṁsas[1] (should be similarly performed).

1. Thus from XII.21.14 upto 25.24.

तत्र विकारः॥११॥

11. The modification there (should be as follows):[1]

1. The modifications are given in Sūtras 12-16.

अच्छावाकचमसं दशममुन्नयति॥१२॥

12. He fills the Acchāvāka's goblet as the tenth one.

आश्राव्य प्रत्याश्राविते संप्रेष्यति॥१३॥

13. Having caused (The Āgnīdhra) to utter *astu śrauṣaṭ*, after (the Āgnīdhra) has responded with *astu śrauṣaṭ*, (The Adhvaryu) orders (as follows).

माध्यंदिनस्य सवनस्य निष्केवल्यस्य भागस्य शुक्रवतो मन्थिवतो मधुश्चुत इन्द्राय सोमानिति संप्रैषादिः॥१४॥

14. "At the midday-pressing in connection with (the offering) to Indra, of the exclusive portion consisting of the

Śukra and Manthin and dripping honey"—(these are) the beginning (words) of the order.

षड्ढोत्रा भवन्ति॥१५॥

15. (Here there) should be six Hotrakas.

पुरस्तादाग्नीध्रचमसादच्छावाकचमसेन चरन्ति॥१६॥

16. Before (the rites connected with) the Āgnīdhra's goblet, they perform (the rites connected with) the Acchāvāka's goblet.

एता एव होत्रास्तृतीयसवने भवन्ति॥१७॥

17. The same (six Hotrakas) should be there at the third pressing[1] (also).

1. At XIII.12.3.

XIII.5

सन्नेषु नाराशंसेषु दक्षिणा ददाति। बह्वपरिमितं सप्तैकविंशतिः षष्टिः शतं द्वादशशतं सहस्रं सर्ववेदसं वा॥१॥

1. After the Nārāśaṁsa (-goblets) have been set down[1] (the sacrificer) gives the sacrificial gifts (Dakṣiṇās) (to the priests). He gives a lot,[2] or unlimited, or seven,[3] or twentyone[4] or sixty or hundred or hundred and twelve[5] or one thousand[6] (cows)[7] or the entire wealth.

1. Cp. TB II.7.1.3.; cp. also TS VI.1.6.3.
2. Cf. KS XXVII.4; MS IV.8.3.
4. Cp. BaudhāŚS XXV.4.
5. Cf. TMB XVI.1.11.
6. In Viśvajit-sacrifice. See XXII.1.7.
7. See the Sūtra 5 below.

ज्येष्ठं वा पुत्रमपभज्य सर्ववेदसं ददाति॥२॥

2. Or he gives the entire property after having given to the eldest son the portion (due to him).[1]

1. See XV.11.12.

अश्वतरं साहस्रे सर्ववदेसे च ददाति॥३॥

3. He gives a mule (in a sacrifice) in which one thousand cows or the entire wealth (is given as Dakṣiṇā).[1]

1. Cf. TS VII.1.1.3.

अविं ददात्यजां गामश्वं पुरुषं हस्तिनं वासो ऽनो रथमोदनं मन्थं माषांस्तिलान्व्रीहियवान्गर्दभमित्यधिकान्यनियतानि॥४॥

4. He also gives a sheep, a she-goat, a bull, a horse, a man, an elephant, a garment, a cart, a chariot, rice-pap, stirred (flour), black bear, sesame, rice-grains, barley, a donkey as additional, non-obligatiory (gifts).

गवां संख्या भवति॥५॥

5. The number (mentioned in Sūtra 1) referes (only) to cows.

दक्षिणेन वेदिमवस्थितासु दक्षिणासूत्तरेण हविर्धानं गत्वोत्तरेणाग्नीध्रीयं धिष्णियं परीत्य पूर्वया द्वारा प्राग्वंशं प्रविश्यात्र यजमानस्यामात्यानां संह्वयनाद्या स्रुग्दण्डोपनियमनात्कृत्वा प्रचरण्या दाक्षिणानि जुहोति॥६॥

6. While the Dakṣiṇā(cows) are situated towards the south of the altar, having gone along the north of the Havirdhāna (-shed), having gone round along the north of the Dhiṣṇya of the Āgnīdhra,[1] having entered the Prāgvaṁśa (hall) by the eastern door, having here performed the rites beginning with the calling together of the relatives of the sacrificer upto the fastening of the handle of the ladle (to the end of the piece of cloth)[2] (the Adhvaryu) makes libations (of ghee connected with the gifts, by means of the Pracaraṇī (additional) (-ladle).

1. Cf. TS VI.3.1.6.
2. See XI.16.12-15.

हिरण्यं प्रबध्य घृते ऽवधायोदु त्यं चित्रमिति द्वाभ्यां गार्हपत्ये जुहोति॥७॥

7. Having tied a piece of gold (to the end of his garment) then having put it in the ghee (in the ladle),[2] with two verses beginning with *udu tyaṁ... citram*[3]... he makes the libations in the Gārhapatiya (-fire).[4]

1. See XI.16.15.
2. Cf. ŚB IV.3.4.6.
3. TS I.4.43.a-b.
4. Cf. TS VI.6.1.1.

दिवं गच्छ सुवः पतेति हिरण्यं हुत्वोद्गृह्णाति॥८॥

8. Having made the libations, he takes up the piece of gold[1] with *divaṁ gaccha suvaḥ pata.*[2]

1. Cf. TS VI.6.1.2.
2. TS I.4.43.d.

उभयं धारयमाणो रूपेण वो रूपमभ्यैमीति दक्षिणा अभ्यैति॥९॥

9. Holding both (the piece of gold and the ghee) in his hand),[1] he goes towards the Dakṣiṇā (-cows) with *rūpeṇa vo rūpaṁ abhyaimi....*[2]

1. Cf. ŚB IV.3.4.14; cp. KS XXVIII.4; TS VI.6.1.2.
2. TS I.4.43.e.

अतिनीय विभागमेके समामनन्ति॥१०॥

10. According to the opinion of some (teachers)[1] the division (should be done) after he has led (the cows) beyond.

1. According to their opinion first the ritual mentioned in XIII.6.8-9 should be done and then the ritual mentioned in XIII.5.9. and 11ff should be done.

तुथो वो विश्ववेदा विभजत्विति ता यजमानश्चतुर्धा कृष्णाजिनेन व्युत्त्रास्य चतुर्थमध्वर्युभ्यो विभजति॥११॥

11. With *tutho vo viśvavedāḥ...*[1] having frightened those (cows) by means of the black antelope's skin in four directions (and thus having made four divisions off them) the sacrificer alots one fourth (of the cows) to the Adhvaryus:

1. TS I.4.4.f.

यावदध्वर्यवे ददाति तस्यार्धं प्रतिप्रस्थात्रे तृतीयं नेष्ट्रे चतुर्थमुन्नेत्रे॥१२॥

12. To the Pratiprasthātṛ he gives one half, to the Neṣṭṛ one third and to the Unnetṛ one fourth of as many cows as he gives to the Adhvaryu.[1]

1. Thus if 12 cows are given to the Adhvaryu, 6, 4 and 3 cows are to be given to his assistants respectively.

एतेनेतरेषां दानमुक्तम्॥१३॥

13. Thereby the gift to the other (priests) is as goods as told.

1. Thus if the Hotṛ gets 12 cows, the Maitrāvaruṇa, Acchāvāka and Grāvastut would get 6,4 and 3 cows respectively; if the Udgātṛ gets 12 cows the Prastotṛ, Pratihartṛ and Subrahmaṇya would get 6,4 and 3 cows respectively; and if the Brahman gets 12 cows the Brāhmaṇācchaṁsin, Āgnīdhra and Potṛ would get 6,4, and 3 cows respectively.

XIII.6

हिरण्यं पूर्णपात्रमुपबर्हणं सार्वसूत्रमित्यग्नीधे ऽग्रे ददाति॥१॥

1. In the beginning[1] (the sacrificer) gives a piece of gold,[2] a vessel filled (with grains),[3] and pillow made out of threads of all (colours)[4] to the Āgnīdhra.

1. Cf. MS IV.8.3.
2. Cf. TS. VI.6.1.5.
3. Cp. V.20.7.
4. Cp. V.20.7; cf. KS XXVIII.4.

प्रतिहर्त्रे ऽन्ततः॥२॥

2. (He gives) to the Pratihartṛ at the end.[1]

1. Cf. ŚB IV.3.4.22; MS IV.8.3.

तथा ब्रह्मणे दद्याद्यथान्यां दक्षिणां नानुध्यायेत्॥३॥

3. He should give to the Brahman in such a way that he (the Brahman) would not covet another gift.

अङ्गानि दत्त्वा तेनतेन यथालिङ्गं निष्क्रीणीते यद्दास्यन्स्यात्॥४॥

4. Having given (his) limbs, he redeems them by means of the (other items) which he is going to give, in accordance with the characteristic mark.[1]

1. Cf. JB II.54. See the Sūtras 5 and 6.

होतर्वाचं ते ददामि तां ते ऽनेन निष्क्रीणामीति॥५॥

5. (He should give his speech to the Hotṛ and then redeem it with the formula meaning), "O Hotṛ, I give my speech to you; I redeem it from you by means of this."

एवं ब्रह्मणे मनः। अध्वर्यवे प्राणम्॥ उद्गात्रे चक्षुः। होत्रकेभ्यः श्रोत्रम्। चमसाध्वर्युभ्यो ऽङ्गानि। प्रसर्पकेभ्यो लोमानि। सदस्यायात्मानम्॥६॥

6. In the same manner (he gives his) mind to the Brahman; breath to the Adhvaryu, eye to the Udgātṛ, ear to the Hotakas, limbs to the Camasādhvaryus, hair to the visitors,[1] and the self to the Sadasya.[2]

1. For Prasarpakas (visitors) see XI.9.8.
2. For this Sūtra cf. JB II.54.

अन्यत्र दक्षिणाभ्यश्चमसाध्वर्युप्रसर्पकसदस्येभ्यः॥७॥

7. To the Camasādhvaryus, visitors, and the Sadasya (he gives gifts) other than the Dakṣiṇās.

हिरण्यपाणिरग्रेण गार्हपत्यं नयति जघनेन सदः। अन्तराग्नीध्रं च सदश्च ता उदीचीस्तीर्थेनोत्सृजति॥८॥

8. With a piece of gold in his hand[1] (the Adhvaryu) leads (the Dakṣiṇā-cows) along the east of the Gārhapatya (-fire)[2] and along the west of the Sadas.[3] He releases them towards the north[4] along the Tīrtha-passage[5] between the Āgnīdhra's shed and the Sadas.[6]

1. Cf. MS IV.8.3.
2. Cf. MS IV.8.3.
3. MS IV.8.3.
4. Cf. MS IV.8.3.
5. See also XI.13.10.
6. Cf. KS XXVIII.4.

एतत्ते अग्ने राध इति दक्षिणातिनयनः॥९॥

9. The formula (to be used at the time) of leading (the cows) beyond is *etat te agne rādhaḥ....*[1]

1. TS I.4.43.g-i.

तथैव समन्वारब्धेष्वसमन्वारब्धेषु वागग्ने नयेत्याग्नीध्रीये जुहोति॥१०॥

10. In the same manner[1] while the relatives are holding (the sacrificer from behind) or not (holding) (the Adhvaryu)

makes a libation (of ghee) in the Āgnīdhrīya (-fire) with *agne naya...*[3]

1. As that of the two libations mentioned in XIII.5.7.
2. Cf. TS VI.6.1.1.
3. TS I.4.43.c.

वनेषु व्यन्तरिक्षं ततानेति द्वितीयां यद्यनो रथो वासो ऽधीवासो वा दीयते यदि वा दास्यन्स्यात्। प्रजापते न त्वदेतान्नीति तृतीयां यदि पुरुषो हस्ती वा दीयते यदि वा दास्यन्स्यात्॥११॥

11. Wtih *vaneṣu vyantarikṣaṁ tatāna...*[1] he (makes) the -second (libation) if a cart or a chariot or a garment or a bed spread is being given (by the sacrificer) or if (the sacrificer) is going to give it.[2] With *prajāpate na tvadetāni...*[3] (he makes) the third (libation) if a man or an elephant is being given (by the sacrificer) or if (the sacrificer) is going to give (it).[4]

1. TS I.2.8.f.
2. Cf. MS IV.8.2; KS XXVIII.4.
3. TS I.8.14.m.
4. For this no old source is known.

ब्राह्मणमद्य राध्यासमित्यात्रेयाय प्रथमाय हिरण्यं ददाति। द्वितीयाय तृतीयाय वा॥१२॥

12. In the first place[1] (the sacrificer) gives a piece of gold to (a brāhmin) belonging to the Atri-(family) with *brāhmaṇa-madya rādhyāsam...* Or (he may give it to him) in the second or third place.

1. This is in contrast to XIII.6.1. According to ŚB IV.3.4.21, first a gift is to be given to Āgnīdhra. Then to one belonging to Atri-family. According to Rudradatta a gift should be given to one belonging to Atri-family in the first place and then to Āgnīdhra etc. If the second alternative is accepted then first to Āgnīdhra and then the person belonging to Atri-family. If the third alternative is accepted then first to Āgnīdhra then to the Hotṛ and then to one belonging Atri-family.

तदभावे य आर्षेयः संहितस्तस्मै दद्यात्॥१३॥

13. In the absence of him (i.e. one belonging to the Atri-

family), he should give (the gift) to him who belongs to any Ṛṣi (sage) family in a contiued line.[1]

1. Cf. KS XXVIII.13.

अस्मद्दात्रा देवत्रा गच्छतेति नीता अनुमन्त्र्य सद एत्य वि सुवः पश्येत्यनुवीक्षते यद्यतिनीय विभजेत्॥१४॥

14. Having addressed (the gift-cows which have been) led, with *asmad dātrā devatrā gacchata...*,[1] having come to the Sadas,[2] he looks at them with *vi suvaḥ paśya...*[3] if he divides (them) after having led them beyond.[4]

1. TS I.4.43.n-o.
2. Cf. TS VI.6.1.1.
3. TS I.4.43.l,m.
4. See XIII.5.10.

अन्तः सदस्यासीनेभ्य ऋत्विग्भ्यो दद्यात्। हविर्धाने ऽध्वर्युभ्यः॥१५॥

15. He should give them to the priests sitting inside the Sadas; and to the Adhvaryus (who are sitting in the Havirdhāna (-shed).[1]

1. Cf. ŚB IV.3.4.21-22.

ऋत्विग्भ्यो नमस्करोति॥१६॥

16. He salutes the priests.

यं यज्ञमागच्छेत्तं प्रसर्पेदिति प्रसर्पकाणां विज्ञायते॥१७॥

17. In connection with the visitors it is known (from a Brāhmaṇa-text), to whichever sacrifice one may come, (towards) that (sacrifice) one may move.

XIII.7

दक्षिणतः सदस्यासीनेभ्यः प्रसर्पकेभ्यो ददाति॥१॥

1. (The sacrificer) gives (a gift) to the visitors sitting in the Sadas towards the south.

न बहिर्वेदि॥२॥

न याचितः॥३॥

न भीतः॥४॥

न कण्वकश्यपेभ्यः॥५॥

नाब्राह्मणाय॥६॥

2-6. (He should) not (give to one who is) outside the altar; nor (when) he has been begged for, nor (when he is) frightened; nor to those, belonging to the Kaṇva or to the Kaśyapa family nor to a non-brahmin.[1]

1. Cf. for all these rules KS XXVIII.5; MS IV8.3.

ब्राह्मणायाप्यविदुषे न देयम्। अप्यब्राह्मणाय विद्याविदे दद्यात्। यां सं विद्यां वेद तां तयावरुन्द्धे॥७॥

7. One should not give to one who is not learned even though he is a Brāhmaṇa. One may give even to a non-brahmin who is learned. He (the sacrificer) obtains that knowledge which he (the non-brahmin) knows.[1]

1. Cf. KS XXVIII.4.

यां श्रोत्रियाय ज्ञातये वानृत्विजे प्रसृप्ताय यां स विद्यां वेद तां तया-वरुन्द्धे॥८॥

8. Whatever (gift he gies) to a learned person or to a relative who is not a priest, but is a visitor, he obtains that knowledge which that person knows.[1]

1. Cf. KS XXVIII.5.

यां ज्येष्ठाय यया स देवतया ज्यैष्ठ्यं गच्छति तां तयावरुन्द्धे॥९॥

9. Whatever (gifts he gives) to a seniormost person, he obtains senior-mostness by means of that deity due to which (the senior-most) has reached the senior-most-ness.[1]

1. Cf. KS XXVIII.5.

यामार्षेयाय विदुषे स्वर्गं तया लोकमाप्नोति॥१०॥

10. Whatever (gift he gives) to a person who is learned and belonging to any Ṛṣi (sage) family, by means of it he (the sacrificer) obtains the heaven.[1]

1. Cf. MS IV.8.3.

यामन्यो दीयमानां न कामयेत यं द्विष्यात्तस्मै दद्यात्सहान्येन धनेन॥११॥

यत्प्रतिनुत्ता दक्षिणां गोषु चारयेत्प्रति या गृह्णीयात्तस्मा वृकीर्न भूत्वा प्रत्यग्नि-नीयात् ॥१२॥

11-12. To him whom he (the sacrificer) hates he should give such a gift as another one may not desire, along with some other wealth. If one lets a gift (-cow) which has been rejected, wander among (his other cows), or if he takes it back, that (cow) having become a female wolf, might bite him.[1]

1. Cf. MS IV.8.3; KS XXVIII.4.

यामदानीयाय दक्षिणां ददाति तामस्य पशवो ऽन्वपक्रामन्ति। यदि मन्येता-दानीयायादामिति न म इदमुपदम्भिषगित्येतद्यजुर्जपेद्गां वा दद्याद् ब्राह्मणाय॥१३॥

13. Whatever (gift-cow) he gives to a person who does not deserve to be given to, the other cattle go away from him. If he thinks, I have "(given a gift-cow) to a person who does not deserve to be given to", he should either mutter the Yajus formula *na mā idamupadambhiṣak...*[1] or should give (another) cow to a Brāhmaṇa.[2]

1. MS IV.2.8.
2. Cp. MS IV.2.8.

यदा मरुत्वते ऽनूक्तमथ न देयं न प्रतिगृह्यम्॥१४॥

14. After the invitatory verse in connection with (the offering of the scoop to Indra) Marutvat[1] has been recited, no gift should be given (and) no one be accepted.

1. This scoop is offered immediately after the ritual of giving of gifts is over. The Sūtra is based on KS XXVIII.3; cp. also MS VI.6.8.

अनूबन्ध्यावपायां हुतायां दद्यात्प्रति च गृह्णीयुः॥१५॥

15. After the omentum of the Anūbandhyā (-cow) has been offered, one may give and others may accept (gifts).[2]

1. See XIII.23.5ff.
2. If some gifts are forgotten to be given then they are to be given at that time.

नीतासु दक्षिणासु चात्वाले कृष्णविषाणां प्रास्यति हरिणस्य रघुष्यतो ऽधि शीर्षणि भेषजम्। स क्षेत्रियं विषाणया विषूचीनमनीनशत्॥ अनु त्वा

हरिणो मृगः पद्भिश्चतुर्भिरक्रमीत्। विषाणे विष्यैतं ग्रन्थिं यदस्य गुल्फितं हृदि मनो यदस्य गुल्फितमित्येताभ्याम्॥१६॥

16. After the gift (-cows) have been led, (the sacrificer) throws the horn of black antelope upon the Cātvāla (-pit) with these (Verses): *hariṇasya raghuṣyato'dhi śīrṣaṇi bheṣajam...*[2] and with *anu tvā hariṇo mṛgaḥ....*[2]

1. Cf. TS VI.1.3.8; See and cp. X.13.3; see also XIII.18.7.
2. Cp. AV III.7.1.
3. Cp. AV III.7.2 and MS II.2.2.

यज्ञपतिमृषय एनसाहुरित्याग्नीध्रीये पञ्च वैश्वकर्मणानि हुत्वा॥१७॥

17. On the Āgnīdhrīya-fire, after the Adhvaryu has offered five libations (of ghee) to Viśvakarman,[1] with *yajñapatimṛṣaya enasā...*,[2]

1. Cf. TS III.2.8.3-4.
2. TS III.2.8.c-g. This Sūtra is incomplete. See the next sūtra.

XIII.8

मरुत्वतीयाभ्यां प्रचरतः॥१॥

1. (the Adhvaryu and the Pratiprasthātṛ) perform (the ritual) with the Marutvatīya (-scoops).

1. These are lying on the Khara (mound). See XIII.2.4.

इन्द्राय मरुत्वते ऽनुब्रूहीन्द्राय मरुत्वते प्रेष्येति संप्रैषौ सानुवषट्कारावननुवषट्कारौ वा। अन्यतरो वा सानुवषट्कारः। द्विदेवत्यवत्संपातौ व्यवनीयाभक्षितेन पात्रेणाध्वर्युस्तृतीयं मरुत्वतीयं गृह्णाति। मरुत्वाँ इन्द्रेति ग्रहणसादनौ। प्रतिप्रस्थाता हरति भक्षम्। उभावध्वर्यू प्रतिभक्षयतः॥२॥

2. The orders (for reciting the invitatory verse and the offering verse should be) *indrāya marutvate 'nubrūhi*[1] (to the Hotṛ) and *indrāya marutvate preṣya* (to the Maitrāvaruṇa) respectively. (The two scoops) should have the second Vaṣaṭ call[2] or not;[3] or only one of them should be with a second vaṣaṭ-call. After the two have poured the remnants into each other's cup in the same manner as in the case of the offering to the dual divinities, the Adhvaryu takes the third Marutvatīya (scoop)

by means of the cup the Soma in which has not been drunk.[4] The formulae for filling and depositing should be *marutvān indra...* (and *eṣa te yoniḥ*)[5] (respectively). The Pratiprasthātṛ carries (the remnant of the Soma for) the drinking. The two Adhvaryus drink from their own sides.[6]

1. Cf. ŚB IX.3.4.23.
2. Cf. KB XV.3.
3. See XII.23.9.
4. See XII.27.8.
5. TS I.4.19.
6. See XII.27.9.

एतत्पात्रमादायैन्द्राग्नवच्छस्त्रप्रतिगरो ग्रहनाराशंसाश्च॥३॥

3. After he has taken this cup[1] there should be the response to the recitation in the same manner as that of the Aindrāgna (recitation) and the ritual with the scoop and the Nārāśaṁsa (-goblets)[2] also should take place.

1. i.e. the Marutvatīya cup.
2. Thus now the ritual mentioned in XII.27.11-28.3 takes place here. See also XII.28.9.

माहेन्द्रं शुक्रपात्रेण गृह्णाति। महाँ इन्द्रो य ओजसेति ग्रहणसादनौ॥४॥

4. (The Adhvaryu) fills the Māhendra (-scoop) by means of the Śukra-cup. (The formulae beginning with) *mahān indro ya ojasā*[2] (and the next one) (should be used) for filling and depositing (respectively).

1. See XII.22.1ff. For the ritual cf. TS VI.5.5.3.
2. TS I.4.20.

माहेन्द्रस्य स्तोत्रमुपाकरोति॥५॥

5. (The Adhvaryu) bespeaks the Māhendra-stotra.

स्तुते वैश्वदेववच्छस्त्रप्रतिगरो ग्रहनाराशंसाश्च॥६॥

6. After the (Māhendra-) stotra has been sung, (there should be) the response to the Śastra in the same manner as that of Vaiśvadeva (-cup),[1] and the ritual of taking (of the Māhendra-cup by the Adhvaryu and) of the Nārāśaṁsa (goblets by the Camasādhvaryus) also should take place.

1. See XII.28.9.

माहेन्द्रं त्वतिग्राह्या अनुहूयन्ते॥७॥

7. The Atigrāhya-scoops[1] are offered after the Māhendra (-scoop).[2]

1. See XII.12.9-10.
2. Cf. ŚB IV.5.4.8.

सहैवाध्वर्युणाग्नेयं प्रतिप्रस्थातादत्ते। ऐन्द्रं नेष्टा। सौर्यमुन्नेता॥८॥

8. Together with the Adhvaryu,[1] the Pratiprasthātṛ takes the Āgneya (-Atigrāhya-scoop), the Neṣṭṛ (takes) the Aindra (-Atigrāhya-scoop); the Unnetṛ (takes) the Saurya (-Atigrāhya-scoop).

1. i.e. when the Adhvaryu takes the Māhendra-scoop, his assistants take the Atigrāhya-scoops simultaneously.

अग्ने तेजस्विन्नित्याग्नेयं प्रतिप्रस्थाता हुत्वा तेजोविदसीत्यनुमन्त्रयते। इन्द्रौजस्विन्नित्यैन्द्रं नेष्टा हुत्वौजोविदसीत्यनुमन्त्रयते। सूर्य भ्राजस्विन्निति सौर्यमुन्नेता हुत्वा सुवर्विदसीत्यनुमन्त्रयते॥९॥

9. Having offered the Āgneya (scoop) with *agne tejasvin...* the Pratiprasthātṛ addresses it with *tejovid asi...* Having offered the Aindra (-scoop) with *indraujasvin...* the Neṣṭṛ addresses it with *ojovidasi...* having offered the Saurya (-scoop) with *sūrya bhrājasvin...* the Unnetṛ addresses it with *suvarvidasi....*[1]

1. All the formulae TS III.3.1.a-f.

तान्हुत्वा सदसि प्रत्यङ्मुखा भक्षयन्ति मयि मेधामित्येतैः स्वंस्वं यथालिङ्गम्॥१०॥

10. Having offered those (scoops) they drink the remanants each of his own scoop with their faces to the west, with *mayi medhām...*[1] in accordance with the characteristic mark (in the formula).

1. TS III.3.1.g.

तथैवोक्थ्यविग्रहाः॥११॥

11. In the same manner[1] the division of the Ukthya[2] (should be performed).

1. See XII.28.11.
2. i.e. taking of the Ukthya-scoop out of the Ukthya vessel (see XIII.2.3.).

एतावन्नाना। इन्द्राय त्वेन्द्राय त्वेति सर्वत्र ग्रहणसादनौ संनमति॥१२॥

12. (Only) this much should be different: (the Adhvaryu) modifies the formula for taking and for placing, everywhere with *indrāya tvā*....

उक्थं वाचीत्याह माध्यंदिनं सवनं प्रतिगीर्य शस्त्रं शस्त्रं वा। विश्वे देवा मरुत इति संस्थिते सवन आहुतिं जुहोति॥१३॥

13. Having responded (to the Śastras) at the Midday-pressing (the Adhvaryu) says *uktham̐ vāci*.[1] Or (he may say so after having responded to) each Śastra. With *viśve devā marutaḥ*...[3] he offers a (ghee-) libation after the (midday) pressing is completely established (i.e. concluded).

1. TS III.2.9.1.
2. See XI.29.11 and XIII.16.8.
3. TS III.1.9.c.

तथैव संप्रैषः सर्पणं च॥१४॥

14. The (act of) ordering and (that of) moving out (of the Sadas) (should be done) in the same manner (as described earlier).[1]

1. See XII.29.14-16.

संतिष्ठते माध्यंदिनं सवनम्॥१५॥

15. The midday-pressing stands completely established (i.e. concluded).

XIII.9

आदित्यारम्भणं तृतीयसवनम्॥१॥

1. The third pressing begins with (the taking of) the Āditya (-scoop).

हविर्धानस्योभे द्वारौ संवृत्य वेद्यां बहुजनायाम्॥२॥

2. Having closed both the doors of the Havirdhāna(-shed) (by means of the mats)[1] (the Adhvaryu takes the Soma in the Āditya-cup) while the great altar (Mahāvedi) is crowded by many people.[2]

1. Cf. TS VI.5.6.4.
2. Cf. KS XXVIII.6; cp. MS IV.6.9.

यदि वास्य भ्रातृव्यः प्रसुप्तः स्यादन्तर्वेदि सति गृह्णीयात्॥३॥

3. Even if his (of the sacrificer) enemy has moved in (along with the other people) (the Adhvaryu) should take the Soma) while (the enemy) is (still) within the great altar.[1]

1. Cf. KS XXVIII.6.

भ्रातृव्ययज्ञे तु गृह्यमाण आदित्ये बहिर्वेदि तिष्ठते॥४॥

4. While however (the Āditya-scoop) is being taken in a sacrifice of his enemy, (the sacrificer) should stand outside the great altar.[1]

1. Cf. MS IV.6.9.

आदित्यपात्रेण य आदित्यस्थाल्यां द्विदेवत्यग्रहसंपातास्तेभ्यः सोमं गृह्णाति कदा चन स्तरीरसीति॥५॥

5. (The Adhvaryu) takes the Soma[1] by means of the Āditya-cup out of the remnants (which have been collected in the Āditya (-pot)[2](after the offerings) to the dual divinities, with *kadācana starīrasi...*[3]

1. Cf. TS VI.5.6.3.
2. See XII.21.4 and 7.
3. TS I.4.22.a.

कदा चन प्रयुच्छसीति शृतातङ्क्यं दधि॥६॥

6. With *kadācana prayucchasi...*[1] (he takes)) curds curdled from hot (milk).[2]

1. TS I.4.22.c.
2. See XI.21.8.

यज्ञो देवानामिति पुनः सोमं गृहीत्वा विवस्व आदित्येति तस्मिन्ग्रावाण-मुपांशुसवनमवधाय तेनैनं मेक्षयित्वा॥७॥

या दिव्या वृष्टिस्तया त्वा श्रीणामीति शृतातङ्क्येन दध्ना पयसा वा वृष्टिकामस्य श्रीत्वा ग्रावाणमुद्गृह्णाति॥८॥

7-8. With *yajño devānām...*[1] having taken Soma again,[2] with *vivasva āditya...*[3] having put the Upāṁśusavana-stone in it, having then stirred it (the mixture of Soma and curds) by means of it (=Upāṁśusavana-stone)—(if the sacrificer is) desirous of rain, with *yā divyā vṛṣṭis tayā tvā śrīṇāmi*[4] having

mixed (the Soma) with curds curdled from hot milk or with milk, (then having put the Upāṁśusavana-stone in it and then having stirred the mixture with that stone)—he lifts up the (Upāṁśusavana-) stone.[5]

1. TS I.4.22.d.
2. At that time he allows some remnants to remain. See XIII.10.12.
3. TS I.4.22.e.
4. TS I.4.22.c.
5. Cp. TS VI.5.6.5.

यद्युद्गृहीतस्य ताजग्बिन्दुः प्रस्कन्देद्वर्षुकः पर्जन्यः स्यात्। यदि चिरमवर्षुकः॥९।

9. From the (Upāṁśusavana-stone) if a drop falls quickly (then one may suppose that) there will be rain (very soon); if it (falls) after a long time, there will be no rain.[1]

1. Cf. TS VI.5.6.5; cp. KS XXVIII.6.

न सादयति॥१०॥

10. (The Adhvaryu) does not deposit (the cup on the mound).[1]

1. Cp. TS VI.5.6.5-6.

यदि कामयेत गर्भान्पशवः सीव्येयुरित्युद्गृह्यादित्यमवेक्षेत॥११॥

11. If he disires, "May the cows (of the sacrificer) miscarry (the embryos) he should look at the Āditya (-cup) after having lifted it up.[1]

1. Cf. MS IV.6.9.

दर्भैर्हस्तेन वापिधायोत्तिष्ठति सूर्यो मा देवो देवेभ्यः पात्विति॥१२॥

12. Having covered (the cup) by means of Darbha-blades or with the hand[1] he stands up with *sūryo mā devo devebhyaḥ pātu*.[2]

1. Cf. MS IV.6.9; KS XXVIII.6;
2. TS III.5.5.a

अहं परस्तादित्यादित्यं यजमानो ऽन्वारभत आ होमात्॥१३॥

13. With *ahaṁ purastāt....* the sacrificer holds the Āditya (-cup) until the libation is offered.

1. TS III.5.5.b.

कविर्यज्ञस्य वितनोति पन्थामिति हरति॥१४॥

14. With *kavir yajñasya vi tanoti*...[1] (the Adhvaryu) carries (the cup to the Āhavanīya-fire).

1. TS III.5.5.f.

आ समुद्रादिति दर्भैराच्यावयति॥१५॥

15. With *ā samudrād*...[1] he causes (the Soma-drops) fall by means of the Darbha (-grass).

1. TS III.5.5.c.

XIII.10

आदित्येभ्यो ऽनुब्रूहि प्रियेभ्यः प्रियधामभ्यः प्रियव्रतेभ्यो महस्वसरस्य पतिभ्य उरोरन्तरिक्षस्याध्यक्षेभ्य आदित्येभ्यः प्रेष्य प्रियेभ्यः प्रियधामभ्यः प्रियव्रतेभ्यो महस्वसरस्य पतिभ्य उरोरन्तरिक्षस्याध्यक्षेभ्य इति संप्रैषौ। आदित्येभ्यो ऽनुब्रूह्यादित्येभ्यः प्रेष्येति वा॥१॥

1. The two orders (to the Maitrāvaruṇa should be) *ādityebhyo'nubrūhi*... and (to the Hotṛ to recite the offering verse) *ādityebhyaḥ preṣya*... or *ādityebhyo'nubrūhi* and *ādityebhyaḥ preṣya*.

1. ŚB IV.3.5.26.

यास्ते विश्वाः समिधः सन्त्यग्न इति दर्भानाहवनीये प्रास्यान्यत्रेक्षमाण आदित्यं जुहोति॥२॥

2. With *yāste viśvāḥ samidhaḥ*....[1] having thrown the Darbha-grass in the Āhavanīya (-fire)[2], (the Adhvaryu) offers the Āditya (-scoop) looking elsewhere[3].

1. TS III.5.5.g.
2. Cf. TS III.5.5.2.
3. Cf. KS XXVIII.6.

उन्नम्भय पृथिवीमिति वृष्टिकामस्य जुहुयात्॥३॥

3. In the case of a (sacrificer who is) desirous of rain he should offer (it) with *unnambhaya pṛthivīm*...[1]

1. TS III.5.5.d.

न हुत्वान्वीक्षेत॥४॥

4. Having offered (it) he should not look at (it).[1]

1. TS III.5.6.5.

सूदवदादित्यपात्रमायतने सादयित्वादाभ्यांशुमुपांशुपावनौ यश्चोपांशुपात्रेंऽशुस्तानृजीषे ऽपिसृज्य प्रातःसवनवन्महाभिषवः॥५॥

5. After the Āditya-cup containing some remnants in it,[1] has been placed in its place, (there should be) the Great pressing in the same manner as in morning-pressing,[2] after the (Adhvaryu) has added the Soma stalk remaining after the Adābhya (-offering),[3] the two (stalks) used for the purification of the Upāṁśu (offering)[4] and the stalk (remained) in the Upaṁśu (cup),[5] into the husks.

1. Cp. XIII.10.12.
2. See XII.12.2.ff.
3. See XII.8.4.
4. See XII.11.11.
5. See XII.11.5.

ऋजीषं त्वेवाभिषुण्वन्ति॥६॥

6. They however press out only from the husks (of the two earlier pressings).

पयस्यावर्जं सवनीयाः॥७॥

7. Then there should be the oblations connected with the pressing except the milk-mess.[1]

1. Cp. XIII.1.12; (as in the case of the midday-pressing).

आग्नीध्रे पत्न्याशिरं मथित्वापरया द्वारा हविर्धानं प्रपादयति। पूर्वया गतश्रियः॥८॥

8. Having churned the *āśir*[1] in the Āgnīdhra's shed, the wife of the sacrificer brings it into the Havirdhāna (-shed) through the western door; through the eastern door in the case of a Gataśrī.[2]

1. Churned sour milk is called *āśir*. See also XI.21.8; AB III.27; TS VI.1.6.5. According to ŚB IV.3.3.19 the Āgnīdhra does the work which is assigned here to the wife of the sacrificer.
2. See I.14.9; XI.17.8.

पूर्वया यजमानः प्रपद्यते॥९॥

9. The sacrificer enters through the eastern door (into the Havirdhāna-shed).

पूतभृतो बिल उदीचीनदशं पवित्रं वितत्य तस्मिन्यजमानः पुरस्तात्प्रत्यङ्तिष्ठन्सह पत्न्याशिरमवनयत्यस्मे देवासो वपुषे चिकित्सतेति चतसृभिः॥१०॥

10. Over the opening of the Pūtabhṛt, after the singers have stretched the woolen strainer with its fringes pointing towards the north,[1] the sacrificer with his face to the west, together with his wife, pours the Āśir (into the Pūtabhṛt) with four verses beginning with *asme devāso vapuṣe cikitsata.*[2]

1. Cf. ŚB IV.3.5.21; see also XII.29.9.
2. TS III.2.8.i-m.

ग्रहकाल आग्रयणमेव चतसृभ्यो धाराभ्यः॥११॥

4. At the time of scooping (the Soma) (the Adhvaryu fills in) the Āgrayaṇa (-vessle) itself by means of the four streams.[1]

1. See also XII.15.3; XIII.2.1.

आग्रयणादुत्सिच्य द्वितीयां धारां करोति। आदित्यस्थाल्यास्तृतीयाम्। आदित्यग्रहसंपाताच्चतुर्थीम्॥१२॥

12. He makes the second stream (of the Soma) after having poured it from the Āgrayaṇa-vessel (into another pot); the third from the Āditya-vessel[1] (and) the fourth from the remnant of the Soma in the Āditya-cup.[2]

1. See XIII.9.7.
2. See XIII.10.5. For this Sūtra see ŚB III.3.5.21.

उक्थ्यश्चेदत्रोक्थ्यं गृह्णाति॥१३॥

13. If (Soma-sacrifice which is being performed is of) the Ukthya (type) he takes the Ukthya[1] (-scoop) (at this time).[2]

1. See XIV.1.6.
2. Cf. KS XXVII.10.

विरमति धारैकधनानां यथार्थमित्येतदादि माध्यंदिनवत्॥१४॥

14. (Then) the stream ceases. (Then the rites) mentioned in the injuction beginning with *ekadhanānāṁ yath^rtham*

should be performed in the same manner as at the time of the midday (-pressing).

1. See XIII.2.6ff. In the seventh and ninth Sūtra thre is a reference to the Midday-pavamāna. There we have to understand the Ārbhava-pavamāna.

XIII.11

जागतः पन्था आदित्या देवतावृकेणापरिपरेण प्रथा स्वस्त्यादित्यानशीयेति सर्पणे विकारः। आयुषे हिङ्कुरु तस्यै प्रस्तुहि तस्यै स्तुहि तस्यै मे ऽवरुद्ध्या इति पुरस्तादार्भवात्पवमानाद्यजमानो जपति। पञ्चहोतारं सप्तहोतारं वा व्याचष्टे। आयुवै हिङ्कुरु तस्यै प्रस्तुहि तस्यै स्तुहि तस्यै मे ऽवरुद्ध्या इति च। स्तूयमाने च पञ्चहोतारं सप्तहोतारं वा जपति। मध्यमायां च स्तोत्रीयायां तृतीयमन्वारोहम्। स्तुते ऽध्वर्युः संप्रेष्यत्यग्नीदग्नीन्विहर बर्हिं स्तृणीहि पुरोडाशाँ अलंकुरु प्रतिप्रस्थातः पशौ संवदस्वेति॥१॥

1. In the (formula conneced with) moving[1] into the Sadas for the Ārbhava-pavamāna (there should be the following) modification: *jāgataḥ panthāḥ ādityā devatāvṛkeṇāpariparena pathā svastyādityān aśīya*. Before the Ārbhava-pavamāna (stotra), the sacrificer mutters *āyuṣe hiṁkuru tasyai prastuhi...*[2] He recites either the Pañcahotṛ-formula or the Saptahotṛ-formula and the formula *āyuvai hiṁkuru...*[4] and when the (Ārbhava-pavamāna) is being sung, he mutters the Pañcahotṛ or the Saptahotṛ-formula. At the time when the middle Stotriyā (-verse is being sung), he mutters the third Anvāroha.[5] After (the Ārbhava-pavamāna-laud) is sung, the Adhvaryu ordrs, O Āgnīdhra, do you spread out the fires; scatter the sacred grass; adorn the sacrificial breads, O Pratiprasthātṛ, do you converse (with the Śamitṛ) in connection with the animal."[6]

1. See XII.17.1; XIII.2.8.
2. See XII.17.11; XIII.3.1.a; MS IV.2.4.
3. Cf. TB II.2.8.3.
4. This formula is found only in the Āpastambaśrautasūtra. See also XIII.3.1.
5. viz. TS III.2.1.1. See XII. 17.15-16, XIII..3.1.
6. See also XII.17.19; XIII.3.1.

अत्र शल्याकर्षिभिर्ज्वलद्भिर्धिष्णियान् विहृतान् न व्याघारयेद् उपरिष्टाद्व्या-
घारणम्॥२॥

2. At this stage on the fires which have been made flare up by means of burning grass-bunches[1] and which has been spread out (by the Āgnīdhra) upon the Dhiṣṇyas, (the Adhvaryu) should not offer the Vyāghāra-libations. The offering of the Vyāghāra-libations (should be done) afterwards.[2]

1. See XII.18.2.
2. See XIII.14.5. That the Vyāghārana is to be done afterwards i.e. after the offering of the Saumya-rice-pap-offering, is based upon ŚB IV.4.2.7.

शृतं हवी३: शमितरित्येतदादि पाशुकं कर्म प्रतिपद्यत एडायाः॥३॥

3. (The Adhvaryu) performs the animal-sacrificial ritual beginning with the Pratiprasthātṛ's question, "O Śamitṛ, is the oblation (properly) cooked?", upto the Iḍā (-ritual).[1]

1. Thus the ritual mentioned in VII.23.3-26.7. See XIII.1.12. The ritual mentioned there is continued here.

दक्षिणेन हविर्धानं समवत्तं हरति। उत्तरेण वा॥४॥

4. (The Adhvaryu) brings the cut (poriton of the oblation-material viz. Iḍā) along the south (of) the Havirdhāna(-shed) or along the north (of it).

1. See VII.24.8,10.

प्राशितायामिडायां सवनीयाद्या नाराशंसानां सादनात्॥५॥

5. After the Iḍā (portion of the oblation-material i.e. the animal has been partaken (he performs the ritual beginning) with (the one connected with) the Savanīya (-sacrificial bread) upto the placing of the Nārāśaṁsa (-goblets).[1]

1. See XIII.4.7. (See also XII.3.18ff).

तत्र विकारः। तृतीयस्य सवनस्येन्द्राय पुरोडाशानामिति संप्रैषादी नमति॥६॥

6. There, (the following) modification (should take place): (Thus) (he) modifies the beginnings of the two orders as *tṛtīyasya savanasyendrāya puroḍāśānām*.[1]

1. See XIII.4.8. (See also XII.20.15).

XIII.12

प्रचरणकाले होतृचमसमध्वर्युरादत्ते। चमसांश्चमसाध्वर्यव:॥१॥

1. At the time of the performance, the Adhvaryu takes the Hotṛ's goblet; the Camasādhvaryus (take their respective) goblets.

आश्राव्य प्रत्याश्राविते संप्रेष्यति। तृतीयस्य सवनस्यर्भुमतो विभुमत: प्रभुमतो वाजवत: सवितृवतो बृहस्पतिवतो विश्वदेव्यावतस्तीव्राँ आशीर्वत इन्द्राय सोमानिति संप्रैषादि:॥२॥

2. Having casued (the Āgnīdhra to say) *astu śrauṣaṭ*, (and) after (the Āgnīdhra has) responded (by saying *astu śrauṣaṭ*) (the Adhvaryu) orders. The beginning of the order (should be) *tṛtīyasya savanasyarbhumato vibhumataḥ....*

अथ चमसाञ्जुहोति॥३॥

3. Then he offers the libation (out of the Hotṛ's goblet and the Camasādhvaryus offer out of their respective) goblets.

श्येनाय पत्वने स्वाहेति वषट्कृते जुहोति। वट् स्वयमभिगूर्ताय नम: स्वाहेत्यनुवषट्कृते॥४॥

4. After the *vaṣaṭ* has been uttered, he offers the libation with *śyenāya patvane svāhā*;[1] after the subsequent *vaṣaṭ* has been uttered, (he offers another) libation with *vaṭ svayam-abhigūrtāya namaḥ svāhā.*[2]

1. TS III.2.8.a.
2. TS III.2.8.a.

हुत्वा हरति भक्षम्॥५॥

5. After the Vaṣaṭ has been utered, he brings the remnant for drinking (to the Sadas).

एवमुत्तरै: प्रचरति॥६॥

6. In the same way he performs the ritual with the later goblets.[1]

1. The goblets of Maitrāvaruṇa, Brāhmaṇācchaṁsin, Potṛ, Neṣṭṛ, Acchāvāka, Āgnīdhra.

एतावन्नाना। पूर्वेणपूर्वेण मन्त्रेण वषट्कृतेवषट्कृते जुहोति। उत्तरेणोत्तरेणा-नुवषट्कृते॥७॥

7. This much (only) is different: He makes the libation after each time *vaśaṭ* has been uttered with the each prior formula, and after each time the subsequent Vaṣaṭ has been uttered with the each posterior formula.[1]

1. Thus for the Maitrāvaruṇa: *viṣṭambhāya dharmaṇe suāhā* and *vaṭ svayamabhigūrtāya namaḥ*; for *Brāhmaṇācchaṁsin*: with *paridhaye janaprathanāya svāhā and vaṭ sva... namaḥ;* for the Potṛ: with *ūrje hotrāṇāṁ svāha* and *vaṭ sva... namaḥ;* for the Neṣṭṛ: with *payase hotrāṇāṁ svāhā* and *vaṭ sva... namaḥ*; for the Acchāvāka: with *prajāpataye manave svāhā* and *vaṭ sva... namaḥ*; for the Āgnīdhra: with *ṛtaṁ ṛtapāḥ suvarvāṭ svāhā* and *vaṭ sva... namaḥ* (TS III.2.8.a).

तृम्पन्तां होत्रा इति सर्वान्हुत्वा जपति॥८॥

8. When libations are made from all (the goblets) (the Adhvaryu) mutters *tṛmpantāṁ hotrāḥ....*[1]

1. TS III.2.8.h.

सन्नेषु नाराशंसेषु चमसिनः स्वंस्वं चमसमनू न्यन्ते त्रींस्त्रीन्पुरोडाशश-कलानुपवपन्त एतत्ते ये च त्वामन्वित्येतैः प्रतिमन्त्रम्॥९॥

9. After the Nārāśaṁsa (-gobelts) have been deposited, towards the south near their respective gobelts, the Camasins lay down three pieces of the Savanīya-sacrificial-breads (i.e. the oblation -materials),[1] each, with one of the formulae beginning with *etat te tatāsau ye ca tvām anu.*[2]

1. Cf. KB XVI.1.
2. TS III.2.5.q-r.

नमो वः पितरो रसायेति नमस्काराञ्जपन्ति॥१०॥

10. They mutter the salutation (-formulae beginning) with *namo vaḥ pitaro rasāya.*[1]

1. TS III.2.5.s-u.

षड्ढोतारं यजमानो व्याचष्टे॥११॥

11. The sacrificer recites the Ṣaḍḍhotṛ-formula.[1]

1. Cf. TB II.2.8.3.

प्रजापते न त्वदेतानीति प्राजापत्ययावतिष्ठन्ते॥१२॥

12. (The sacrificer and the Camasins) stand (on their own places) with a verse connected with Prajāpati viz. *prajāpate na tvadetāni....*[1]

1. TS III.2.5.v.

XIII.13

वाममद्य सवितरित्यन्तर्यामपात्रेण सावित्रमाग्रयणाद्गृहीत्वा न सादयति॥१॥

1. Having taken the Sāvitra (-scoop) from the Āgrayaṇa(-vessel)[1] by means of the Antaryāma-cup[2] with *vāmamadya...*[3] (the Adhvaryu) does not deposit it (on the Khara-mound).

1. Cf. TS VI.5.7.1. See XIII.14.7; 17.2.
2. Cf. TS VI.5.7.1.
3. TS VI.5.7.1.

देवाय सवित्रे ऽनुब्रूहि देवाय सवित्रे प्रेष्येति संप्रैषौ॥२॥

2. The two orders should be *devāya savitre'nubrūhi* and *devāya savitre preṣya.*

नानुवषट्करोति॥३॥

3. (The Hotṛ) does not utter the subsequent Vaṣaṭ.[1]

1. Cf. TS VI.5.7.1.

एतेनैव सशेषेण वैश्वदेवं पूतभृतो गृह्णाति॥४॥

4. With the same (cup)[1] which contains some remnants[2] he takes the Vaiśvadeva (-scoop) from the Pūtabhṛt.[3]

1. Cf. TS VI.5.7.2.
2. Cf. TS VI.5.7.3; cp. MS IV.7.1.
3. Cf. TS VI.5.7.2; (ŚB IV.4.1.12).

उपयामगृहीतो ऽसि सुशर्मासीति ग्रहणसादनौ॥५॥

5. The formulae for scooping and depositing should be *upayāmagṛhītosi...* and *suśarmāsi...*[1] respectively.

1. TS I.4.26.

न स्तोत्रं भवति॥६॥

6. There is no stotra (in connection with this scoop).[1]

1. Cf. MS IV.7.1.

वैश्वदेवं प्रतिगृणाति॥७॥

7. (The Adhvaryu) responds the Vaiśvadeva (-śastra) (in the manner given in the next Sūtras).

प्रद्यावा यज्ञैः पृथिवी ऋतावृधेत्यभिज्ञायोभयतोमोदं प्रतिगृणाति मदा मोद इव, मोदा मोद इवेति॥८॥

8. Having come to know (that the Hotṛ has recited) *pra dyāvā yajñaiḥ pṛthivī ṛtāvṛdhā*...[1] (the Adhvaryu) responds (with the word) *moda* on both sides: *madā moda iva* (at the end of each half-verse); *modā moda iva*[2] (at the end of each verse).

1. ṚV I.159.1.
2. Cp. ŚB (Kāṇva) V.3.3.8.

अन्यतरतोमोदं वा मदा मोद इव, ओथा मोद इवेति॥९॥

9. Or with (the word) *moda* (only) in one part: *madā moda iva* (at the end of each half-verse) and *othāmo daiva* at the end of each verse).

1. Cp. ŚB IV.3.2.13. Here in the printed text of Garbe we read *othā moda iva*. Caland's translation reads the same. But in that case the condition that the word *moda* be only on one side cannot be fulfilled. In ŚB IV.3.2.13 the expression *othāmo daiva vāk* is mentioned as a response according to some ritualists. KātyāŚS IX.13.29 mentions the expression *othāmo daiva* as the responsse. It is better to amend the text of the ĀpŚS in the light of the above mentioned details and translate it accordingly as has been done by me.

व्यवहितमेके समामनन्ति मदा मोद इव ओथा मेाद इव मोदा मोद इवेति॥१०॥

10. According to some ritualists[1] the response should be interrupted: *modā moda iva* (at the end of the first half verse); *othā moda iva* (at the end of the verse); *othā moda iva* (at the end of the second half-verse).

1. Not indentified.

आ व्याहावात्॥११॥

11. (This three-fold response should be done only upto the) Vyāhāva.[1]

1. See XII.27.17. The word Vyāhāva stands for the utterance *śoṁsāvom* by the Hotṛ.

नियुद्भिर्वायविह ता विमुञ्चेत्यभिज्ञाय प्रतिप्रस्थाता द्विदेवत्यपात्राणि वायुर्वो विमुञ्चत्विति विमुच्यापरया द्वारा निर्हृत्य मार्जालीये प्रक्षाल्य पूर्वयातिहृत्य यथायतनं सादयति॥१२॥

12. Having come to know (that the Hotṛ has recited) *niyudbhir vāyaviha tā vimuñca*,[1] having unyoked (i.e. discarded)[2] the cups connected with the dual-devinites with *vāyur vo vimuñcatu*[3] having brought them out (of the Havirdhāna-shed) through the western (door), having washed them on the Mārjālīya, having brought them (into the Havirdhāna-shed) through the eastern (door) the Pratiprasthātṛ places (them) on their respective places.

1. See ĀśvŚS V.18.5.
2. Cf. MS IV.6.2;KS XXVI.5; ŚB IV.4.1.15; KB XVI.3. See also XII.25.7.
3. Only in the ĀpastambaŚS.

वैश्वदेववद्ग्रहनाराशंसाः॥१३॥

13. The ritual in connection with (the drinking of the remnants of) the scoop and with the Nārāśaṁsa(-goblets) (should be performed) in the same manner as that in connection with the Vaiśvadeva (-scoop).[1]

1. See XII.28.9-10. The Soma in the goblets is to be drunk entirely.

सौम्यस्य चरोस्तन्त्रं प्रक्रमयति॥१४॥

14. (The Adhvaryu) starts the ritual connected with (the offering of) the rice-pap to Soma.

व्याख्यातश्चरुकल्पः॥१५॥

15. The procedure of the ritual of the rice-pap has been (already) explained.

1. See VIII.9.13ff.

श्रपयित्वा प्राचीनावीती सौम्येन प्रचरति॥१६॥

16. Having cooked (it), (the Adhvaryu) with his sacred thread on the right shoulder and under the left arm, performs the ritual with (the rice-pap) to be offered to Soma.

हस्तेन प्रथममवदानमवद्यति॥ मेक्षणेनोत्तरम्। एतद्वा विपरीतम्॥१७॥

17. He takes the first portion by means of his hand; the second with the spatula (*mekṣaṇa*),[1] or the other way round.

1. Cf. KS XXIV.2; cp. ŚB IV.4.2.5.

दक्षिणतो ऽवदायाभिघार्योदङ्ङतिक्रम्य दक्षिणामुखस्तिष्ठन्नाश्राव्य प्रत्याश्राविते संप्रेष्यति सौम्यस्य यजेति॥१८॥

18. Having (gone) to the south (along the front of th Āhavanīya-fire), having taken the portion, having poured ghee on it, having stepped beyond towards the north, standing with his face to the south[1], having caused (the Āgnīdhra to say) *astu śrauṣaṭ*, after (the Āgnīdhra has) responded, he orders: "Do you recite the offering verse (in connection with the offering of rice-pap) for Soma."[2]

1. Cf. MS IV.7.3.
2. Cf. ŚB IV.4.2.5.

वषट्कृते दक्षिणार्धे जुहोति॥१९॥

19. After the Vaṣaṭ has been uttered he offers the libation in the southern part (of the Āhavanīya-fire).[1]

1. Cf. TS VI.6.7.1.

आज्येनोपांशूभयतः सौम्यं परियजति। अन्यतरतो वा॥२०॥

20. Reciting verses inaudibly[1] he offers ghee on both the sides[2] of the (offering of the rice-pap) for Soma or only one of the sides.[3]

1. Cf. TS. VI.6.7.3.
2. i.e. before and after the offering of the cooked rice; cf. KS XXIX.2; ŚB IV.4.2.4-6.
3. Cf. TS. VI.6.7.3; MS IV.7.3.

आश्राव्य प्रत्याश्राविते संप्रेष्यति घृतस्य यजेति॥२१॥

21. Having called (the Āgnīdhra to say) *astu śrauṣaṭ*, after (the Āgnīdhra) has responded, he orders, "Do you recite the offering verse in connection with the ghee."

वषट्कृते हुत्वा प्रत्याक्रम्याज्येन चरुमभिपूर्य॥२२॥

22. After the Vaṣaṭ has been uttered, having made the offering (in the fire), having stepped back,[1] having filled the (pot of) rice-pap with ghee,[2]

1. Towards the Havirdhāna-shed
2. The sentence is incomplete. For the remaining part of the sentence see the next Sūtra.

XIII.14

उद्गातृभ्यो हरन्ति॥१॥

1. (the Adhvaryu and his assitants bring (the rice-pap) towards the Udgātṛ (-priests).[1]

1. Cf. TS VI.6.7.1; cp. JB I.20.

तमुद्गातारो ऽवेक्षन्ते सत्रो त एतद्यदु त इहेति॥२॥

2. The Udgātṛs see in it with *sattro ta etad yad u ta iha.*[2]

1. Cf. TS VI.6.7.2; cp. JB I.20.
2. MS IV.7.2.

य आत्मानं न परिपश्येदाज्येनाभिदर्दिं कृत्वावेक्षेत॥३॥

3. He who may not see himself (i.e. his reflection in the ghee), having poured ghee (additionlay, over the ghee) should see in it.[1]

1. Cf. TS VI.6.7.2.

यो गतमनाः स्यात्सो ऽवेक्षेत यन्मे मनः परागतमिति॥४॥

4. He whose mind has gone away should see in it[1] with *yanme manaḥ parāgatam....*[2]

1. Cf. TS VI.6.7.2.
2. TS VI.6.7.2.

अत्र पुनः शलाकाभिर्ज्वलतो धिष्णियान्विहृतानाज्येनैवाष्टगृहीतेन व्याघारयति॥५॥

5. At this stage again[1] (the Adhvaryu) pours the eight-times scooped[2] ghee only on the fires which have been spread out (by the Āgnīdhra) upon the Dhiṣṇyas (and) which (were made to) burn with the help of burning (by means of) the grass-bunches.

1. See also XIII.11.2.
2. In the Juhū-ladle.

यद्येनं ब्रूयादाग्नीध्रीयं मे पुनर्व्याघारयेति नवगृहीतं गृहीत्वाग्नीध्रीयमादितोऽन्ततश्च व्याघार्य धारयति धिष्णियानाज्यशेषं च॥६॥

6. If (the Āgnīdhra) says, "Do you again pour ghee on my Dhiṣṇya", then having taken nine-times scooped ghee, having poured it on the Āgnīdhra's hearth in the beginning as well at the end,[1] he retains the fires on the Dhiṣṇyas[2] and the remnant ghee.[3]

1. See ŚB IV.4.2.8;
2. i.e. does not let it be extinguished.
3. See XIII.14.8.

उपयामगृहीतो ऽसि बृहस्पतिसुतस्य त इत्युपांशुपात्रेण पात्नीवतमाग्रयणाद्गृहीत्वा न सादयति॥७॥

7. With *upayāmagṛhīto'si bṛhaspatisutasya te*...[1] having taken the Pātnīvata (-scoop) by means of the Upāṁśu-cup,[2] he does not deposit it (on the Khara-mound).[3]

1. TS I.4.27.a.
2. Cf. TS VI.5.8.1; cp. XIII.13.1; XIII.17.2.
3. Cf. TS VI.5.8.5.

व्याघारणशेषेण श्रीत्वाश्राव्य प्रत्याश्राविते संप्रेष्यत्यग्नीत्पात्नीवतस्य यजेति। अग्न३इ पत्नीवा३ इति वषट्कृते जुहोति॥८॥

8. Having mixed (the Soma) with the remnant of the pouring out of (the ghee on the Dhiṣṇyas),[1] having caused (the Āgnīdhra to say *astu śrauṣaṭ*, after he has responded, (the Adhvaryu) orders, "O Āgnidhra, do you recite the offerng verse

for the Pātnīvata (-scoop)."[2] After the Vaṣaṭ has been uttered, he offers the libation (of Soma) with *agnā 3i*; *patnīvā* 3.[3]

1. Cf. KS XXVIII.8; ŚB IV.4.2.13. See XIII.14.6. In TS VI.5.8.3. and MS IV.7.4. there is no refernece to the "remnant" ghee but simple ghee.
2. Cf. ŚB IV.4.2.15.
3. TS I.4.27.b.

नानुवषट्करोति॥९॥

9. (The Āgnīdhra) does not utter the subsequent Vaṣaṭ.

अपि वोपांश्वनुवषट्कुर्यात्॥१०॥

10. Or rather he utters the subsequent Vaṣaṭ inaudibly.[1]

1. Cf. TS VI.5.8.5.

ततः संप्रेष्यत्यग्नीन्नेष्टुरुपस्थमासीद नेष्टः पत्नीमुदानयोन्नेतर्होतुश्चमसमनून्नय होतृचमसे ध्रुवायावकाशं कुरूद्गात्रा पत्नीं संख्यापयाप उपप्रवर्तयेति॥११॥

11. Then (the Adhvaryu) orders, "O Āgnīdhra do you sit upon the lap of the Neṣṭṛ. O Neṣṭṛ do you bring the wife of the Sacrificer (towards the Udgātṛ).[1] O Unnetṛ do you fill the goblets after the Hotṛ's goblet has been filled, do you leave some space for the Dhruva in the Hotṛ's goblet. (O Neṣṭṛ), cause the wife of the sacrificer be seen by the Udgātṛ; (O sacrificer's wife), do you make the water flow down."[2]

1. Cf. TS VI.5.8.5-6.
2. Cp. ŚB IV.4.2.17.

संप्रैषवत्कुर्वन्ति॥१२॥

12. They do in accordance with the order.

अन्तरा नेष्टारं धिष्णियं चाग्नीध्रो व्यवसृप्य भक्षयति॥१३॥

13. Having moved (and sat) between the Neṣṭṛ and his Dhiṣṇya the Āgnīdhra drinks (the remnant of the Pātnīvata-scoop).

1. In accordance with the order, he has to sit upon the lap of the Neṣṭṛ. See, however, XIII.15.1.

अग्निपीतस्येति भक्षमन्त्रं संनमति॥१४॥

14. He modifies the formula to be used at the time of drinking as *agnipītasya* (instead of *indrapītasya*).[1]

1. See XII.24.7.

XIII.15

नोपस्थ आसीत। यदुपस्थ आसीत पण्डकः स्यात्॥१॥

1. (The Āgnīdhra) should not sit upon the lap (of the Neṣṭṛ). If he were to sit upon the lap, he would become impotent.[1]

1. Cf. KS XXVIII.8.

होतृचमसमुख्यांश्चमसानुन्नयन्सर्वं राजानमुन्नीय दशाभिः कलशौ मृष्ट्वा न्युब्जति॥२॥

2. While filling the goblets among which the Hotṛ's goblet is the first, (the Unnetṛ), having poured out the entire quantity of the king (Soma), having cleansed the two jars[1] by means of the fringes (of the wooolen strainer), places them upside down.[2]

1. viz. the Pūtabhṛt and the Droṇakalaśa.
2. See XII.29.9.

यज्ञायज्ञियस्य स्तोत्रमुपाकरोति॥३॥

3. (The Adhvaryu) bespeaks the Yajñāyajñiya-stotra.

ज्वलयन्ति धिष्णियान्॥४॥

4. They cause the Dhiṣṇya-fires blaze.

1. Cf. MS III.8.10.

सकर्णप्रावृता अवकर्णप्रावृता वा यज्ञायज्ञियेन स्तुवते॥५॥

5. Being covered up (their heads) either including the ears or excluding the ears, (the singers) sing the Yajñāyajñiya (-stotra).

1. The singers as well as those mentioned in the next Sūtra cover their heads with their upper garments. Cf. TMB VIII.7.6-7.

ये प्रसृप्ताः स्युस्ते सर्वे ऽग्निष्टोममुपगायेयुः॥६॥

6. (All) those who have entered (into the Sadas) should sing the Agniṣṭoma-sāman (=Yajñāyajñiya-stotra).[1]

1. Cf. KS XXVI.1.

सप्तहोतारं यजमानो व्याचष्टे॥७॥

7. The sacrificer recites the Saptahotṛ[1] (formula)[2].

1. TĀ III.5.
2. Cf. TB III.2.8.3.

विश्वस्य ते विश्वावत इति हिङ्कारमनूद्गात्रा पत्नीं संख्यापयति। आ तिसृभ्यः स्तोत्रियाभ्यो ऽगन्देवानिति च॥८॥

8. With *viśvasya te visvâvataḥ...*[1] and with *agan devān...*[2] (the Neṣṭṛ) causes the wife of the sacrificer to be seen by the Udgatṛ[3] after the *hiṁ*-sound is uttered.[4] (This he does) until the singing of the three Stotriyās.[5]

1. TS III.5.6.i. This verse is to be uttered by the wife of the sacrificer.
2. TS III.5.6.k.
3. Cf. TS VI.5.8.6.
4. (by the Udgātṛ). Cf. TMB VIII.7.13. See also V.25.11.
5. Cf. TMB VIII.7.4.

पत्न्यप उपप्रवर्तयति दक्षिणेनोरुणा नग्नेन प्राचीरुदीचीर्वोरुभ्यामन्तरतः॥९॥

9. The wife of the sacrifier makes water[1] flow along her naked right thigh[2] either towards the east or towards the north[3] between[4] her thighs.[5]

1. See XII.5.3ff where water is said to have been brought by the wife.
2. Cf. TS VI.5.8.6; cp. TMB VIII.7.10, MS III.5.4.
3. Cf. MS III.5.4. According to KS XXVI.1 water is made flow towards the north-east.
4. Cf. MS III.5.4; KS XXVI.1.
5. For Sūtras 8 and 9 see also JB I.173f.

ऊर्वोरुपप्रवर्तयेदित्येके॥१०॥

10. According to some teachers[1] (she) makes (the water) flow down[2] on her thighs.

1. Not known.
2. By means of her hand.

उपरि दूरमुदूहेदा वक्षणानामाविष्कर्तोः। अह्रीतमुख्यस्या जायत इति विज्ञायते॥११॥

11. It is known from (the Brāhmaṇa-texts) "She should

lift her (lower garment) far away until her crotch becomes manifest.[1] Thereby her progeny is born with unashamed face."[2]

1. Rudradatta's commentary has exactly reverse. According to him *yathorusandhir nāviṣkṛtaḥ syāttathoddhared vāsaḥ*. "She should lift her garment in such a way that the crotch will not be manifest." It is not clear from where he gets the word *na*.
2. Cf. KS XXVI.1; TMB VIII.7.11.

अभ्यग्र आग्निमारुतं प्रतिगृणाति॥१२॥

12. (The Adhvaryu) responds to the Āgnimāruta (-śastra) immediately.

1. The Āgnimāruta-śastra follows the Yajñāyajñiya-chant, and the Adhvaryu responds it in a speedy manner. Cf. KS XVI.7.

आपो हि ष्ठा मयोभुव इत्यभिज्ञायापो विषिञ्चन्प्रतिगृणाति॥१३॥

13. Having known (that the Hotṛ is reciting) *āpo hi ṣṭhā mayobhuvaḥ*...[1] he responds, sprinkling water in various directions.

1. ṚV. X.9.1.
2. From the jar kept near by.

स्वादुष्किलायं मधुमाँ उतायमित्यभिज्ञायोभयतोमोदं प्रतिगृणाति मदा मोद इव मोदा मोद इवेत्या व्याहावात्॥१४॥

14. Having known (that the Hotṛ is reciting) *svāduṣkilāyaṁ madhumān utāyam*...[1] he responds with the response in which the word *moda* occurs on both the sides: *madā moda iva* and *modā moda iva* until the Vyāhāva.[2]

1. ṚV VI.47.1.
2. See XIII.13.8; 11. See also AB III.38; KB XVI.8.

सादनादि ध्रुवस्य न यजमानो मूत्रं करोत्यावनयनात्॥१५॥

15. From the time of the depositing of the Dhruva-scoop upto that of the pouring of it,[1] the sacrificer does not urinate.[2]

1. Thus from XII.16.3 upto XIII.16.1.
2. Cf. KS XXVIII.1; cf. ŚB IV.2.4.8.

XIII.16

भूतमसि भूते मा धा इति प्रतिप्रस्थाता ध्रुवमवेक्ष्य द्यावापृथिवीभ्यां त्वा परिगृह्णामीत्यञ्जलिना परिगृह्य विश्वे त्वा देवा वैश्वानराः प्रच्यावयन्त्विति हृत्वा ध्रुवं ध्रुवेणेति पुरस्तात्प्रत्यङ्ङासीनो होतृचमसे ध्रुवमवनयति॥१॥

1. Having looked at the Dhruva(-scoop) with *bhūtamasi bhūte mā dhāḥ...*,[1] having held it by means of the folded hands (in the cavity of the folded hands) with *dyāvāpṛthivībhyāṁ tvā parigṛhṇāmi*,[2] having carried it with *viśve tvā devāḥ...*,[3] the Pratiprasthātṛ, sitting in front of him (Hotṛ) with his face to the west[4] pours the Dhruva (-scoop) into the goblet of the Hotṛ,[5] with *dhruvaṁ dhruveṇa...*[6]

1. TS III.2.8.n.
2. TS III.2.8.o.
3. TS III.2.8.p-q.
4. Cf. KS XXVIII.1.
5. Cf. TS VI.5.2.2.
6. TS III.2.8.r-s.

पुरस्तादुक्थ्स्यावनीयः। मध्यतो ऽन्ततो वा॥२॥

2. (The Dhruva-scoop) is to be offered (either) before the recitation of the Śastra,[1] or in the middle (of it)[2] or at the end (of it).[3]

1. Āgnimāruta-śastra.
2. Cf. TS VI.5.2.3.
3. Cf. TS VI.5.2.3.

उत नो ऽहिर्बुध्न्यः शृणोत्वज एकपादिति वा वैश्वदेव्यामृचि शस्यमाना-याम्॥३॥

3. Or when the verse connected with Viśve devas beginning with *uta no'hirbudhnyaḥ*[1] is being recited.[2]

1. ṚV VI.50.14.
2. Cf. TS VI.2.2.2.

परिधानीयायां वा सकृच्छस्तायाम् ॥४॥

मध्यमायामुत्तमायां वा॥५॥

4-5. Or after the last verse[1] (Paridhānīyā) has been once

recited[2] or (when it is recited) for the second time[3] or when (it is recited) for the last (i.e. third) time.

1. ṚV IV.17.20.
2. Cf. MS IV.6.6.
3. Cf. KS XXVIII.1.

उक्थं वाचीन्द्रायेत्याह तृतीयसवनं प्रतिगीर्य। शस्त्रं शस्त्रं वा॥६॥

6. After having responded to (all the Śastras at) the third pressing (the Adhvaryu) says *uktham̐ vācīndrāya* or (he says these words at the end of) each Śastra.[1]

1. Cf. TS III.2.9.2. See also XII.29.11; XIII.8.12. The Āgnimāruta-śastra is the last in the Agniṣṭoma-Jyotiṣṭoma.

प्रचरणकाले होतृचमसमध्वर्युरादत्ते। चमसांश्चमसाध्वर्यवः। आश्राव्य प्रत्याश्राविते संप्रेष्यत्युक्थशा यज सोमानामिति। वषट्कृतानुवषट्कृते जुह्वति। भक्षान्हरन्ति॥७॥

7. At the time of the performance (of the offering) the Adhvaryu takes the goblet of the Hotṛ, the Camasādhvaryus (take) their goblets (respectively). Having caused (the Āgnīdhra to say) *astu śrauṣat*, after (the Agnīdhra has) responded (by saying *astu śrauṣaṭ*), the Adhvaryu orders, "O reciter of the Śastra, do you recite the offering verse (connected with the offering) of the Somas. After the Vaṣaṭ and the subsequent Vaṣaṭ have been uttered (all viz. the Adhvaryu and the Camasādhvaryus) offer (the Soma-juice). They bring the (remnants into the Sadas for) drinking.[1]

1. See XII.28.14.

होतृचमसमध्वर्युः प्रतिभक्षयति सुभूरसि श्रेष्ठो रश्मीनां प्रियो देवानां संसदनीयः। तं त्वा सुभव देवा अभिसंविशन्त्विषो ऽसि त्वेषो ऽसि नृम्णो ऽसि यह्वो ऽसि व्रतो ऽसि स्वो ऽसि वारणो ऽसि तस्य त इषस्य त्वेषस्य नृम्णस्य यह्वस्य व्रतस्य स्वस्य वारणस्य शूद्रस्य चार्यस्य च भुक्षिषीयेति॥८॥

8. With *subhūrasi...*[1] the Adhvaryu drinks (the remnant in) the Hotṛ's goblet from his side.

1. See and cp. MS IV.6.6; TS I.6.6.c.

यथा त्वं सूर्यासि विश्वदर्शत एवमहं विश्वदर्शतो भूयासमित्यादित्यं यजमान उपतिष्ठते॥९॥

9. With *yathā tvaṁ sūryāsi*...[1] the sacrificer praises the sun.

1. MS IV.6.6.

आयुर्म इन्द्रियं धेह्यदो म आगच्छत्वित्याहवनीयम्॥१०॥

यत्कामयते तस्य नाम गृह्णाति॥११॥

10-11. With *āyurma indriyaṁ dhehyado ma āgacchatu*[1] (he praises) the Āhavanīya. (He utters) the name of that thing which he desirs to get (instead of the word *adaḥ*).[2]

1. MS IV.6.6.
2. Cf. MS I.4.7.

अग्नीदौपयजानङ्गारानाहरेत्येतदादि पाशुकं कर्म प्रतिपद्यते॥१२॥

12. (The Adhvaryu) begins the ritual of the animal-sacrifice[1] beginning with the order, "O Āgnīdhra, Do you bring over the burning coals for the Upayājas (by-offerings)."[2]

1. Which was discontinued since XIII.11.4.
2. The rites mentioned in VII.26.8-27.8 are to be done now.

XIII.17

परिधिषु प्रहृतेषून्नेता हारियोजनं गृह्णाति॥१॥

1. After the enclosing sticks have been thrown (in the fire),[1] the Unnetṛ takes the Hāriyojana (-scoop)[2].

1. See VII.27.8 and III.7.11-14.
2. Cf. TS VI.5.9.3.

उपयामगृहीतो ऽसि हरिरसीति द्रोणकलशेन सर्वमाग्रयणं गृहीत्वा न सादयति। बह्वीभिर्धानाभिः श्रीत्वा शीर्षन्नधिनिधायोपनिष्क्रम्येन्द्राय हरि-वतेऽनुब्रूहीन्द्राय हरिवते प्रेष्येति संप्रेषौ। धानासोमेभ्यो ऽनुब्रूहिधानासोमान्प्र-स्थितान्प्रेष्येति वा॥२॥

2. With *upayāmagṛhīto'si*...[1] having taken tthe entire (remaining quantity of Soma) in the Āgrayaṇa-vessel[2] by means of (i.e. into) the Droṇakalaśa (the Adhvaryu) does not deposit it (on the mound). Having mixed many fried grains (in the

Soma),[3] having placed (the Droṇakalaśa) on the head,[4] having stepped (towards the Āhavanīya), (he utters) the two orders, "Do you recite the introductory verse for Harivat Indra," and "Do you order, (the Hotṛ to recite the offering verse) for Indra Harivat", or "Do you recite the invitatory verse for (the offering of) Soma mixed with fried grains"[5] and "Do you order (the Hotṛ to recite the offering verse for the offering of) Soma mixed with fried grains started going (towards Indra Harivat).[6]"

1. See TS I.4.28.a
2. Previously one third of the Soma-juice was taken each for the Savitṛ-scoop and the Pātnīvata-scoop: see XIII.13.1; XIII.14.7. For this Sūtra cf. KS XXVIII.9; MS IV.7.4.
3. Cf. TS VI.5.9.1-2.
4. Cf. TS VI.5.9.3.
5. Cf. ŚB IV.4.3.a.
6. Cf. ŚB IV.4.3.a.

हरी स्थ हर्योर्धाना इति विक्रम्य वषट्कृतानुवषट्कृते हुत्वाहरति भक्षम्॥३॥

3. Having stepped out[1] (and then) having made the libation with *harī stha haryor dhānāḥ...*[2] after the Vaṣaṭ and subsequent Vaṣaṭ have been uttered,[3] (the Unnetṛ) carries (the remnant into the Sadas) for consuming.

1. Cf. TS VI.5.9.3.
2. TS I.4.28.b-c.
3. Cf. ŚB IV.4.3.9.

अपरेणोत्तरवेदिं द्रोणकलशं प्रतिष्ठाप्योन्नेतर्युपहवमिष्ट्वा सर्वे हारियोजनं भक्षयन्तीष्टयजुषस्ते देव सोमेति॥४॥

4. After (the Unnetṛ) has placed the Droṇakalaśa to the west of the Uttaravedi,[1] having saught the invitation from the Unnetṛ[2] they all drink the (remnant in the) Hāriyojana with *iṣṭayajuṣaste deva soma...*[3]

1. See TS VI.5.9.4 and cp. Sūtra 8.
2. Cf. TS VI.5.9.4.
3. TS III.2.5.o.

असंभिन्दन्तो धाना निम्नानि कुर्वते। निम्नानि कृत्वा निरिव धयन्ति॥५॥

5. Without breaking them, they make the fried grains into

small (particles).[1] Having made small particles they swallow (them)[2] as it were.

1. Cf. TS VI.5.9.3-4.
2. Cf. KS XXVII.9.

चिश्चिषाकारं भक्षयन्ति॥६॥

6. They eat (the fried grains) making the sound *ciṣ ciṣ*.

कृष्यै क्षेमाय रय्यै पोषायेति भक्षयित्वा जपन्ति॥७॥

7. Having eaten they mutter *kṛṣyai kṣemāya rayyai poṣāya*.[1]

1. Cp. MS IV.7.4.

आपूर्या स्था मा पूरयतेत्युत्तरवेद्यां शेषा न्युप्य यन्म आत्मनो मिन्दाभूदिति-मिन्दयाहवनीयमुपतिष्ठन्ते॥८॥

8. Having poured the remaining (fried grains) upon the Uttaravedi[1] with *āpūryā sthā mā*[2], they stand near the Āhavanīya praising it with the Mindā (-verse) beginning with *yanma ātmano mindābhūt*.[3]

1. See TS VI.5.9.4.
2. TS III.2.5.p.
3. TS III.2.5.n.

देवकृतस्यैनसोऽवयजनमसि मनुष्यकृतस्यैनसोऽवयजनमसि पितृकृतस्यै-नसोऽवयजनमस्यात्मकृतस्यैनसो ऽवयजनमस्यन्यकृतस्यैनसो ऽवयजनमस्येनस-एनसो ऽवयजनमसीत्याहवनीये शकलानभ्याधायैकधनपरिशेषेषु हरिणीर्दूर्वाः प्रास्य संप्लोम्नाय तीव्रीकृत्य यथाचमसं व्यानीयापरेण चात्वालमास्तावे वा प्रत्यञ्चश्चमसिनः स्वंस्वं चमसरसमवघ्रेण भक्षयन्त्यप्सु धौतस्य सोम देव इति॥९॥

9. Having thrown splinters on the Āhavanīya with *devakṛtasyainasaḥ*...[2] having put green Dūrvā (-grass-blades) in the remnants of the Ekadhana (-water),[3] having kneaded (the mixture),[4] having made it strong, having poured it into their respective goblets, the Camasins (goblet-holders) sitting down to the west of the Cātvāla (pit), or in the Āstāva,[5] with

their faces to the west, drink the (contents from their) own goblet with *apsu dhautasya soma devaḥ...*[6]

1. KB XVII.7.
2. One splinter with one formula. For the formulae see TS III.2.5.w and VS VIII.13.
3. Cf. KB XVII.8.
4. Cp. VIII.16.2.
5. The place where Bahiṣpavapāna-stotra was sung.
6. TS III.2.5.x. For this Sūtra cp. ŚB IV.4.3.13.

XIII.18

समुद्रं वः प्रहिणोमि स्वां योनिमिपिगच्छत। अरिष्टा अस्माकं वीराः सन्तु मा परासेचि नः स्वम्॥ अच्छायं वो मरुतः श्लोक एत्वच्छा विष्णुं निषिक्तपामवोभिः। उत प्रजायै गृणते वयो धुर्यूयं पात स्वस्तिभिः सदा न इत्यन्तर्वेदि शेषान्निनीय दधिक्राव्णो अकारिषमित्याग्नीध्रे दधिद्रप्सान्भक्षयन्ति॥१॥

1. With *samudraṁ vaḥ prahiṇomi...*[1] having poured the remnants (in their respective goblets within the altar, with *dadhikvrāvṇo akāriṣam...*[2] they eat in the Āgnīdhra's shed, the drops of curds.

1. Here we find two verses. For the first, cp. TS IV.4.14.b. For the second see VII.36.9.
2. TS I.5.11.1

उभा कवी युवाना सत्या ता धर्मणस्पती। सत्यस्य धर्मणस्पते वि सख्यानि सृजामह इति तानूनप्त्रिणः सख्यानि विसृजन्ते॥२॥

2. With *ubhā kavī yuvānā...*[1] the Tānūnaptrins release the (vow) of friendship.[2]

1. Source not known.
2. The vow of friendship was taken in the rite called Tānūnaptra. See XI.1.1ff.

पशुवत्पत्नीसंयाजाः॥३॥

3. The Patnīsaṁyājas (should be performed) in the same manner as in the animal sacrifice.[1]

1. See VII.27.9-14.

स्तीर्णे वेदे जुह्वां नवगृहीतं गृहीत्वा धाता रातिरित्यन्तर्वेद्यूर्ध्वस्तिष्ठन्संततं समशो नव समिष्टयजूंषि जुहोति॥४॥

4. After the Veda (grass-brush) (has been untied and) spread, having taken the nine-times scooped ghee in the Juhū(-ladle), (the Adhvaryu) standing erect[1] within the altar offers nine Samiṣṭayajus (-libations) (of ghee) in equal quantities, and in a continuous manner, with *dhātā ratiḥ....*[3]

1. Cf. MS IV.8.4.
2. Cf. TS VI.6.2.1.
3. TS I.4.14.a-i.

यं कामयेत पापीयान्स्यादित्येकैकं तस्य जुहुयाज्जिह्मस्तिष्ठन्। स्रुवेण वा विग्राहम्॥५॥

5. In the case of a (sacrificer) about whom he may desire "He should be worse," he (the Adhvaryu) should offer each (libation) separately (i.e. not in a continous manner), standing in a crooked position;[1] or (he should offer them each time scooping (the ghee) (into the ladle) by means of the spoon separately.[2]

1. i.e. bending either to the right or to the left.
2. For this Sūtra cf. MS IV.8.4.

इदं तृतीयं सवनं कवीनामिति संस्थिते सवन आहुतिं जुहोति॥६॥

6. After the (third) pressing is stood completely established (i.e. completed) he offers a libation (of ghee in the Āhavanīya-fire)[1] with *idaṁ tṛtīyaṁ savanaṁ kavīnām...*[2]

1. See also XII.29.13 and XIII.8.13.
2. TS III.1.9.d.

अत्र मेखलायाः कृष्णाविषाणायाश्च चात्वाले प्रासनं वाजसनेयिनः समामनन्ति माहिर्भूर्मा पृदाकुरिति॥७॥

7. According to the opinon of the Vājasaneyins[1] (the act viz.) throwing of the gridle and black-antelope's horn (by the sacrificer) on the pit (Cātvāla) with *māhir bhūr mā pṛdākuḥ...*[2] (should take place) at this stage.[3]

1. See ŚB IV.4.5.2-3.
2. VS VII.23.
3. Contrast XIII.7.16.

अग्निना देवेन पृतना जयामीति यजमानो जागतान्विष्णुक्रमान्क्रामति॥८॥

8. With *agninā devena pṛtanā jayāmi....*[1] the sacrifcer takes (the three) Viṣṇu-strides connected with (the three verses in) the Jagatī (-metre).

1. TS III.5.3.a-c.
2. See IV.14.6.

सर्वेभिर्देवेभिः पृतना जयाम्यानुष्टुभेन छन्दसैकविंशेन स्तोमेन वैराजेन साम्ना वषट्कारेण वज्रेण सर्वजान्भ्रातृव्यानधरान्पादयाम्यवैनान्बाधे प्रत्येनान्नुदे ऽस्मिन्क्षये ऽस्मिन्भूमिलोके यो ऽस्मान्द्वेष्टि यं च वयं द्विष्मो विष्णोः क्रमेणात्ये-नान्क्रामामीति चतुर्थमेके समामनन्ति॥९॥

9. In the opinion of some ritualists[1] the sacrificer should take the fourth (stride) with *sarvebhirdevebhiḥ pṛtanāḥ...*[2]

1. Not idnetified.
2. The formula appears to have been prepared by Āpastamba himself.

इन्द्रेण सयुजो वयमित्याहवनीयं यजमान उपतिष्ठते॥१०॥

10. The sacrificer stands near the Āhavanīya (fire) praising it with *indreṇa sayujo vayam...*[1]

1. TS III.3.3.d-e.

XIII.19

अवभृथस्य तन्त्रं प्रक्रमयति॥१॥

1. (The Adhvaryu) causes the procedure of the Avabhṛtha to begin.

1. The word literally means "bringing down (of the Soma-husks etc. to the water)." The ritual includes the concluding bath.

वेदं कृत्वाग्नीन्परिस्तीर्य पाणिप्रक्षालनादि कर्म प्रतिपद्यते। यथार्थं पात्र-योगः॥२॥

2. Having prepared the Veda (brush of grass), having scattered (sacrificial grass) around the fires, he begins the work of washing hands etc. The (act of) arrangement of the sacrificial utensils should be done in accordance with the requirement.

निर्वपणकाले वारुणमेककपालं निर्वपति॥३॥

3. At the time of the pouring out (of the material like rice-grains etc. for the sake of sacrificial bread) he takes out (the rice-grains, for the sake of) a sacrificial bread to be prepared on one potsherd for Varuṇa.[1]

1. Cf. KS XXIX.3; MS IV.8.5.;KB XVIII.9.

चतुर्गृहीतान्याज्यानि वारुणं चालंकृत्योत्तरेवेद्यंस आसादयति॥४॥

4. The ghee is to be taken by means of scooping for four times. Having adorned (i.e. made perfect) the sacrificial bread he keeps (the ghee and the sacrificial bread) on the north-eastern corner of the Uttaravedi.

अत्र यजमान औदुम्बरीमुत्खिदत्युपसृजन्धरुणं मात्रे मातरा धरुणे धयन्निह पुष्टिं पुष्टिपतिर्नियच्छतु रायस्पोषमिषमूर्जमस्मासु दीधरदिति॥५॥

5. At this stage the sacrificer digs out the Udumbara post (in the Sadas) with (the verse) *upasṛjan dharuṇam*.

तामधिषवणचर्मफलके सर्वाणि च सोमलिप्तान्यन्तरा चात्वालोत्करावुत्तरे वा वेद्यंस औदुम्बर्यामासन्द्यां सादयति। अन्यत्र चतसृभ्यः सोमस्थालीभ्यः॥६॥

6. He places it (the Udumbara post), the skin and the (Soma)-pressing boards, and all (the vessels) besmeared by Soma (-juice) except the four Soma-vessels[1] between the Cātvāla (pit) and the rubbish-heap or upon the throne-seat of Udumbara on the north-eastern part of the altar.

1. viz. the Āgrayaṇa, Ukthya, Āditya and Dhruva. For their uses see XIII.24.3.

अव ते हेडो वरुण नमोभिरिति यजमानश्चात्वाले कृष्णाजिनं प्रास्यति॥७॥

7. With *ava te heḍo varuṇa namobhiḥ*...[1] the sacrificer throws the skin of black antelope on the Cātvāla (pit).

1. TS I.5.11.i.

पुनर्वैनेन दीक्षेत वसीत वैनद्भ्रस्तां वैनत्स्रुचामवधानार्थां कारयेत्। हविरवहननार्थं वा स्यात्॥८॥

8. Or he may consecrate himself again with it (for another sacrifice in future) or may wear it (in day-to-day life), may get

a leather-bag prepared out of it in order to place the ladles in it or it may be (used) for pounding of the oblation (materials) (like grains).[1]

1. Cp. JB II.67.

अवभृथादुदेत्य पुत्राय ब्रह्मचारिणे वा दद्यादित्येके॥९॥

9. According to some,[1] having come up from the Avabhṛtha he should give it to his son or to a vedic student.

1. Cp. JB II.67.

आयुर्दा अग्ने हविषो जुषाण इत्यवभृथमवैष्यञ्जुहुयात्। अवभृथ निचुङ्कुणेति च॥१०॥

10. When (the Adhvaryu along with the others) is about to go for the Avabhṛtha, he should offer a libation[1] (of ghee) with *āyurdā agne...*[2] and (another libation) with *avabhṛtha nicuṅkuṇa...*[3].

1. Cf. TS III.3.8.1.
2. TS III.3.8.a.
3. TS I.4.45.f.

XIII.20

नमो रुद्राय वास्तोष्पतय आयने विद्रवण उद्याने यत्परायण आवर्तने वितर्तने यो गोपायति तं हुव इति च॥१॥

1. And (the Adhvaryu offers the third libation) with *namo rudrāya...*[1]

1. TB III.7.9.7; cp. AV VI.77.2; ṚV X.19.4-5.

उरुं हि राजा वरुणश्चकारेति वेद्या अभिप्रयान्तो वदन्ति। चात्वालाद्वा॥२॥

2. While going away from the altar or from the Cātvāla (pit)[1] they recite *uruṁ hi rājā varuṇaścakāra...*[2]

1. Cf. MS IV.8.5.
2. TS I.4.45.a.

प्रस्तोतः साम गायेति॥३॥

3. (The Adhvaryu) orders, "Do you sing the Sāman O Prastotṛ."[1]

1. Cf. TS VI.6.3.1; cf. also ŚB IV.4.5.6. For the Sāman see ṢaḍB III.1.10-11.

सर्वे सहपत्नीकास्त्रिः साम्नो निधनमुपयन्ति। अर्धाध्वे द्वितीयम्। प्राप्य तृतीयम्॥४॥

4. All, together with the wife of the sacrificer join in singing the last part of the Sāman (Nidhana) thrice[1]—the second time at the half-way[2] and the third time after having reached (the water).

1. Cf. TS VI.6.3.2; cp. ṢaḍB III.1.14.
2. between the place of sacrifice and that of the Avabhṛtha rite (water).

सर्वत्र संप्रेष्यति॥५॥

5. At each time the Adhvaryu orders.

सर्वा दिशो ऽवभृथगमनमाम्नातमित्येदाद्या चर्यायाः॥६॥

6. (Then the ritual mentioned in VIII.9.18-8.11) beginning with "the act of going out (may be done) in any direction," (should be performed) upto the offering (of the sacrifical bread).

निष्कासवद्वारुणेन प्रचर्यापबर्हिषावनूयाजौ यजति। न वा॥७॥

7. Having performed the ritual (of the offering of) the sacrificial bread in the same manner as that of the scrappings,[1] (the Adhvaryu) offers the two Anūyājas excluding the one to Barhis.[2]

1. In the Varuṇapraghāsa. See VIII.8.8.
2. Cp. VIII.8.10.

यत्ते ग्राव्णाप्यायस्व सं त इति सौमीभिर्द्रप्सवतीभिः पञ्चभिः सप्तभिस्त्रयोदशभिर्वा दध्नौदुम्बरशाखयर्जीषं प्रोक्षति॥८॥

8. By means of a branch of Udumbara (-tree) he sprinkles (curds on the Soma-husks with five or seven or thirteen verses connected with Soma and containing the word *drapsa,* (the first verse among them being) *yatte grāvṇā...* (and the last two being *apyāyasva... and saṁ te....*[2]

1. Cf. GB II.4.7.
2. See the section TB III.7.13.

प्रहृत्य वाभिजुहुयात्॥९॥

9. Or he may offer the libation after having thrown (the Soma-husks).

1. Cf. GB II.4.7.

ऋजीषस्य स्रुचं पूरयित्वाप्सूपमारयति समुद्रे ते हृदयमप्स्वन्तरिति॥१०॥

10. Having filled the ladle with the Soma husks he dips it into the water with *samudre te hṛdayam...*[1]

1. TS I.4.4.5.e.

ततो यो भिन्दुरुत्प्लवते तमुपस्पृशेद्भक्षयेद्वाप्सु धौतस्य सोम देव त इति॥११॥

11. The bubble that would rise up from it, he touches[1] it or drinks[2] it with *apsu dhautasya...*[3]

1. See TS VI.6.3.5.
2. Cf. MS IV.8.5. Contrast KS XXIX.3 where first it is prescribed to be drunk and then to be pressed down.
3. TS III.2.5.x.

समुद्रं वः प्रहिणोमीति सर्वाणि च सोमलिप्तान्यवभृथे प्रविध्यति॥१२॥

12. And with *samudraṁ vaḥ prahiṇomi...*[1] he throws away all the Soma-besmeared (vessels) into the Avabhṛtha (-water).

1. See IV.14.4. Only Āpastamba prescribes this verse. Other Sūtrakāras of Taittirīya school prescribe TS I.4.45.f.

विचृत्तो वरुणस्य पाश इति यजमानो मेखलां विचचृते। इमं विष्यामीति पत्नी योक्त्रम्॥१३॥

13. With *vicṛtto varuṇasya pāśaḥ...*[1] the sacrificer unties the girdle; with *imaṁ viṣyāmi...*[2] the wife of the sacrificer (unties) the yoke-halter.

1. Cf. MS IV.8.5.
2. TS III.5.6.e.

अत्र योक्त्रमेखले वाससी जालं कृष्णाजिनं चावभृथे प्रविध्य॥१४॥

14. At this stage, after the yoke-halter and the girdle,[1] the two garments,[2] the (hair-) net,[3] the black antelope-skin, have been thrown in the Avabhṛtha (-water),[4]

1. See X.9.13.
2. See X.6.4.;X.9.8.
3. See X.9.7.
4. The sentence is incomplete. See the next Sūtra.

XIII.21

देवीराप इत्यवभृथं यजमानो ऽभिमन्त्र्य सुमित्रा न आप ओषधय इत्यपः प्रगाह्य सशिरस्कावनुपमक्षन्तौ स्नातः पत्नी यजमानश्च॥१॥

अन्योऽन्यस्य पृष्ठे प्रधावतः॥२॥

1-2. after the sacrificer has addressed the Avabhṛtha-water with *devīrāpaḥ...*,[1] and after the sacrificer and his wife have plunged into the water with *sumitrā no āpa oṣadhayaḥ...*[2] they, without dipping (their bodies completely), bathe themselves including their heads (sprinkling water on the heads). They wash each other's back.[3]

1. TS I.4.5.5.h.
2. TS I.4.45.g.
3. Cf. ŚB IV.4.5.23. For both these Sūtras see also VIII.8.15.16.

यद्दिदीक्षे मनसा यच्च वाचा यद्वा प्राणैश्चक्षुषा यच्च श्रोत्रेण। यद्रेतसा मिथुनेनाप्यात्मनाद्भ्यो लोका दधिरे तेज इन्द्रियम्। शुक्रा दीक्षायै तपसो विमोचनीरापो विमोक्त्वीर्मयि तेज इन्द्रियम्॥ यदृचा साम्ना यजुषा पशूनां चर्मन्हविषा दिदीक्षे। यच्छन्दोभिरोषधीभिर्वनस्पतावद्भ्यो लोका दधिरे तेज इन्द्रियम्। शुक्रा दीक्षायै तपसो विमोचनीरापो विमोक्त्वीर्मयि तेज इन्द्रियम्॥ येन ब्रह्म येन क्षत्रं येनेन्द्राग्नी प्रजापतिः सोमो अद्भ्यो लोका दधिरे तेज इन्द्रियम्। शुक्रा दीक्षायै तपसो विमोचनीरापो विमोक्त्वीर्मयि तेज इन्द्रियमिति त्रिरञ्जलिना विषिच्योन्नेतर्वसीयो न उन्नयाभि। उदित्ते वसुवित्तमा गिरः स्तोमास ईरते। सत्राजितो धनसा अक्षितोतयो वाजयन्तो रथा इव। कण्वा इव भृगवः सूर्या इव विश्वमिद्धीतमानशुरिति यजमानः संप्रेष्यति॥३॥

3. With *yad didīkṣe...*[1] having sprinkled water over his head thrice by means of the folded hands, the sacrificer orders, "Do you lead us towards the greater wealth,"[2] and also recites *ud it te vasuvittamā....*"[3]

1. Cp. TB III.9.14.1-2.
2. Cf. MS I.3.39; cp. ŚB II.68.
3. Cp. MS I.3.39.

XIII.22

उदेत प्रजामायुर्वर्चो दधाना अध स्यामसुरुभयोर्गृहेषु। गायत्रीं छन्दांस्यनुसंरभन्तामस्मान्राय उत यज्ञाः सचन्ताम्। सुप्रीतः सुवरप आविवेशेत्युन्नेतोन्नयति॥१॥

1. With *ud eta prajām āyur varcaḥ*...[1] and *suprītaḥ suvarapaḥ*...[2] the Unnetṛ leads[3] (them[4] all out of water).

1. KS IV.13.
2. Cp. KS IV.13.
3. Cf. ŚB II.6.8.
4. The sacrificer, his wife, and others who have taken bath.

अहते वसानावुदितः॥२॥

2. (The sacrificer and his wife) come out (of the water) wearing unwashed (i.e. new) (garments).[1]

1. Cf. ŚB IV.4.5.23.

सोमोष्णीषं यजमानः परिधत्ते। सोमोपनहनं पत्नी सोमपरिश्रयणं वा॥३॥

3. The sacrificer wears the turban of Soma.[1] The wife of the sacrificer (wears) (the piece of cloth) with which the (measured out) Soma had been tied[2] or (the piece of cloth) with which the Soma had been enclosed.[3]

1. With which Soma was wrapped. See X.24.14.
2. See X.24.9.
3. The same as the Paryāṇahanā of ŚB III.3.2.3. or it may be referring to X.20.14.

ते उदवसानीयायामध्वर्यवे दत्तः॥४॥

4. (The sacrificer and his wife) give them (these pieces of cloth) to the Adhvaryu at the time of the Udavasānīyā (-offering).[1]

1. See VIII.8.17.

उद्वयं तमसस्परीत्यादित्यमुपस्थाय प्रतियुतो वरुणस्य पाश इत्युदकान्तं प्रत्यसित्वा समित्पाणय उन्नेतारं पुरस्कृत्याप्रतीक्षयमायन्त्यपाम सोममिति महीयां वदन्तो यान्यपामित्यान्यप्रतीत्तान्यस्मि यमस्य बलिना चरामि। इहैव सन्तः प्रति तद्यातयामो जीवा जीवेभ्यो निहराम एनत्॥ अनृणा अस्मिन्ननृणाः

परस्मिंस्तृतीये लोके अनृणाः स्याम। ये देवयाना उत पितृयाणाः सर्वान्पथो अनृणा आ क्षीयेमेति च॥५॥

5. With *ud vayaṁ tamasas pari...*[1] having praised the Sun with *prati yuto varuṇasya pāśaḥ...*[2] having cicked back the water-front back (with their fore-feet), having kept Unnetṛ in the front, holding a fuel-stick in their hands, uttering the verse *apāma somam...*[3] and (the following two verses) *yānyapāmityānyapratītyāāni*...and *arṇā...* [4] they return (to the place of sacrifice) without looking back.[5]

1. TB III.7.11.2.
2. TS I.4.45.i; cp. VIII.8.18.
3. TS III.2.5.m.
4. TB III.7.9.8-9.
5. Cf. TS VI.6.3.5.

एधो ऽस्येधिषीमहीत्याहवनीये समिध आधायापो अन्वचारिषमित्युपतिष्ठन्ते॥६॥

6. Having thrown fuel-sticks in the Āhavanīya-fire[1] with *edho'syedhiṣīmahi...*[2] they stand near (the Āhavanīya-fire) praising it with *apo'nvacāriṣam...*[3]

1. JB I.68.
2. TS I.4.45.k.
3. TS I.4.24.l. For this Sūtra, cp. VIII.8.18.

XIII.23

प्रायणीयावदुदयनीया॥१॥

1. The Udayanīyā (-offering) is similar to the Prāyaṇīyā (-offering).[1]

1. See X.21.1ff.

तस्यामेव स्थाल्यामनिष्कासितायां श्रपयति। तद्बर्हिः। तन्मेक्षणम्॥२॥

2. One cooks the rice-pap in the same (sthālī-pot) (which was used in the Prāyaṇīyā) and from which the scrappings have not been removed.[1] That (very) sacrificial grass (and) that (very) stapula (Mekṣaṇa) (should be used in this offering).[2]

1. See X.21.8.
2. Cf. TS VI.1.5.5.

शालामुखीये प्रचरन्ति॥३॥

3. They perform (this offering) in the Śālāmukhīya(-fire).[1]

1. i.e. the old Āhavanīya.

तेष्वेव देशेष्वग्निमाज्यभागानां प्रथमं यजति। पथ्यां स्वस्तिमुत्तमाम्॥४॥

4. (The Adhvaryu) offers ghee-portions in the same parts (of the fire)—first to Agni and the last to Pathyā svasti.[1]

1. See X.21.11. Thus he offers to Agni in the middle of the fire; to Soma in the east; to Savitṛ in the south; to Aditi in the west, to Pathyā svasti in the North. For this Sūtra cf. KB VII.8.

याः प्रायणीयस्य याज्या इत्युक्तम्॥५॥

5. It has been said in a Brāhmaṇa-text: "Those verses which have been used as the offering-verses for the Prāyaṇīyā...."[1]

1. TS VI.1.5.5; cp. AB I.11; KB VIII.8.

मैत्रावरुणीं गां वशामनूबन्ध्यामालभते॥६॥

6. He seizes a sterile cow as Anūbandhyā for Mitra and Varuṇa.[1]

1. Cf. TS VI.6.7.3.

तस्या निरूढपशुबन्धवत्कल्पः॥७॥

7. The procedure (of this ritual should be) similar to that of the Nirūḍhapaśubandha.[1]

1. See the chapter VII.

मित्रावरुणाभ्यां गोर्वपाया मेदसोऽनुब्रूहि मित्रावरुणाभ्यां गोर्वपाया मेदसः प्रेष्येति संप्रेषौ॥८॥

8. The orders (to be given to Maitrāvaruṇa are): "Do you recite the invitatory verses in connetion with the fat of the omentum for Mitrā and Varuṇa" (and) "Do you order (the Hotṛ to recite the offering verse) in connection with the fat of the omentum for Mitra and Varuṇa..."[1]

1. Cp. VIII.21.1.

एवमवदानेषु हविष इत्यन्तौ नमति॥९॥

9. In the same manner he modifies the two ends (of the

orders) with the word *haviṣaḥ* at the time of the portions (of the limbs of the victim).[1]

1. See also VII.25.9.

तिस्रो ऽनूबन्ध्या एके समामनन्ति॥१०॥

10. In the opinion of some ritualists[1] there should be three Ahūbandhyā (cow)s.

1. KS XXIX.4.

मैत्रावरुणीं वैश्वदेवीं बार्हस्पत्यामिति॥११॥

11. (The three Anūbandhyā-cows are to be offered) to Mitrā-varuṇā, Viśvedevas and to Bṛhaspati respectively.

द्विरूपा मैत्रावरुणी। बहुरूपा वैश्वदेवी। रोहिणी बार्हस्पत्या॥१२॥

12. The (cow) for Mitrāvaruṇā (should be) tāwo-coloured; the one for Viśvedevas multicoloured; (and) the one for Bṛhaspati red-coloured.

उपांशु वैश्वदेव्या मध्यतश्चरन्ति॥१३॥

13. They perform (the sacrifice of the Anūbandhyā) to Viśvedevas in between[1] and inaudibly.[2]

1. In between the offerings to the other deities.
2. Cf. KS XXIX.4.

ता न सर्वत्रालभेत वाजपेये राजसूये सत्त्रे सहस्रे सर्ववेदसे वा॥१४॥

14. Or one should not seize these (three Anūbandhyā-cows) in all (the Soma-sacrifices) (but only) in the Vājapeya, Rājasūya and a sacrificial session or a sacrifice (in which one thousand cows) (are given as gifts) or a sacrifice in which all the wealth (is given as gift).[1]

1. Cf. ŚB IV.5.1.11-12.

यः कामयेत सर्वो मे यज्ञः स्यात्सरस इति स एतास्तिस्रो ऽनूबन्ध्या आलभेत॥१५॥

15. He who desires "May all my sacrifice be full of sap" should seize these three Anūbandhyā (-cows).[1]

1. Cf. MS IV.8.6.

अनूबन्ध्यावपायां हुतायां दक्षिणे वेद्यन्ते यजमानः केशश्मश्रु वापयते॥१६॥

16. After the omentum of the Anūbandhyā is offered, the sacrificer causes his hair and beard be shaved on the southern end of the altar.

अनूबन्ध्यायाः पशुपुरोडाशम्॥१७॥

17. After the material for the sacrificial bread connected with the animal-sacrifice has been poured out,[1]

1. The sentence is incomplete. See the next Sūtra.

XIII.24

देविकाहवींष्यनु निर्वपति॥१॥

1. (the Adhvaryu) pours out (the material for) the Devikā-oblations.[1]

1. This ritual has been taken from the ritual of Rājasūya.

धात्रे पुरोडाशं द्वादशकपालमिति पञ्च॥२॥

2. These are the following five: a sacrificial bread on five potsherds to Dhātṛ, (rice-pap for Anumati, rice-pap for Rākā, rice-pap for Sinīvālī, and rice-pap for Kuhū).[1]

1. TS I.8.8.

यासु स्थालीषु सोमा भवन्ति तासूत्तराणि चत्वारि हवींषि श्रपयति॥३॥

3. One cooks the latter four oblations (viz. the four rice-paps) in the vessels in which there are (still remaining) the remnants of Soma (juice).[1]

1. See XIII.19.6. For this Sūtra cf. KS XII.8; MS IV.3.6.

समानं तु स्विष्टकृदिडम्॥४॥

4. The Sviṣṭakṛt and the Iḍā should be the same (for the Devikā-oblations and for the animal-sacrificial bread-offering in connection with the Anūbandhyā).

देविका निर्वपेत्प्रजाकाम इति काम्याः॥५॥

5. "One who desires progeny should pour out (the oblation-material for) Devikās...." These are the optional sacrifices (mentioned in this section).[1]

1. TS III.4.9.

अनूबन्ध्यायां स्वरुं जुहोति। हृदयशूलमुद्वासयति॥६॥

6. In the Anūbandhyā(-sacrifice) (the Adhvaryu) offers the Svaru; discards the heart-spit.[1]

1. Contrast XI.20.15.

विष्णुक्रमान्क्रामति॥७॥

7. One takes the Viṣṇu-steps.[1]

1. See VII.28.1.

राज्ञो राजभव्यस्य वानूबन्ध्यायाः पशुपुरोडाशमष्टौ देवसुवां हवींष्यनुनिर्वपत्यग्नये गृहपतय इति॥८॥

8. In the case of (a sacrificer who is) a king or one who is going to be a king (the Adhvaryu), after (having poured out) the material for the animal-sacrificial-bread in connection with the Anūbandhyā, pours out (the material) for the eight Devasū-offerings like Agni Gṛhapati...[1]

1. Cf. TB I.4.2.4. For details see XVIII.12.4-5.

समानं तु स्विष्टकृदिडम्॥९॥

9. The Sviṣṭakṛt ond Iḍā for both (these offerings should be) however, the same (i.e. common).

मैत्रावरुणीमामिक्षामनूबन्ध्यायाः स्थाने बह्वृचाः समामनन्ति। तस्या अग्रेण हविर्धानमासीनो ऽनवानं होता यजति। हविराहुतिप्रभृतीडान्ता संतिष्ठते। प्रयाजप्रभृत्याज्यभागप्रभृति वा। इडान्तामेके समामनन्ति॥१०॥

10. According to the opinion (of the ritualists belonging to the) Ṛgveda (there should be) a milk-mess for Mitrāvaruṇā instead of the Anūbandhyā(cow). Sitting in front of the Havirdhāna(-shed), and without breathing, the Hotṛ recites the offering-verse for it. (This rite) beginning with the oblation and ending with the Iḍā stands completely established (i.e. is concluded thereby); or it may be beginning either with the Prayāja(fore-offering)s, or with the (offering of) ghee-portions.[2] According to the opinion of some (ritualsits it) ends with the Iḍā.

1. Cf. KB XVIII.12.
2. Cf. ŚāṅkhāŚS V.12.12; ĀśvaŚS VI.14.20.

कृत्स्नसंस्थामेके॥११॥

11. According to some (ritualists) (the ritual of the Āmikṣā should be performed as) a complete (ritual) establishment (*saṁsthā*).[1]

1. i.e. the ritual of this offering should begin with the bringing of a branch, and end with the feeding of the Brāhmaṇas.

तामनु देविकाहवींषि निर्वपति॥१२॥

12. After that (offering is over the Adhvaryu) pours out the (oblation material of) the Devikā-oblations.

समानं तु स्विष्टकृदिडम्॥१३॥

13. The Sviṣṭakṛt and Iḍā (ritual of both these rites) however should be the same (i.e. common).

सदसो हविर्धानस्य हविर्धानयोरिति प्रथमग्रथितान्ग्रन्थीन्विस्त्रस्योदीची हविर्धाने बहिर्वेदि निर्वर्तयति॥१४॥

14. Having untied (the knots) of the Sadas,[1] of the Havirdhāna (-shed),[2] and of the two Havirdhāna (-carts),[3] which have been prevoiusly tied up, he turns the two Havirdhāna (-carts) to the north, out-side the altar.

1. See XI.10.15.
2. See XI.8.5.
3. See XI.8.1.; See also XI.8.7.

आहवनीयादुल्मुकमादाय यजमानो वेदिमुपोषति यत्कुसीदमप्रतीत्तमिति॥१५॥

15. Having taken a burning brand from the Āhavanīya, the sacrificer burns the (grass on the) altar[1] (by means of it), with *yatkusīdamapratittam*...[2]

1. Cf. TS III.3.8.3-4.
2. TS III.3.8.b.

यदि मिश्रमिव चरेदञ्जलिना सक्तून्प्रदाव्ये जुहुयाद्विश्वलोप विश्वदावस्य त्वेति॥१६॥

16. If he performs (the ritual) in mixed manner[1] as it were,

he offers barley flour by means of his folded hands on the buning (grass)[2] with *viśvalopa viśvadāvasya tvā...*[3].

1. i.e. if he thinks that he has performed some things correctly and some things incorrectly.
2. Cf. TS III.3.8.4.
3. TS III.3.8.c.

यदाकूतादिति तिसृभिर्धूममनुमन्त्रयते॥१७॥

17. With three (verses beginning with) *yadākūtād*[1] he addresses the smoke.[2]

1. TS V.7.7.a-c.
2. Smoke of the grass (Sūtra 15) or that of barley flour.

अह्नां विधान्यामित्युक्तम्॥१८॥

18. It is said in a Brāhmaṇa-text: "In the (Ekāṣṭakā)[1] which is the regulator of days...."[2]

1. i.e. the eighth day after the full-moon day in the month of Māgha.
2. TS III.3.8.4-5. Here prognoscticatory-rites are mentioned. One should perform them.

अयं नो नभसा पुर इत्येतैर्यथाब्राह्मणमुपस्थाय॥१९॥

19. In accordance with the Brāhmaṇa (text), having praised (Agni, Vāyu and Āditya) with *ayaṁ no nabhasā puraḥ...*,[1]

1. TS III.3.8.d-f. There are three verses. The sacrificer has to praise Agni etc. with these verses one by one respectively. The sentence in this Sūtra is incomplete. See the next Sūra.

XIII.25

वेदमुपस्थ आधायान्तर्वेद्यासीनोऽतीमोक्षाञ्जपति॥१॥

1. having kept the Veda (grass-brush) on the lap, sitting down within the altar (the sacrificer) mutters the Atīmokṣa (-formulae).[1]

1. viz. TS III.5.4.a-f.

अत्र विष्णुक्रमानेके समामनन्ति॥२॥

2. According to some ritualists (he takes) the Viṣṇu-strides (with the verses in the Jagatī-metre) at this stage.

1. See IV.16.15.

प्राजहितं समारोप्य शालामुखीयं द्वितीयं गतश्रियः प्राङुदङ्वोदसायेदमू नु श्रेयो ऽवसानमागन्म शिवे नो द्यावापृथिवी उभे इमे। गोमद्धनवदश्वदूर्जस्वत्सु-वीरा वीरैरनुसंचरेमेति देवयजनमध्यवसाय निर्मन्थ्योदवसानीयायास्तन्त्रं प्रक्रमयति॥३॥

3. Having caused the Prājahita[1] (-fire)—(and also) the Śālāmukhīya[2]-fire as the second in the case of a Gataśrī[3] (sacrificer)—(mystically) to mount (upon the kindling sticks)[4] having gone out with his face either to the east or to the north,[5] having settled down in the (new) place of sacrifice with *idamū nu śreyovasānam*...[6] having churned out the fire, (the Adhvaryu) starts the procedure of the Udavasānīyā (-offering).

1. i.e. the old Gārhapatya.
2. i.e. the old Āhavanīya and new Gārhapatya.
3. See I.1.3.
4. See VI.28.11.
5. Thus KB XVIII.14.
6. TB III.7.9.9.

अग्नीनन्वाधाय वेदं कृत्वाग्नीन्परिस्तीर्य पाणिप्रक्षालनादि कर्म प्रतिपद्यते। यथार्थं पात्रयोगः॥४॥

4. Having added fuel to the fires, having prepared Veda (grass-brush), having scattered (sacrificial grass) around the fires, he performs the ritual beginning with the washing of the hands. The arrangement of the utensils (should be done) in accordance with the requirement.

निर्वपणकाले आग्नेयं पञ्चकपालं निर्वपति। अष्टाकपालं वा। यदि पञ्चकपालो गायत्र्यौ संयाज्ये। यद्यष्टाकपालः पङ्क्त्यौ॥५॥

5. At the time of pouring out (of the oblation-material) he pours out (the oblation-material viz. the unhusked-rice grains) for the sacrificial bread to be prepared on five[1] potsherds for Agni; or .... on eight[2] potsherds...... If the sacrificial bread is prepared on five potsherds then the Saṁyājyās[3] should be in Gāyatrī metre. If ... on eight potsherds.... in Paṅkti metre.

1. Thus ŚB IV.5.1.13.
2. MS IV.8.6, KS XIX.4. They prescribe both these alternatives but prefer the latter. KB XVIII.14. prescribes both.

3. i.e. the Invitatory and offering verses of the Sviṣṭakṛt-offering. ŚB, KS and KB discuss not about the Saṁyājyās but the Invitatory and Offering verses of the chief offering.

अनड्वान्दक्षिणा। अनुडुदहँ वा हिरण्यम्॥६॥

6. An ox (should be given as) the sacrificial gift; or gold of the worth of an ox.

1. Cf. ŚB IV.5.1.13.

सिद्धमिष्टिः संतिष्ठते। वैष्णवीं पूर्णाहुतिमुदवसानीयायाः स्थाने वाजसनेयिनः समामनन्ति॥७॥

7. The offering stands completely established in the usual manner. According to the opinion of the Vājasaneyins there should be a full-spoon-libation[1] in the place of the Udavasānīyā-(ofering).

1. According to ŚB IV.5.1.16 instead of the Udavasānīyā-offering one can offer four-times-scooped ghee.

द्वादशगृहीतेन स्रुचं पूरयित्वेदं विष्णुर्विचक्रम इत्यन्तर्वेद्यूर्ध्वस्तिष्ठञ्जुहोति॥८॥

8. Having filled the ladle with twelve-times scooped ghee, the Adhvaryu, standing erect within the altar, offers it with *idaṁ viṣṇur vi cakrame.*[1]

1. TS I.2.13.e.

सा यावद्रात्रेष्टिः संतिष्ठते ऽथ सायमग्निहोत्रं जुहोति। काले प्रातर्होमम्॥९॥

9. He offers the evening Agnihotra at whatever time of the night when the offering stands completely established[1]. He offers the morning Agnihotra at the proper time.[2]

1. i.e. when the Udavasāniyā-offering is over, whatever time of the night it may be, the evening Agnihotra should be performed. During the Soma-sacrificial ritual, Agnihotra is not performed. (see X.14.4.). Immediately after the Udavasānīyeṣṭi (i.e. the end of a Soma-sacrifice), the Agnihotra-ritual should be performed.
2. Cf. ŚB IV.5.1.16.

संतिष्ठते ऽग्निष्टोमो ऽनिष्टोमः॥१०॥

10. The Agniṣṭoma stands completely established (i.e. concluded) hereby.

Āpastamba-Śrauta-Sūtra

(Text with English Translation and Notes)

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VOLUME - II

BY

G.U. THITE

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FURTHER TYPES OF SOMA-SACRIFICES

XIV.1

उक्थ्यः षोडश्यतिरात्रो ऽप्तोर्यामश्चाग्निष्टोमस्य गुणविकाराः॥१॥

1. Ukthya, Ṣoḍaśin, Atirātra, Aptoryāma are the modifications of the Agniṣṭoma.

उक्थ्येन पशुकामो यजेत। षोडशिना वीर्यकामः। अतिरात्रेण प्रजाकामः पशुकामो वा। अप्तोर्यामेणातिरात्रेण सर्वान्कामानवाप्नोति॥२॥

2. (A sacrificer) desirous of cattle should perform an Ukthya sacrifice; ...desirous of power a Ṣoḍaśin, ...desirous of progeny or desirous of cattle Atirātra...; (the sacrificer) obtains all the desired (things) by means of Aptoryāma-Atirātra.

1. Cf. TS VI.6.11.1.

तेषामग्निष्टोमवत्कल्पः॥३॥

3. Their procedure is similar to that of the Agniṣṭoma.

उक्ताश्च विकाराः॥४॥

4. And the modifications (in them) have been told (earlier).[1]

1. For the details see the next Sūtra.

यथा सदः क्रतुकरणं क्रतुपशवः षोडशिनः सोमक्रयणी पात्रमिति॥५॥

5. Thus the Sadas,[1] the Kratukaraṇa,[2] the animals (to be offered) (in various) sacrifices,[3] the Soma-purchasing-cow[4] and the vessel[5] in connection with Ṣoḍaśin (these details) have been already told).

1. See XI.10.13.
2. See XII.6.7-8.
3. See XII.18.13-14.
4. See X.22.6.
5. See XII.2.6.

THE UKTHYA

उक्थ्यश्चेदग्निष्टोमचमसानुन्नयंस्त्रिभ्यश्चमसगणेभ्यो राजानमतिरेचयति॥६॥

6. If it is Ukthya (the Adhvaryu), at the time of filling the

goblets connected with Agniṣṭoma-stotra causes the king (Soma) to remain for the three groups of goblets.

अग्नीन्नेष्टुरुपस्थमासीद नेष्टः पत्नीमुदानयोन्नेतर्होतुश्चमसमनून्नय होतृचमसे ध्रुवायावकाशं कुरूद्गात्रा पत्नीं संख्यापयाप उपप्रवर्तयेति संप्रैषः॥७॥

7. The order (to be uttered by the Adhvaryu is as follows): "O Āgnīdhra; do you sit upon the lap of the Neṣṭr. O Neṣṭr, do you bring the wife of the sacrificer (towards the Udgātṛ). O Unnetṛ, do you fill the goblets after the Hotṛ's goblet has been filled, do you leave some space for the Dhruva in the Hotṛ's goblet. (O Neṣṭṛ) cause the wife of the sacrificer to be seen by the Udgātṛ; O sacrificer's wife, do you make the water flow down."

1. All these words have been repeated from XIII.14.11.

अग्निष्टोमचमसैः प्रचर्य प्रातःसवनवदुक्थ्यं विगृह्णाति॥८॥

8. After (the Adhvaryu has performed the ritual of goblets connected with the Agniṣṭoma-stotra,[1] he divides the Ukthya (scoop) in the same manner as that in the morning pressing.[2]

1. See XIII.16.7-8.
2. See XII.28.11, 29.4, 8.

एतवान्नाना। इन्द्रावरुणाभ्यां त्वेति प्रथमे ग्रहणसादनौ संनमति। इन्द्राबृहस्पतिभ्यां त्वेति द्वितीये। इन्द्राविष्णुभ्यां त्वेति तृतीये॥९॥

9. (Only) this much is different: He modifies the formulae[1] for filling and depositing (the cups) with *indrāvaruṇābhyāṁ tvā* at the time of the first (Ukthya-graha); with *indrābṛhaspatibhyāṁ tvā* at the time of the second; (and) with *indrāviṣṇubhyāṁ tvā* at the time of the third.[2]

1. Given in XI.28.11; 29.4 and 29.8.
2. Cf. KS IV.6; MS.IV.6.5.

उन्नेतः सर्वं राजानमुन्नय मातिरीरिचो दशाभिः कलशौ मृष्ट्वा न्युब्जेति सर्वसंस्थासूत्तमे गण एतत्संप्रेष्यति॥१०॥

10. In all the Soma-sacrificial institutes, (after the ritual of) the last group (of goblets is performed) the Adhvaryu orders:

"O Unnetṛ, do you fill all the king (Soma); do not let it remain over; having rubbed the jars by means of fringes place them turned down upwards.[1]

1. See XIII.15.2.

XIV.2

अग्नीदौपयजानङ्गारानाहरेत्येतदाद्यग्निष्टोमिकं कर्म सर्वसंस्थासु समानम्॥१॥

1. The work in Agniṣṭoma beginning with the order (of Adhvaryu), "O Āgnīdhra, do you bring the burning coals for the additional offering"[1] is common to all the (Soma-sacrificial) institutes.

1. See XIII.16.12; XIII.15.9.

THE ṢODAŚIN

यद्यु वै षोडश्युक्थ्यचमसानामुत्तमं गणमुन्नयन्नेकस्मै चमसगणाय राजान-मतिरेचयति॥२॥

2. If it is a Ṣoḍaśin, while filling the last group (of goblets) he causes the king (Soma) to remain for one group of goblets.

षोडशिनो ग्रहणम्॥३॥

3. (The manner in which) the act of filling of the Ṣoḍaśin (-scoop) (is done as follows).

प्रातःसवन उत्तमो धाराग्रहाणाम्॥४॥

4. At the time of the morning pressing[1], it is filled as the last of the scoops to be filled from the streams.[2]

1. Cf. TS VI.6.11.3.
2. Thus after the Dhruva-scoop. According to ŚB IV.5.3.7, it is to be filled after the Āgrayaṇa-scoop.

सवनेसवने वा॥५॥

5. Or (as the last of the scoops to be filled from the streams) at every pressing.[1]

1. Cf. TS VI.6.11.3.

अथैकेषाम् पूर्वयोः सवनयोः पुरस्तादुत्तमादुक्थ्यपर्यायादुक्थ्याद्गृह्णीयात्सर्वैः प्रचरिते। तृतीयसवन आग्रयणात्॥६॥

6. Now according to some[1]: He should fill it in both the first two pressings before the last Ukthya-round, from the Ukthya-scoop, after the ritual with all the Ukthya-scoops has been performed.

1. not known.

अपि वा तृतीयसवन एवाग्रयणात् पशुकामस्य॥७॥

7. Or rather (he a fills it) only in the third pressing from the Āgrayaṇa (-scoop), in the case of a (sacrificer) desirous of cattle.[1]

1. Cf. TS VI.6.11.3.

नोक्थ्ये गृह्णीयात्। गृह्णीयाद्वा॥८॥

8. He does not fill it in the Ukthya-sacrifice[1]; or rather he may fill (it in the Ukthya-sacrifice).[1]

1. Cf. TS VI.6.11.3.

अतिरात्रे पशुकामस्य। अतिरात्रे ब्रह्मवर्चसकामस्य॥९॥

9. He (may fill it) in the Atirātra(-sacrifice) of a (sacrificer) desirous of cattle; in the Atirātra (sacrifice) of a (sacrificer) desirous of Brahman-splendor.

1. Cf. TS VI.6.11.4.

अप्यग्निष्टोमे राजन्यस्य गृह्णीयात्॥१०॥

10. He may fill it also in the Agniṣṭoma (-sacrifice) of a Kṣatriya (-sacrificer).[1]

1. Cf. TS VI.6.11.4. According to Rudradatta this is Agtyagniṣṭoma-sacrifice.

सस्तुतशस्त्रो भवति॥११॥

11. (The Ṣoḍaśin-scoop is) accompanied by Stotra and Śastra.

आतिष्ठ वृत्रहन्निति ग्रहणसादनौ॥१२॥

12. The (verse and the formula) for filling and depositing (this scoop) (are as follows): *ātiṣtha vṛtrahan...* (and *upayāmagrhito'si...*).[1]

1. TS I.4.37.

यस्मान्न जातः परो अन्यो अस्ति य आविवेश भुवनानि विश्वा। प्रजापतिः प्रजया संविदानस्त्रीणि ज्योतींषि सचते स षोडशी। एष ब्रह्मा य ऋत्वियः। इन्द्रो नाम श्रुतो गणे। प्र ते महे विदथे शंसिषं हरी॥ य ऋत्वियः प्र ते वन्वे। वनुषो हर्यतं मदम्। इन्द्रो नाम घृतं न यः॥ हरिभिश्चारु सेचते। श्रुतो गण आ त्वा विशन्तु। हरिवर्पसं गिर इत्येताभिश्चतसृभिः सन्नमभिमन्त्र्य॥१३॥

13. With the four (verses) beginning with *yasmānna jātaḥ*[1] having addressed the (scoop) which has been deposited (on the Khara-mound),[2]

1. TB II.7.9.5-6.
2. Cf. TMB XII.13.32, JB I.205. The sentence in the Sūtra is incomplete. See the next Sūtra.

XIV.3

समयाविषिते सूर्ये हिरण्येन षोडशिनः स्तोत्रमुपाकरोति॥१॥

1. (the Adhvaryu) bespeaks the Stotra connected with the Śoḍaśin (scoop) by means of gold,[1] while the sun is (only) half set down.[1]

1. Cf. TMB XII.13.25; JB I.194.
2. Cf. TS VI.6.11.6.

बर्हिःस्थाने भवति॥२॥

2. (The gold) takes the place of grass.[1]

1. See XII.17.4,7. Here a piece of gold substitutes grass.

श्वेतमश्वं पुरस्ताद्धारयन्ति। अरुणपिशङ्गं वा॥३॥

3. (The assistants) hold a white[1] horse in the east (at that time); or a reddish brown.[2]

1. According to TMB (XII.13.2) black one.
2. Cf. JB I.97.

ओथा मोद इव मदे मदा मोद इवोमथेति व्यतिषक्त उभयतोमोदः प्रतिगर आनुष्टुग्भ्यः॥४॥

4. To the verse in the Anuṣṭubh (-metre) the response (of the Hotṛ) is interchanged[2] one and the one having the word

moda on both the sides viz. *othā moda iva made*[3] and *madā moda ivom.*[4]

1. RV VIII.69.1-3; 8-10; 13-15 (AB IV.4.).
2. Cf. AB IV.3; IV.4.
3. After every half verse.
4. After the end of a verse.

इन्द्राधिपते ऽधिपतिस्त्वं देवानामस्यधिपतिं मामायुष्मन्तं वर्चस्वन्तं मनुष्येषु कुर्विति हुत्वेन्द्रश्च सम्राड्वरुणश्च राजा तौ ते भक्षं चक्रतुरग्र एतम्। तयोरनु भक्षं भक्षयामि वाग्जुषाणा सोमस्य तृप्यत्विति षोडशिनं भक्षयति। आदित्यवद्गणेन चमसान्॥५॥

5. With *indrādhipatedhipatistvaṁ...*[1] having made the libation (of the Ṣaḍaśin-scoop), with *indraśca samrāḍvaruṇaśca...*[2] he drinks the Ṣoḍaśin (-scoop). (The others drink the Soma from) the goblets with .... *ādityavadgaṇasya.*[3]

1. TB III.7.9.6-7. See also JB I.205.
2. TB III.7.9.6-7. See also JB I.205.
3. See XII.24.7.

अनुष्टुप् छन्दस इति भक्षमन्त्रं नमति॥६॥

6. He modifies the formula of drinking (by substituting the expression *jagatīchandase* by) *anuṣṭupchandase*.

अरुणपिशङ्गो ऽश्वो दक्षिणा। अश्वतरी वा॥७॥

7. The reddish brown horse is the sacrificial gift; or a female mule.

1. Cf. TS VI.6.11.6.

THE ATIRĀTRA

अतिरात्रश्चेत्पोडशिचमसानुन्नयंस्त्रयोदशभ्यश्चमसगणेभ्यो राजानमतिरेचयति॥८॥

8. If (the Soma-sacrifice) is an Atirātra, while filling the Ṣoḍaśin-goblets, (the Unnetṛ) makes the king (Soma) remain for the thirteen goblet-groups.

षोडशिना प्रचर्य रात्रिपर्यायैः प्रचरति॥९॥

9. Having performed the ritual with the Ṣoḍaśin, he performs the ritual with the night-rounds.

होतृचमसमुख्यः प्रथमो गणः। मैत्रावरुणचमसमुख्यो द्वितीयः। ब्राह्मणाच्छंसिचमसमुख्यस्तृतीयः। अच्छावाकचमसमुख्यश्चतुर्थः॥१०॥

10. In the first group the Hotṛ's goblet is the first; in the second (group) the Maitrāvaruṇa's goblet is the first; in the third (group) the Brāhmaṇācchaṁsin's goblet is the first; in the fourth (group) the Acchāvāka's goblet is the first.[1]

1. For the Stotras connected with the scoops see TMB X.1.1ff; and for the Śastras corresponding them see ŚāṅkhāŚS IX.7-18; cp. ĀśvaŚS VI.4.17.

इन्द्राय त्वापिशर्वरायेति मुख्यंमुख्यं चमसमनून्नयति॥११॥

11. (The Unnetṛ) fills the first goblet (in) each (group) with *indrāya tvāpiśarvarāya....*[1]

1. The source of the formula is not known.

सर्वैन्द्री रात्रिः॥१२॥

12. The (ritual in the) night entirely belongs to Indra.

अनुष्टुप् छन्दस इति सर्वत्र भक्षमन्त्रं नमति॥१३॥

13. Everywhere (the Adhvaryu) modifies the formula[1] with the words *anuṣṭupchandase.*[2]

1. Connected with drinking.
2. See Sūtra 6.

प्रथमाभ्यां गणाभ्यामध्वर्युश्चरति। उत्तराभ्यां प्रतिप्रस्थाता॥१४॥

14. The Adhvaryu performs the ritual with the first two scoops; the Pratiprasthātṛ with the last two (scoops).

एष प्रथमः पर्यायः॥१५॥

15. This is the first round.

एवं विहितो द्वितीयस्तृतीयश्च॥१६॥

16. The second as well as third round is prescribed (to be performed) in the same manner.

XIV.4

अथ प्रतिप्रस्थाताश्विनं द्विकपालं निर्वपति॥१॥

1. Then the Pratiprasthātṛ pours out the material (i.e. unhusked rice-grains) for the sacrificial bread on two potsherds to be offered to Aśvins.[1]

1. Cf. KB XVII.1.

होतृचमसमुख्यान्संधिचमसानुन्नयति॥२॥

2. The Unnetṛ fills the Sandhigoblets the first among which is that of the Hotṛ.

1. The goblets out of which the scoops connected with the Sandhistotra and Āśvinaśastra are offered.

त्रिवृद्राथंतरः संधिः॥३॥

3. The Sandhi (-stotra) is nine-versed[1] (and sung upon the Rathantara (-way of singing).[2]

1. JB I.231.
2. Cf. TMB IX.1.28. The verses are SV II.99-104.

आश्विनं परःसहस्रं शस्त्रं भवति॥४॥

4. The Āśvina-śastra is consisting of more than one thousand verses.[1]

1. According KB XVIII.3, the Hotṛ should recite exactly 1000 verses. For the Śastra see ĀśvaŚS VI.5; ŚaṅkhāŚS IX.20.

तदुदित आदित्ये परिधीयते॥५॥

5. It is concluded after the sun has risen.[1]

1. Cf. KB XVIII.4.

तस्मिन्परिधिते होतृचमसमध्वर्युरादत्ते। चमसांश्चमसाध्वर्यवः। पुरोडाशं प्रतिप्रस्थाता॥६॥

6. After it is concluded the Adhvaryu takes the Hotṛ's goblet, the Camasādhvaryus (take) the other goblets; the Pratiprasthātṛ (takes) the sacrificial bread.

अश्विभ्यां तिरोअह्नियानां सोमानामनुब्रूह्यश्विभ्यां तिरोअह्नियानां सोमानां प्रेष्येति संप्रैषौ॥७॥

7. The orders (of the Adhvaryu to the Maitrāvaruṇa are as follows): "Do you recite the invitatory verse for the overday Soma (-juice)s;" "Do you order (the Hotṛ to recite the offering verse) for the overday Soma (-juice)s."[1]

1. For the oder see ṚgvedaKhila V.7.4.s.

तिरोअह्नियान्सोमान्प्रस्थितान्प्रेष्येति वा॥८॥

8. Or[1] "(Do you order the Hotṛ to recite the offering-verse) for the over-day Soma(-juice)s started going."

1. In the case of the second order.

न वा प्रस्थापयेत्॥९॥

9. Or rather (one should) not (use the expression) "started."

सह सोमैः पुरोडाशं प्रतिप्रस्थाता सर्वहुतं जुहोति॥१०॥

10. Simultaneously with the Soma (-juice)s the Pratiprasthātṛ offers the sacrificial bread in the holocaust manner.

पङ्क्तिश्छन्दस इति भक्षमन्त्रं नमति॥११॥

11. He modifies the formula for drinking (Soma) with the expression) *paṅktiśchandase.*

THE APTORYĀMA

अप्तोर्यामश्चेत्संधिचमसानुन्नयंश्चतुर्ध्यश्चमसगणेभ्यो राजानमतिरेचयति॥१२॥

12. If it is an Aptoryāma, while filling the Sandhi-goblets (the Unnetṛ) causes the king (Soma) to remain for four groups of goblets.

यथा प्रथमे रात्रिपर्याये तथा मुख्या भवन्ति॥१३॥

13. The first (of goblets) should be in the same order as that in the first night round (in the Atirātra-sacrifice).[1]

1. See XIV.3.10.

आग्नेयान्प्रथमानुन्नयति। ऐन्द्रान्द्वितीयान्। वैश्वदेवांस्तृतीयान्। वैष्णवांश्च-तुर्थान्॥१४॥

14. He fills the scoops for Agni first.... for Indra second; for the Viśvedevas third (and)... for Viṣṇu fourth.

तेषां संधिचमसवत्प्रचरणकल्प इत्येके॥१५॥

15. According to some ritualists the procedure of their ritual is similar to that of Sandhi-goblets.

अतिच्छन्दाश्छन्दस इति सर्वत्र भक्षमन्त्रं नमति॥१६॥

16. Everywhere he modifies the formula to be used at the time of drinking (with the words) *aticchandāśchandase.*

PAŚVEKĀDAŚINĪ (ELEVEN-ANIMALS-SACRIFICE)

XIV.5

क्रतुपशव ऐकादशिनाश्च विकल्पन्ते॥१॥

1. The animals which are normal to a sacrifice[1] and those conneted with the eleven (number) are alternatives to each other.

1. See XII.18.12-14.
2. Enumerated in TS V.5.22: a he-goat with black neck for Agni, a ewe for Sarasvatī, a brown he-goat for Soma, a grey he-goat for Pūṣan, a he-goat with white back for Bṛhaspati, a spotted he-goat for Viśvedevas, a reddish he-goat for Indra, a speckled he-goat for Maruts, a mixed-coloured he-goat for Indra and Agni, a he-goat with black below for Savitṛ and a wether for Varuṇa.

तेषां समवाये यथाचोदितं संस्काराः॥२॥

2. In their simultaneous ritual the consecrating rites[1] should be performed in the prescribed order.[2]

1. e.g. dedication (Upākaraṇa), binding to the sacrificial post, etc.
2. The order mentioned in TS V.5.22. See the note on the Sūtra 1.

तन्त्रमङ्गानि विभवन्ति॥३॥

3. The subsidiary-rites[1] which even performed once can apply to all, are sufficient (to all) in a joint manner (i.e. they are to be performed only once and not for eleven times).

1. e.g. the rite of fore-offerings (Prayājas) is to be performed only once and not for eleven times.

प्रत्यक्षार्थानि प्रतिसंस्कारमभ्यावर्तन्ते॥४॥

4. Those acts the purpose of which is visible are repeated at the time of every consecratory rite.

1. e.g. binding to the sacrificial post, sprinkling of water etc. These acts are to be repeated in connection with each and every animal.

यथार्थमूहः॥५॥

5. The modification in the formulae (should be done) in accordance with the purpose.[1]

1. Thus one should use the plural forms instead of the singular form in the formulae which refer to a single animal. Thus one should use *paśusbhiḥ ehi* instead of *paśunā ehi* XII.17.20.

यूपाहुतिं हुत्वाग्निष्ठप्रथमांस्त्रयोदश यूपान्मन्त्रेण छिनत्ति॥६॥

6. Having offered the libation connected with the sacrificial post,[1] (the Adhvaryu cuts thirteen sacrificial posts beginnng with the one standing exactly in front of the Āhavanīya fire, while using a formula.[2]

1. See VII.1.10.
2. See VII.2.4.

सर्वेषां शकलाहरणाव्रश्चनहोमाः॥७॥

7. The acts of carrying the splinters,[1] and the libations on the stumps of the trees (are to be performed) for all (the trees).

1. See VII.2.5.
2. See VII.2.7.

सर्वमुपशयं तक्षति॥८॥

8. He chisels out the entire Upaśaya (post).[1]

1. The post which is kept lying down. For this post see XIV.6.12; cf. also ŚB III.7.2.1.

तथा पात्नीवतं छिनत्ति यथाधो नाभिसंमितो भविष्यतीति॥९॥

9. "He cuts out the Pātnīvata-(post)[1] in such a manner that when (fixed) it will reach upto the navel (of the sacrificer)"[2], thus[3] (has been said in a Brāhmaṇa-text).

1. The post to which the animal for Tvaṣṭṛ accompanied by wives is to be tied.
2. See XIV.7.12.
3. The word *iti* (thus) indicates that this is a quotation. For the sentence cp. MS IV.8.1.

यत्प्राग्वेदिसंमानात्तत्कृत्वा दशरथाक्षामेकादशीपरां रज्जुं मीत्वा तस्याश्चतुर्विंशेन भागेन वेदिं मिमीते॥१०॥

10. Having performed that (ritual which is) before the measuring out of the altar,[1] having measured a rope of the length of ten chariot-axles[2] and eleven lower parts (of the post) he measures out the altar by means of one-twenty-fourth part of it (rope).

1. Thus upto VII.3.7.
2. one chariot = 104 Aṅgulis. (Cp. Āp. śulbasūtra VI.5). 10×104 = 1040. The part of a sacrificial post under the ground is 12 Aṅgulis: 12 x 11 (sacrificial posts) = 132 Aṅgulis. 1040 + 132 = 1172. The 24th part of this is 48 + 5/6 Aṅgulis.

प्रक्रमस्थानीया भवति॥११॥

11. That (rope measuring 48+5/6 Aṅgulis) takes the place of Prakrama (i.e. serves as a Prakrama).

अग्निष्ठं द्वाभ्यां रशनाभ्यां परिवीयैकादशिनी रशनाः परिवीयाग्निष्ठे वासयति॥१२॥

12. Having wound the Agniṣṭha (-sacrificial post) by means of two strings,[1] having wound the Agniṣṭha by means of the strings intended for the eleven (sacrificial posts), he causes it remain so (through the night).

1. See also VII.11.5.

द्विरशना यूपाः॥१३॥

13. All the sacrificial posts have two cords (each).[1]

1. Cf. TS VI.6.4.3.

श्वोभूत आश्विनं गृहीत्वा यूपान्संमिनोति॥१४॥

14. On the next day having taken the Āśvina-scoop, he fixes the (other)sacrificial posts.

सह वाग्निष्ठेन॥१५॥

15. Or (he fixes them) together with the Agniṣṭha.[1]

1. in this case all the strings are wound to all those posts. For both the possibilities see ŚB III.7.1.22.

तन्त्रमभ्रेरादानं परिलेखनो ऽभ्यावर्तते॥१६॥

16. The taking of the spade is to be done jointly; the tracing round is to be repeated (in the case of each post).[1]

1. See VII.9.7.

रथाक्षमात्राणि यूपान्तरालानि॥१७॥

17. The distances between (the two sacrificial posts) should be of the measure of a chariot-axle.[1]

1. See the 2nd note on XIV.5.10.

अग्निष्ठाद्दक्षिणं परिलिख्योत्तरमग्निष्ठात्परिलिखति॥१८॥

18. Having traced round (the pit) to the south of the Agniṣṭha, he traces round (the pit) to the north of the Agniṣṭha.[1]

1. Cf. ŚB III.7.2.3. where this view is mentioned to be belonging to some ritualists.

एवं व्यत्यासमुदगपवर्गान्यूपान्संमिनोति॥१९॥

19. In this manner, he alternately fixes the (sacrificial posts) ending in the north.

प्रतियूपं स्वरवः॥२०॥

20. There should be a svaru for each Sacrificial post.[2]

1. See VII.3.3; VII.11.9.
2. Cf. ŚB III.7.1.22.

दक्षिणत उन्नता भवति॥२१॥

21. (The line of the sacrificial posts) should be tall (and taller successively) in the south.[1]

1. Cf MS IV.7.9.

उत्तरत उन्नतां मिनुयात्पितृलोककामस्य॥२२॥

22. In the case of a (sacrificer) desirous of the world of ancestors, (it should be) tall (and taller successively) towards the north.

XIV.6

सर्वान्समान्प्रतिष्ठाकामस्य॥१॥

1. In the case of a (sacrificer) desirous of firm establishement, (the Adhvaryu should fix the sacrificial posts) all equal (in height).[1]

1. Cf. TS VI.6.4.1.

ये त्रयो मध्यमास्तान्समान्पशुकामस्य। व्यतिषजेदितरान्॥२॥

2. In the case of a (sacrificer) desirous of cattle (he should fix) those which are in the middle to be of equal (height) (and he should make) the other (posts) alternately (of equal height).[1]

1. Cf. TS VI.6.4.1-2. Thus if we see from the south, the 1st, 3rd, 8th and 10 will be low, the others will be of equal height with the three middle posts.

आराग्रामभिचरतः॥३॥

मध्य उन्नता भवति। अनुपूर्वमन्तौ निनतौ॥४॥

3-4. In the case of a (sacrificer) practising black magic, (the line of the sacrificial posts should be) like the tip of an awl.

(Thus it should be tall in the middle (and) the two ends (of the line should be) successively shorter.[1]

1. Cp. in general XI.4.9-10.

समवस्त्राविर्णीं वृष्टिकामस्य। मध्ये निनता भवति। अनुपूर्वमन्तावुन्नतौ॥५॥

5. In the case of a (sacrificer) desirous of rain (he should fix the line of sacrificial posts which is) "flowing down" together (as it were) (that is) short in the middle, the ends (of the line should be) successively taller.

व्यतिषक्तां भ्रातृव्यवतः॥६॥

6. In the case of a (sacrificer) who has an enemy, (he should make the line of the sacrificial posts) alternately equally tall and short.[1]

1. Cp. KS XXVI.8.

गर्तमितमित्युक्तम्॥७॥

7. It is said (in a Brāhmaṇa-text), "of the measure i.e. of the level) of the cremation-spot...."[1]

1. See TS VI.6.4.2.

यदि कामयेत क्षत्रं विश ओजीयः स्यादित्यग्निष्ठाद्दक्षिणान्वर्षीयसोमिनुयात्॥८॥

विट् क्षत्रादित्येतद्वा विपरीतम्॥९॥

8-9. If he desires, "May the Kṣatriyas be superiour to the Vaiśyas", he should make posts to the south of the Agniṣṭha taller.[1] If one desires, "May the Vaiśyas (be superior) to the Kṣatriyas", he should do the other way round.

1. The posts to the north will be equal in height to that of the Agniṣṭha in that case.
2. Cf. KS XXIX.8.

उपरसंमितां मिनुयात्पितृलोककामस्य। मध्येन संमितां रशनसंमितां च मनुष्यलोककामस्य। चषालसंमितामिन्द्रियकामस्येति॥१०॥

10. "In the case of (sacrificer) desirous of the world of ancestors, he should fix (the line of the posts) equal in height

in respect of the lower parts; in the case of a (sacrificer) desirous of the power of sense-organs, equal in circumferance at the (places of top-rings)"—Thus is said in a Brāhmaṇa-text.[1]

1. TS VI.6.4.1; cp. MS IV.7.9.

आयामत उपराणि समानि स्युः। तिर्यक्तो मध्यानि रशनाश्च। प्रथिम्नश्चषालानि॥११॥

11. The lower parts (of all the posts) should be equal from (the point of view of the) length; the middle parts and at (the places of) the strings (should be equal) crosswise. The top-rings should be equal from (the point of view of) breadth.

उपशयं द्वाभ्यां रशनाभ्यां परिवीयाग्रेण दक्षिणं यूपं प्राञ्चं निदधाति। दक्षिणेन वा। इदमहममुमामुष्यायणमिन्द्रस्य वज्रेणाभिनिदधामीति द्वेष्यं मनसा ध्यायन्॥१२॥

12. Having wound the Upaśaya (-sacrificial-post)[1] with two cords[1] he lays it down in front of the southern sacrificial post,[2] with its top pointing towards the east; Or (he lays down) to the south (of the southern post)[3] with "hereby I put down N.N. of N.N. family, by means of Indra's thunderbolt." While thinking mentally of the enemy.[4]

1. For this see XIV.5.8.
2. See XIV.5.12.
3. Cf. TS VI.6.4.4.
4. Cf. TS VI.6.4.4; cp. MS IV.7.9.

आग्नेयं कृष्णग्रीवमग्निष्ठ उपाकरोति। उत्तरे सारस्वतीं मेषीम्। दक्षिणे सौम्यं बभ्रुम्॥१३॥

13. He dedicates the black-necked he-goat for Agni at the Agniṣṭha (-sacrificial post); at the northern (post) (near the Agniṣṭha) a ewe for Sarasvatī; at the southern (post) (near the Agniṣṭha) a brown he-goat for Soma.

एवं व्यत्यासं दक्षिणापवर्गान्पशूनुपाकरोति॥१४॥

14. In this manner, alternately, he dedicates the animals at the sacrificial posts to the north and south of the Agniṣṭha, ending towards the south.

वारुणमन्ततो दक्षिणत उदञ्चम्॥१५॥

15. He dedicates (the ram with its hind part) to the south and with its face to the north, to Varuṇa, at the end.[1]

1. Cf. TS VI.6.5.4.

यदि कामयेत यो ऽवगतः सो ऽपरुध्यतामित्युक्तम्॥१६॥

16. It is said (in a Brāhmaṇa-text), "If he desires that one who has obtained power should be deprived of power...."[1] (and this is applicable here).

1. TS VI.6.5.3-4.

XIV.7

आरण्यं पशुमाखुं वोपशये निर्दिशेत्॥१॥

असौ ते पशुरिति वा द्वेष्यं मनसा ध्यायन्॥२॥

यदि न द्विष्यादाखुस्ते पशुरिति ब्रूयात्॥३॥

1-3. (The Adhvaryu) should assign a forest-animal or a mole at the Upaśaya; or while thinking of him mentally, (he should assign) the enemy with "N.N. is your animal." If he does not hate any one, he should say "The mole is your animal."

1. Cf. TS VI.6.4.5-6.

प्रतिपशु बर्हींषि वपाश्रपण्यः कुम्भ्यो हृदयशूलाश्च॥४॥

4. In connection with each animal (there should be separate) (bunch) of sacrificial grass[1], omentum roasting (fork), pitcher and heart-spit...[2]

1. See VII.12.5.
2. See VII.8.3.

तन्त्रमग्नेर्हरणं तथाध्रिगुः संज्ञप्तहोमो रशनानामुदसनं परिवप्यौ वपाश्रपणी-नामुप्रहरणमभिहोमो मार्जनं च॥५॥

5. (The follwoing rites should be performed) jointly (for all the animals): the carrying forth of the fire[1]; similarly the Adhrigu (-formulae),[2] the libation connected with the immolation of the animal,[3] the throwing away of the cords, the

two (libations) before and after the omentum (-offering),[5] throwing of the omentum-roasting[5] (-fork),[6] the libation (of ghee on the Darbha-blades thrown over the fire),[7] and the sprinkling of water.[8]

1. See VII.15.8.
2. See VII.16.1.
2. See VII.17.3.
4. See VII.17.6.
5. See VII.20.9.
6. See VII.21.4.
7. See VII.21.4.
8. See VII.21.6.

अभ्यावर्तते मनोता॥६॥

तन्त्रं वा॥७॥

6-7. The (libation to) Manotā is repeated (in the case of each animal) or (it may he performed) jointly.

1. See VII.23.1ff.

सर्वेषां त्र्यङ्गानि समवत्तं च॥८॥

8. (For the Sviṣṭakṛt-offering), the three organs of all (the animals should be cut out); and the cut portion (for the Iḍā should be taken from the limbs of all the animals).

उद्रेकान्समवनीय दिशः प्रति यजति॥९॥

9. Having poured down together (the remnants of) the broths (of all the animals), he offers them to the Directions (Diśaḥ).

उत्तमे पशौ वनस्पतिं यजति। स्विष्टकृतं च॥१०॥

10. In connection with the offering (of the limbs) of the last animal, he offers an oblation to Vanaspati and the Sviṣ-ṭakṛt-offering.

सर्वेषां गुदकाण्डैरुपयज उपयजति। जाघनीभिश्च पत्नीः संयाजयन्ति॥११॥

11. (The Pratiprasthātṛ) offers the by-offerings[1] with the pieces of rectums of all (the animals). They perform the Patnīsaṁyāja oblations[2] with the tails (of all the animals).

1. See VII.26.12ff.
2. See VII.27.9ff.

अनूबन्ध्यावपायां हुतायामग्रेण शालामुखीयं पात्नीवतं मिनोत्यधोनाभिमनवस्तीर्णेऽचषालम्॥१२॥

12. After the omentum of the Anūbandhyā (-cow) has been offered,[1] (the Adhvaryu) fixes to the east of the Śālāmukhīya-fire,[2] the Pātnīvata (-sacrificial-post),[3] (which when fixed would be) below the level of the navel (of the sacrificer),[4] (which is without the top-ring) (in a pit in which sacrificial grass) has not been spread.

1. For this see XII.23.6ff and cf. TS VI.6.6.1-2.
2. i.e. the old Āhavanīya.
3. To which the animal to be offered to Tvaṣṭṛ Pātnīvata is to be tied.
4. See XIV.5.9.

तस्मिंस्त्वाष्ट्रं साण्डं लोमशं पिङ्गलं पशुमुपाकृत्य पर्यग्निकृतमुत्सृज्याज्येन शेषं संस्थापयेत्॥१३॥

13. At that (post), having dedicated (a he-goat which is) uncastrated,[2] hairy, and yellowish, to Tvaṣṭṛ having released it after fire has been carried around it,[3] (the Adhvaryu) should cause the animal-sacrifice to stand firmly established (i.e. perform it completely) with ghee.[4]

1. Tvaṣṭṛ accompanied by the wives of gods (Pātnīvata).
2. Cf. ŚB III.7.2.8.
3. See VII.15.1-3; cf. TS VI.6.6.1.
4. Cf. TS VI.6.6.1.

यावन्ति पशोरवदानानि स्युस्तावत्कृत्व आज्यस्यावद्येत्॥१४॥

14. He should take as many portions of ghee as many would be the portions of the animals.[1]

1. Cf. KS XXX.1.

पशुधर्माज्यं भवति॥१५॥

15. The ghee possesses all the characteristics of the animal.[1]

1. Cp. XXIV.3.53. The meaning of this Sūtra is as follows: In the orders uttered by the Adhvaryu the words referring to the animal are not to be substituted by word meaning ghee. Thus e.g. VII.2.1. there is an order which when used in this context would be *tvaṣṭre chāgasya vapāyā medaso'nubrūhi*. Here the words *chāgasya vapāyā medasaḥ* are not to be substituted by *ghṛtasya* although actually ghee is to be offered.

शालामुखीये प्रचरन्तीति विज्ञायते॥१६॥

16. It is known (from a Brāhmaṇa-text)[1]: "They perform (this ritual) in the Śālāmukhīya (-fire).[2]

1. Not known.
2. This corresponds with what is said in XIV.7.12.

अपि वा पर्यग्निकृतमेवोत्सृजेत्। न संस्थापयेत्॥१७॥

17. Or rather one should release the (animal) around which fire has been carried; one should not cause the ritual be established completely (i.e. one should not go upto the formal end of the ritual).

पशुपुरोडाशाद्यनूबन्ध्यायाः शेषं संस्थापयेत्॥१८॥

18. He should cause the remaining (ritual) in connection with the Anūbandhyā (-cow) beginning with the offering of the animal-sacrificial-bread[1] be established completely.

1. See VII.22.1.

यदि कापेयी पश्वेकादशिनी स्यादाग्नेयमभित ऐन्द्रौ पशू भवतः। उत्तरतः सारस्वतं सौम्यं पौष्णं बार्हस्पत्यमिति। दक्षिणतः सावित्रं वैश्वदेवं मारुतं वारुणमिति॥१९॥

19. If (the group of the eleven animals) is of the Kāpeyī- (type) there should be two animals for Indra, one on each side of the animal for Agni; towards the north, (after the animal for Indra), one for Sarasvatī, one for Pūṣan, and one for Bṛhaspati; and towards the south, (after the animal for Indra), one for Savitṛ, one for Viśvedevas, one for Maruts, and one for Varuṇa.[1]

1. Cp. KS XXIX.10. Here the animals towards the north are not mentioned and the one for Savitṛ is mentioned at a different place.

तामेतां कापेया विदुः। तामतिरात्रचरम आलभेत॥२०॥

20. The Kāpeyas know this (type of group of eleven animals). One should seize that (type of group of eleven animals) in a sacrifice in which on the last day an Atirātra is performed.[1]

1. Cf. KS XXIX.10.

साहीनेषु शब्दसंयोगात्॥२१॥

21. That (Kāpeyī type of group of eleven animals is to be seized) in the Ahīna(sacrifices) because of the connection of the (specific) expression (viz. *atirātracarama*).

1. The Ahīna-sacrifices end with an Atirātra; see XXII.14.1.

सत्त्रीयेतरा भवति॥२२॥

22. The other (type of the group of eleven animals)[1] is connected with the Sattras.

1. viz. that which is prescribed by TS. The Sattras also end with an Atirātra; but they begin *also* with an Atirātra (see XXIII.1.3.).

XIV.8

THE BRAHMAN'S DUTIES IN A SOMA-SACRIFICE.

वासिष्ठो ब्रह्मा ज्योतिष्टोमे॥१॥

1. In the Jyotiṣṭoma (-sacrifice) the Brahman (should be one) belonging to the Vasiṣṭha (family).[1]

1. Cf. TS III.5.2.1.

यो वा कश्चित्स्तोमभागान्विद्यात्॥२॥

2. Or any one who knows the Stomabhāga (-formulae).[1]

1. Cp. ṢaḍB I.5.3.

आध्वर्यवेषु कर्मसु स्तुतशस्त्रयोश्च वाचं यच्छति। अन्तर्धौ च॥३॥

3. At the time of the works of the Adhvaryu and at the time of Stotras and Śastras, he restrains his speech; and also during the interval.[1]

1. Cf. ṢaḍB I.6.5-6; cp. KB VI.13; cp. ṢaḍB I.5.6.

यदि प्रमत्तो व्याहरेद्वैष्णवीमृचं जपित्वा वाचं यच्छेत्॥४॥

4. If being inattentive he would utter anything, having recited a verse refering to Viṣṇu and the sacred utterances, he should restrain his speech.[1]

1. Cf. ṢaḍB I.6.7-10. The verse referring to Viṣṇu is TS I.2.13.c.

राजनि मीयमाने महावेद्यामुत्तरवेद्यां च क्रियमाणायामग्नौ मीयमाने कृष्यमाण ओप्यमाने चितेश्चितेरुपधीयमानायाः संचितकर्मसूख्याकर्मसु च क्रियमाणेषु दक्षिणत आस्ते॥५॥

5. He sits in the south (of the place where the work is done) while the king (Soma) is being measured out,[1] while the Mahāvedi and Uttaravedi[3] are being prepared, while the (place where) Fire (-altar will be built) is being measured,[4] is being ploughed[5] and is being sown upon,[6] when every layer (of the fire altar-building) is being built[7], when a layer is being completely built,[8] and while the activities for pan (to be used in the Pravargya-ritual and fire-altar-building are being done).[9]

1. See X.24.8.
2. See X.4.11.
3. See VII.3.10ff.
4. See XVI.17.8ff.
5. See XVI.19.2.
6. See XVI.19.11.
7. See XVI.21.1ff.
8. See XVI.35.4.
9. See XV.1.10ff; XVI.2.1ff.

राजन्योह्यमाने ऽग्नौ प्रणीयमान उखामच्छ गच्छतामोह्यमानायां वसतीवरीः सवनीयाश्चाच्छ गच्छतामाह्रियमाणासु नैर्ऋतीरुपधास्यतां चित्यग्नीनां च प्रणी-यमानानां दक्षिणत एति॥६॥

6. He goes by the south while the king (Soma) is being carried, while the fire is being carried forward, when (the Adhvaryu etc.) are going (for bringing clay) for the pan,[3] when the clay is being carried,[4] when the Adhvaryu etc. are going (to bring) Vasatīvarī[5] and Savanīyā (waters),[6] when (the Adhvaryu etc.) are going to place the Nirṛti-bricks,[7] and when the bricks for Fire-altar are being brought.[8]

1. See X.29.1.
2. See XI.17.3.
3. See XV.1.7; XVI.2.3.
4. See XVI.3.12.
5. See XI.20.5.
6. See XII.5.4.
7. See XVI.15.8.
8. See XVI.21.3.

सदोहविर्धानेषु संमीयमानेष्वन्तरा चात्वालोत्करावन्ववेत्यापरेणोत्तरवेदिं दक्षिणातिक्रम्योपविशति॥७॥

7. While the Sadas and Havirdhāna-sheds are being erected, having come through between the Cātvāla (pit) and Utkara (rubbish-heap), towards the west of the Uttaravedi, having stepped towards the south, he sits down.

1. See XI.9.5.
2. See XI.7.3.

आ वैसर्जनकालादास्ते॥८॥

8. He remains there seated upto the time of Vaisarjana-libations.[1]

1. i.e. upto XI.16.12.

होष्यमाणेषु प्रत्यतिक्रम्योत्तेरण हविर्धानं गत्वोत्तरेणाग्नीध्रीयं धिष्णियं परीत्य पूर्वया द्वारा प्राग्वंशं प्रविश्यापरेण शालामुखीयं दक्षिणातिक्रम्योपविशति॥९॥

9. When the (Vaisarjana-libations are about to be offered,[1] having stepped back, having gone towards the Havirdhāna (-shed) by the north, having gone round the Āgnīdhrīya-dhiṣṇya by the north, having entered into the Prāgvaṁśa-hall by the eastern door, having stepped to the west of the Śālāmukhīya (-fire) by the south of it, he sits down.

1. i.e. before XI.16.12.

XIV.9

एवावन्दस्वेत्युपस्थे राजानं कुरुते॥१॥

1. With *evā vandasva...*[1] (the Adhvaryu) places the king (Soma) on his lap.[2]

1. Cp. ṚV VIII.42.2; TB II.5.8.4.
2. See XI.16.11.

हुते पूर्वो निष्क्रम्यान्वङ्ङग्नेरेति॥२॥

2. After the libation is offered (in the Gārhapatya), having stepped out first, he follows the (carrier of the) fire.

आग्नीध्रीयं प्राप्य प्रतिप्रस्थात्रे राजानं प्रदायोत्तरेणाग्नीध्रीयं दक्षिणातिक्रम्योपविशति। पूर्ववदुपस्थे राजानं कुरुते। हुते पूर्वो निष्क्रम्यापरया द्वारा

हविर्धानं राजानं प्रपाद्याध्वर्यवे प्रदायोत्तरेण हविर्धानं गत्वापरेणोत्तरवेदिं दक्षिणातिक्रम्योपविशति। अग्नीषोमीयस्या वपाया होमादास्ते। हुतायां मार्जयते। वसतीवरीषु परिह्रियमाणासु दक्षिणत आस्ते। महारात्रे बुध्यमानेषु बुध्यते। उपाकृते प्रातरनुवाके वाचं यच्छत्या परिधानीयायाः। सवनीयासु प्रपाद्यमानासु पूर्वया द्वारा हविर्धानं प्रविश्याग्रेण खरं दक्षिणातिक्रम्योपविशति॥३॥

3. Having reached the Āgnīdhrīya-(fire-hearth) having handed over the king (Soma) to the Pratiprasthātṛ, having stepped towards the south, he sits down (to the south of it). He places the Soma on his lap as (he has done) earlier.[1] After a libation of ghee is offered,[2] having stepped out first, having brought the king (Soma) by the western door towards the Havirdhāna-shed, having handed over (the Soma) to the Adhvaryu, having gone to the Havirdhāna-shed, having stepped towards the south of the Uttaravedi by the west, he sits down. He remains seated there upto the offering of the omentum of the animal to Agni and Soma.[3] After (the omentum) has been offered, he sprinkles water on himself.[4] While the Vasatīvarī-waters are being carried,[5] he sits towards the south. At the very early morning when others are waking,[6] he wakes. After the morning litany is being bespoken,[7] he restrains his speech, upto the Paridhānīyā (concluding)[8] verse. While the waters to be used at the time of Soma-pressing are being brought,[9] having entered the Havirdhāna-shed by the eastern door, having stepped towards the east of the Khara (mound) by the south, he sits down there.

1. See Sūtra 1.
2. See XI.17.6.
3. See XI.20.3;
4. See XI.20.3.
5. See XI.21.1-6.
6. See XI.1.1.
7. See XII.3.15.
8. Cf. Chāndogya-upaniṣad IV.16.4.
9. See XII.7.2.

राजनि मीयमाने ऽभिषूयमाणे ग्रहेषु च गृह्यमाणेषु वाचं यच्छत्याग्रयणस्य ग्रहणात्॥४॥

4. While the king (Soma) is being measured out,[1] while it

is being pressed,[2] while the scoops are being taken,[3] he restrains his speech upto the taking of the Āgrayaṇa-scoop.[4]

1. See XII.9.3.
2. See XII.12.2.
3. Beginning with the Dadhigraha (see XII.7.5)
4. See XII.15.7.

वैप्रुषाञ्जुह्वत्सु जुहोति॥५॥

5. When (the others are) offering the Vaipṛṣa-libations,[1] he (also) offers a libation.[2]

1. See XII.16.15.
2. Cf. GB II.2.12.

पवमानेषु समन्वारब्धः सर्पति॥६॥

6. At the time of the Pavamāna (lauds), holding (the other) priests from behind, he creeps.

1. See XII.17.1; XIII.10.14.

ब्रह्मन्स्तोष्यामः प्रशास्तरित्युच्यमाने देव सवितरेतत्ते प्राहेत्यनुद्रुत्य॥७॥

7. When "O Brahman, we shall praise-sing, O Praśastṛ" is being uttered (by the Prastotṛ),[1] having recited *deva savitar-etatte te prāha....*[2],

1. See ŚB IV.6.6.6; KB XVII.7 (the orders are found in LāṭyāŚS V.11.2; DrāhyāŚS XV.3.2). The act takes place after XII.17.7.
2. TS III.2.7.a-f. The sentence in this Sūtra is incomplete. See the next Sūtra.

XIV.10

रश्मिरसि क्षयाय त्वा क्षयं जिन्वों स्तुतेति प्रसौति॥१॥

1. he orders with *raśmirasi kṣayāya tvā kṣayaṁ jinvoṁ stuta.*[1]

1. TS IV.4.1.9.

सर्वस्तोत्राणामेष कल्पः॥२॥

2. This is the procedure of all the praise-songs.

उत्तरमुत्तरं स्तोमभागानां दधाति॥३॥

3. In every following praise-song, he adds one of the following Stomabhāga-formulae.

द्वादशाग्निष्टोमे। पञ्चदशोक्थ्ये। षोडश षोडशिनि। सप्तदश वाजपेये। एकान्नत्रिंशतमतिरात्रे। त्रयस्त्रिंशतमप्तोर्यामे॥४॥

4. Twelve in the Agniṣṭoma; fifteen in the Ukthya; Sixteen in the Ṣoḍaśin; seventeen in the Vājapeya; fortynine in the Atirātra; thirty-three in the Aptoryāma.[1]

1. There are only 31 Stomabhāga-fomulae. By repeating the 16th and the 31st formulae one can get the number 33.

स्तुते पवमाने यथेतं गत्वापरेणोत्तरवेदिं दक्षिणातिक्रम्योपविशति। सवनीयस्या वपाया होमादास्ते॥५॥

5. After the Pavamāna (-laud) has been sung, having gone back in the same manner as he has come, having stepped towards the south of the Uttaravedi by the west, he sits down there. He remains seated there upto the offering of the omentum of the animal to be offered on the Soma-pressing-day.[1]

1. Thus upto XII.18.15.

हुतायां मार्जयित्वा प्रातःसवनाय संप्रसर्पत्सु ग्रहावकाशैः शृतंकारैश्चो-पस्थायोत्तरेण हविर्धानं गत्वा दक्षिणेन मार्जालीयं धिष्णियं परीत्य पूर्वया द्वारा सदः प्रविश्याग्रेण प्रशास्तुर्धिष्णियं दक्षिणातिक्रम्योपविशति॥६॥

6. After the omentum has been offered, having cleansed himself,[1] having praised by means of the Grahāvakāśa-formulae (meant for looking at the scoops),[2] and the Śṛtaṁkāra-formulae[3] while some (priests) are creeping for morning-pressing,[4] having gone towards the Havirdhāna-shed by the north, having gone around the Mārjālīya-Dhiṣṇya (fire-hearth) by the south, having entered into the Sadas through the eastern door, having stepped beyond the Dhiṣṇya of the Maitrāvaruṇa, he sits down.

1. See XII.18.15.
2. See XIII.2.7.
3. See XIII.2.7.
4. See XII.18.15.

यत्रास्मै ब्रह्मचमसमाहरति तं प्रतिगृह्य भक्षयति यथेतरे चमसान्॥७॥

7. When one brings the Brahman's goblet towards him, having accepted it, he drinks (the Soma in it) in the same manner

as the other (priests drink) the other (Soma-juice in) the (other) goblets.[1]

1. See XII.24.4ff.

उपाकृते स्तोत्रे वाचं यच्छत्या शस्त्रयाज्यायाः॥८॥

8. After the Praise-singing (stotra) has been bespoken, he restrains his speech upto the offering verse in the Śastra (-recitation).[1]

1. Cf. AB V.33.

संस्थिते सवने यथेतं प्रतिनिष्क्रामति॥९॥

9. After the Savana has stood completely established (i.e. concluded), he goes back in the same manner as he has (come).[1]

1. See Sūtra 6.

एवं विहित उत्तरयोः सवनयोः संचरो ब्रह्मत्वं च॥१०॥

10. The (act of) going and (of) the duties of the Brahman prescribed in this way (are also applicable) in the next two Savanas (viz. midday pressing and the afternoon-pressing).

आध्वर्यव एवातो ऽन्यानि कर्माणि ब्रह्मण आम्नातानि भवन्ति॥११॥

11. The duties other than those of the Brahman are prescribed in the part dealing with the ritual of the Adhvaryu itself.

अवभृथं गच्छतां दक्षिणतो गच्छति॥१२॥

12. He goes by the south of those going for the Avabhṛtha (-ritual).[1]

1. See XIII.20.2.

एवं विहितं सर्वसोमानां ब्रह्मत्वम्॥१३॥

13. The duties of the Brahman prescribed here are applicable to all the Soma (sacrifice)s.

XIV.11

THE DAKṢIṆĀS (SACRIFICIAL GIFTS)

दक्षिणां प्रतिग्रहीष्यन्सप्तदशकृत्वो ऽपान्य व्यावृत्य प्रतिगृह्णीयात्॥१॥

1. When about to accept the sacrificaial gift, having taken breath for seventeen times, (and) having turned away (from it) one should accept it.[1]

1. Cf. TB II.2.5.1; II.3.2.1. See also XIV.12.6.

देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां प्रतिगृह्णामि। राजा त्वा वरुणो नयतु देवि दक्षिणे। अग्नये हिरण्यं तेनामृतत्वमश्याम्। वयो दात्रे मयो मह्यमस्तु प्रतिग्रहीत्रे। क इदं कस्मा अदात्। कामः कामाय। कामो दाता कामः प्रतिग्रहीता। कामं समुद्रमाविश कामेन त्वा प्रतिगृह्णामि। कामैतत्ते। एषा ते काम दक्षिणा उत्तानस्त्वाङ्गीरसः प्रतिगृह्णात्विति॥२॥

2. With *devasya tvā...* (one accepts the gift).[1]

1. Cf. TB II.2.5; III.3.2.5, TĀ III.10.

सोमाय वासः। रुद्राय गाम्। वरुणायाश्वम्। प्रजापतये पुरुषम्। मनवे तल्पम्। त्वष्ट्रे ऽजाम्। अग्ने वा। पूष्णे ऽविम्। निर्ऋत्या अश्वतरगर्दभौ हिमवतो हस्तिनम्। गन्धर्वाप्सरोभ्यः स्रगलंकरणे। विश्वेभ्यो देवेभ्यो धान्यम्। वाचे ऽन्नम्। ऊर्जे वा। ब्रह्मण ओदनम्। समुद्रायापः। उत्तानायाङ्गीरसायानः। वैश्वानराय रथम्॥३॥

3. (and) with *somāya vāsaḥ...*[1] (one should accept various items using a relevant formula).

1. TĀ III.10; cp. TB II.2.5.

वैश्वानर्यर्चा रथं प्रतिगृह्णीयाद्वैश्वानरः प्रत्नथा नाकमारुहद्दिवः पृष्ठं भन्दमानः सुमन्मभिः॥४॥

4. With a verse addressed to Vaiśvānara, one should accept chariot[1]: (the verse begins with) *vaiśvānaraḥ pratnathā nākam-āruhad...*[2]

1. Cf. TB II.2.5.4.
2. TĀ III.10; see I.7.6. The verse is completed in the next Sūtra.

XIV.12

स पूर्ववज्जनयज्जन्तवे धनं समानमज्मा परियाति जागृविरिति॥१॥

1. *sa pūrvavaj jantave...*[1]

1. See Sūtra 4 in XIV.11.

यत्किंचाप्राणत्तत्सर्वमुत्तानस्त्वाङ्गीरसः प्रतिगृह्णात्वित्येव प्रतिगृह्णीयात्। यद्वानाम्नातमन्त्रम्॥२॥

2. Whatever is an inannimate thing, one should accept it

all only with *uttānastvāṅgīrasaḥ...*[1] or whatever thing for which no formula is mentioned, one should accept it with this formula only.

1. Cf. TB II.3.2.5 (see II.3.4.5).

सर्वत्र पुरस्तात्सावित्र उपरिष्टादन्वाधिः॥३॥

3. Everywhere the Sāvitra-formula[1] should be used before and the *anvādhi* (set after) formula[2] (should be used) afterwards.

1. See XIV.11.2 : viz. *devasya tvā...* upto *devi dakṣiṇe.*
2. *tenāmṛtatvamaśyām... pratigṛhṇātu.*

ग्नास्त्वाकृन्तन्नपसस्त्वातन्वत वरूत्रयस्त्वावयन्नित्येतद्वासस्यनुषजति पुरस्ताद्दैवतात्॥४॥

4. In the case of (a gift consisting of) a garment one appends this (forula viz) *gnāstvākṛntan...* (to the Sāvitra-formula) before (the mention of) the deity.[1]

1. viz. *somasya vāsaḥ.*

त इमे तान्त्रीणां दक्षिणानां प्रतिग्रहणाः स्युः॥५॥

5. Thus these (formlae) should be used at the time of receiving the gifts being given at the time of regular sacrificial procedure.

विज्ञायते च। देवा वै वरुणमयाजयन्। स यस्यै यस्यै देवतायै दक्षिणामनयत्तामव्लीनात्। ते ऽब्रुवन्व्यावृत्य प्रतिगृह्णाम तथा नो दक्षिणा न व्लेष्यतीति। ते व्यावृत्य प्रत्यगृह्णन्॥ ततो वै तान्दक्षिणा नाव्लीनात्। य एवंविद्वान्व्यावृत्य दक्षिणां प्रतिगृह्णाति नैनं दक्षिणा व्लीनातीति॥ तान्त्रीरेवाधिकुरुते॥६॥

6. And it is known (from a Brāhmaṇa-text): "The gods indeed, caused Varuṇa to perform a sacrifice. To whichever deity he brought the gift; that deity did stifle". They said, "Turning away form her (gift) may we accept (the gift) so that the gift will not stifle." They having turned away accepted her. Then the gift did not stifle for them. For him who knowing thus accepts the gift after having turned, the gift does not stifle." This statement pertains only to (those gifts) which refer to the sacrificial peocedure.

1. TB II.2.5.1.

बर्हिषा प्रतीयाद्गां वाश्वं वा॥७॥

अन्नेन पुरुषं हस्तिनं वा॥८॥

गन्धैः प्रियवद्येन च तल्पम्॥९॥

7-9. One should go towards the cow or the horse (given to one) with sacrificial grass (in one's hand),[1] towards the man or the horse with food; towards the bed[2], with fragrances and pleasing speech.

1. Cf. TB II.3.2.6.
2. The "bed" metaphorically means "wife" according to Rudradatta.

XIV.13

THE RITUAL OF THE CATURHOTṚ-FORMULAE

संवत्सरं चतुर्णामेको नाश्नीयात्। तद्व्रतमिति विज्ञायते चतुर्होतॄणामनुब्रुवाणस्य॥१॥

1. In connection with one who is studying the Caturhotṛ-formulae[1] it is known (from a Brāhmaṇa-text): "One should not eat for a year, being one of the four. This is the vow."[2]

1. TĀ III.2.
2. MS I.9.6.

एषा वा अनाहिताग्नेरिष्टिर्यच्चतुर्होतारः॥२॥

2. The (offering with the) Caturhotṛ-formulae indeed (forms) an offering for one who has not established the sacred fires.[1]

1. KS IX.15.

यः प्रजया: पशुभिर्न प्रजायेत स द्वादशाहानि तप्तमुदकं पिबन्बरासीं वसानो ऽधः शयीत॥३॥

3. He who may not multiply himself by means of progeny or cattle, should, sleep on the ground drinking hot water, wearing a thick garment.[1]

1. Cf. MS I.9.6; cp. KS IX.14.

द्वादश्याः प्रातः प्राङुत्क्रम्य प्राण्यापान्येन्द्रं गच्छ स्वाहेत्यपान्य दशहोतारं व्याख्याय चतुर्होतारं जुहुयाच्चतुर्गृहीतेनाज्येन॥४॥

4. On the morning of the twelfth night, having got up with one's face to the east, having breathed in and out, having breathed with *indraṁ gaccha svāhā*, having recited the Daśahotṛ-formulae, one should offer a libation of four-times scooped ghee with the Caturhotṛ-formulae.[2]

1. i.e. on the thirteenth day.
2. For all the details cf. KS IX.14; MS I.9.5.

अर्धं वा पूर्वेण ग्रहेण। अर्धमुत्तरेण॥५॥

5. Or one may offer the half (of the ghee) with the first part of the formula called) *graha*; and half with the next (part of the formula called *graha*).[1]

1. Cf. MS I.9.6. According to MS the Caturhotṛ-formulae have two *grahas*, viz. *vācaspataye* and *somaḥ somasya...* According to Taittirīyas, there is only one *graha* viz. TĀ II.2.2. This part is to be divided into two.

यः कामयेत प्रजायेयेति स द्वादशगृहीतेन स्रुचं पूरयित्वा दशहोतारं मनसानुद्रुत्य दर्भस्तम्बे सग्रहं जुहुयात्। अर्धं वा पूर्वेण ग्रहेणार्धमुत्तरेण॥६॥

6. He who desires, "May I be multiplied by progeny," should, having filled the (Juhū-) ladle with twelve-times scooped ghee, having mentally recited the Daśahotṛ-formulae, offer a libation on the bunch of Darbha-grass after the *graha* (-part of the formula is recited. Or he (may offer) half (of the ghee) with the first part of the) *graha* (formula) and the (remaining) half with the next (part of the *graha*-formula).[1]

1. Cp. TB II.2.1.1-3.

यं ब्राह्मणं विद्यां विद्वांसं यशो नर्छेत्सो ऽरण्यं परेत्य दर्भस्तम्बमुद्ग्रथ्य ब्राह्मणं दक्षिणतो निषाद्य चतुर्होतृन्व्याचक्षीत॥७॥

7. A learned Brāhmaṇa who does not obtain knowledge or success should, having gone to forest, having tied a bunch of Darbha-grss, having caused a Brāhmaṇa to sit down to the south, recite the (Caturhotṛ-formulae).[1]

1. Cf. TB II.2.1.3.

सर्वान्ससंभारयजुष्कानित्याश्मरथ्यः। होतॄनित्यालेखनः॥८॥

8. According to Āśmarathya, he should recite all (the formulae) along with the Sambhāra-yajus (-formulae),[1] according to Ālekhana, (only) the Hotṛ (formulae).[2]

1. Thus TĀ III.1-11.
2. Thus TĀ III.1-7.

यो दक्षिणत आस्ते तस्मै वरं ददाति॥९॥

9. One gives a chosen (gift) to him who sits towards the South.[1]

1. TB II.2.1.5.

अथैता देवानां पत्नयः। ताभिः प्रजाकामं पशुकामं वा याजयेत्॥१०॥

10. Now the formulae (named Devānāṁ patnayaḥ).[1] One should cause him who is desirous of progeny or who is desirous of cattle to perform a sacrifice with those (formulae).[2]

1. TĀ III.9.
2. Cf. MS I.9.8.

अन्तरा त्वष्टारं देवानां च पत्नीश्चत्वारिचत्वारि पदानि प्रतिसंख्याय यजेत॥११॥

11. (In the New and Full-moon-sacrifices) between the offering for Tvaṣṭṛ and that for the wives of the gods[1] one should offer after having counted four formulae each time.[2]

1. See III.9.1ff.
2. Cf. MS I.9.8.

यदि संवत्सरं न जायेत तत्परो न सूर्क्षेत॥१२॥

12. In the course of one year if an offspring or a calf is not born, one should not pay attention to this ritual.[1]

1. Cf. MS I.9.8.

दशहोत्राभिचरन्यजेत॥१३॥

13. A sacrificer practising black magic (against his enemy) should perform an offering with the Daśahotṛ (-formulae).[1]

1. Cf. TB II.2.1.7.

स्वकृत इरिणे प्रदरे वा जुहुयात्॥१४॥

14. He should offer on a naturally salty land or in cleft (in the ground).[1]

1. See TB II.2.1.7.

XIV.14

यद्वाचः क्रूरं तेन वषट्करोति। वाच एवैनं क्रूरेण प्रवृश्चति। ताजगार्तिमा-
र्छतीति विज्ञायते॥१॥

1. "One utters the Vaṣaṭ-call with whatever is the cruel part of the speech. One thereby cuts him (the enemy) with the help of the cruel part of the speech only. Immediately he gets pain"—thus is known (from a Brāhmaṇa-text).[1]

1. TB II.2.1.7 (TS III.4.8.5). The cruel part of the speech means the expressions *khaṭ*, *phaṭ* etc. (See TĀ IV.27).

यः कामयेत वीरो म आजायेतेति स चतुर्होतारं जुहुयाच्चतुर्गृहीतेनाज्येन। अर्धं वा पूर्वेण ग्रहेणार्धमुत्तरेण। आस्य वीरो जायते॥२॥

2. One who desires, "May a heroic son be born to me," should offer a libation of four-times-scooped ghee with the Caturhotṛ-(formula). Or (he may offer) half (of the ghee) with the first (part of the formula called) *graha* and half with the next (part of the formula called *graha*). A heroic son is born of him.[1]

1. Cf. TB II.2.3.5. See and cp. XIV.13.5.

न त्वेनमपरो ऽनुजायते॥३॥

3. No other (son) is however born after him (the first heroic son).[1]

1. Cf. MS I.9.6; KS IX.14.

वरो दक्षिणा॥४॥

4. A chosen (thing) is the sacrificial gift.[1]

1. Cf. KS IX.4.

एतेनैव चतुर्होत्रा राजानं संग्रामे संयत्ते याजयेत्॥५॥

5. (The Adhvaryu) should cause a king to perform an offering with the same (viz. four-times-scooped ghee) with the Caturhotṛ-(formula) when a battle is being fought.[1]

1. Cf. KS IX.14; MS I.9.6.

यत्तत्र विन्देरंस्ततो द्वादशशतं दक्षिणाः॥६॥

6. One hundred and twelve (cows should be given as) gifts out of what they obtain there (as booty).[1]

1. Cf. KS IX.14.

पञ्चहोत्रा पशुकामं याजयेत्॥७॥

7. (The Adhvaryu) should cause a (sacrificer) desirous of cattle to perform an offering with the Pañcahotṛ (formula),[1]

1. Cf. TB II.2.11.2; KS IX.14. The sentence is incomplete. See the next Sūtra.

चतुर्गृहीतेनाज्येन। अर्धं वा पूर्वेण ग्रहेणार्धमुत्तरेण। चतस्रो दक्षिणा ददात्यश्वं हिरण्यं गां वास इति॥८॥

8. by means of four-times scooped ghee. Or (he may offer) half (of the ghee) with the first (part of the formula called) *graha* and half with the next (part of the formula called *graha*). The performer gives four Dakṣiṇās: a horse, gold, a bull, and a garment.[1]

1. Cf. KS XI.14.

एतेनैव दक्षिणावर्जमामयाविनं स्वर्गकामं वा याजयेत्॥९॥

9. (The Adhvaryu) should cause a (sacrificer) diseased or desirous of heaven, to perform the same (rite with the Pañcahotṛ formula) without the sacrificial gifts.

मनसा स्वर्गकामाय जुहुयात्॥१०॥

10. For a sacrificer desirous of heaven, he should offer (while reciting the Pañcahotṛ-formula) mentally.

सप्तहोत्रा यज्ञविभ्रष्टं याजयेच्चतुर्गृहीतेनाज्येन। अर्धं वा पूर्वेण ग्रहेणा-र्धमुत्तरेण॥११॥

11. He should cause a (sacrificer) fallen from sacrifice to perform an offering with the Saptahotṛ (formula) by means of four-times-scooped ghee; or (he may offer) half (of the ghee) with the first (part of the formula called) *graha* and half with the next (part of the formula called *graha*).

यः कामयेत बहोर्भूयान्स्यामिति स दशहोतारं प्रयुञ्जीत। यः कामयेत वीरो म आजायेतेति स चतुर्होतारम्। यः कामयेत पशुमान्स्यामिति स पञ्चहोतारम्। यः कामयेतर्तवो मे कल्पेरन्निति स षड्ढोतारम्। यः कामयेत सोमपः सोमयाजी स्यामा मे सोमपः सोमयाजी जायेतेति स सप्तहोतारम्॥१२॥

12. (The sacrificer) who would desire, "May I become better than the good," should use the Daśahotṛ (Formula);... who would desire, "May a heroic son be born of me he the Caturhotṛ(-formula); who would desire, "May I be possessor of cattle" he the Pañcahotṛ (formula); who would desire, "May the seasons be arranged for me," he the Ṣaḍhotṛ (-formula); who would desire, "May I be a drinker of Soma, performer of a Soma-sacrifice, may a drinker of Soma, performer of a Soma-sacrifice be born to me," he the Saptahotṛ (-formula).[1]

1. For this Sūtra cf. TB II.2.11.1-4.

अथैष ऋतुमुखीयः षड्ढोता वाग्घोतेति। तस्य वदत्यृतुमुखऋतुमुखे जुहुयादिति। स सार्वकामः॥१३॥

13. Now this Ṣaḍḍhotṛ (-formula beginning with) *vāgghotā* ...[1] which is to be used at the beginning of every season about this (the Brāhmaṇa-text)[2] says, "One should offer in the beginning of every season. This (formula) is a fulfiller of all the desires."

1. TĀ III.6.
2. TB II.3.2.2. Here a performer of an expiation is understood.

XIV.15

यद्येनमार्त्विज्याद्वृतं सन्तं निर्हरेरन्नाग्नीध्रे जुहुयाद्दशहोतारं चतुर्गृहीतेनाज्येन पुरस्तात्प्रत्यङ्तिष्ठन्प्रतिलोमं विग्राहम्। प्राणानेवास्योपदासयति॥ यद्येनं पुनरुपशिक्षेयुराग्नीध्र एव जुहुयाद्दशहोतारं चतुर्गृहीतेनाज्येन पश्चात्प्राङासीनोऽनुलोममविग्राहम्। प्राणानेवास्मै कल्पयतीति विज्ञायते॥१॥

1. "If they may take away him who has been selected for the office of a priest, he (the Adhvarya) should offer a four-times scooped ghee, in the Āgnīdhra (fire) while standing in front of it, with his face to the west by means of Daśahotṛ-formulae uttering these formulae in the reverse order, taking halt after every part of it. He (thereby) indeed causes his[1] breaths

to go away. If they invite him again, he should offer four times scooped ghee in the Āgnīdhra(fire) itself while sitting to the west of it with his face to the west, by means of the Daśahotṛ (-formula) in the straight order without taking halt after every part of it. He thereby arranges his very breaths"—thus is known (from a Brāhmaṇa-text).[2]

1. viz. one who has taken him out.
2. TB II.3.2.1-2.

स यः कामयेतः प्रियः स्यामिति यं वा कामयेत प्रियः स्यादिति तस्मा एतं स्थागरमलंकारं कल्पयित्वा दशहोतारं पुरस्ताद्व्याख्याय चतुर्होतारं दक्षिणतः पञ्चहोतारं पश्चाषड्ढोतारमुत्तरतः सप्तहोतारमुपरिष्टात्संभारैश्च पत्निभिश्चमुखेऽलंकृत्यास्यार्धं व्रजेत्। प्रियो हैव भवतीति विज्ञायते॥२॥

2. "He who desires, "May I be dear (of a certain person)", or about whom he desires, "May he be dear (to me)," having arranged this ornament out of Sthagara,[1] for him, having recited the Daśahotṛ (-formula) to the east (of it), the Caturhotṛ-formula to the south (of it), the Pañcahotṛ (formula) to the west (of it), the Ṣaḍḍhotṛ (-formula) to the north (of it) and the Saptahotṛ (formula) above (it), having adorned his face with (that material while reciting) the Sambhāra and Patnī-fromulae,[2] he should go towards (the person concerned). He indded becomes dear (of that person)"—thus is known (from a Brāhmaṇa-text).[3]

1. For Sthagara cp. also Kau. Sūtra 35.21.
2. TĀ III.9 and 10.
3. Cf. TB II.3.10.1-3.

त इमे चतुर्होतारो यत्र होमार्थाः सग्रहाः सस्वाहाकारास्तत्र प्रयुञ्ज्येरन्। यत्राहोमार्था अग्रहा अस्वाहाकाराः॥३॥

3. When these Caturhotṛ (and other formulae), are meant to be used for offerings, they should be used then along with the *graha* and *svāhā*-calls; when they are not meant to be used for offerings,[2] (they should be used) without the *graha* and *svāhā*-calls.

1. To every *graha*-part of the formula, *svāhā* is added.
2. as e.g. in XIV.13.7.

यत्र जपा याजमानाः॥४॥

4. When (these formulae are said to be used in) mutterings,[1] (the mutterings are to be done) by the sacrificer.

1. See XII.17.13-14.

तेषां ये विहारसंयुक्ता आहिताग्नेस्तान्प्रतीयात्। उभयोरितरान्॥५॥

5. One should consider those (formulae) which are connected with the (rituals to be performed in) Vihāra (sacrificial place)[1] to be (performed) by an Āhitāgni (one who has established fires); the others[2] to be performed by both an Āhitāgni as well as a non-Āhitāgni)[3].

1. e.g. XIV.13.10-11.
2. e.g. XIV.1.7.
3. Thus one who has not established fires will have to perform them in the Aupāsana-fire.

XIV.16

EXPIATIONS FOR THE SOMA-SACRIFICES

अग्निं नरो दीधितिभिररण्योर्हस्तच्युती जनयन्त प्रशस्तम्। दूरेदृशं गृहपति- मथर्युम्॥ अग्निनाग्निः समिध्यते। सप्त ते अग्ने। मनो ज्योतिर्जुषताम्। त्रयस्त्रिंशत्॥ यन्मे मनसश्छिद्रं यद्वाचो यच्च मे हृदः। अयं देवो बृहस्पतिः सं तत्सिञ्चतु राधसा॥ विश्वकर्मा हविरिदं जुषाणः संतानैर्यज्ञं समिमं तनोतु। या व्युष्टा उषसो याश्च निम्रुचस्ता संदधामि हविषा घृतेन॥ अयाश्चाग्ने ऽसि। त्वं नो अग्ने। स त्वं नो अग्ने॥ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः। स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः॥ स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः। स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु॥ पृषदश्वा मरुतः पृश्निमातरः शुभंयावानो विदथेषु जग्मयः। अग्निजिह्वा मनवः सूरचक्षसो विश्वे नो देवा अवसा गमन्निह॥ शतमिन्नु शरदो अन्ति देवा यत्रा नश्चक्रा जरसं तनूनाम्। पुत्रासो यत्र पितरो भवन्ति मा नो मध्या रीरिषतायुर्गन्तोः॥ प्रेद्धो अग्ने दीदिहीत्येषा॥१॥

1. With 1. *agniṁ naro dīdhitibhiḥ...*, 2. *agnināgniḥ samidhyate...*, 3. *sapta te agne...*, 4. *mano jyotirjuṣatām...*, 5. *trayastriṁśat...*, 6. *yanme manasaśchidram...*, 7. *viśvakarmā haviridaṁ juṣāṇah....*, 8. *ayāścāgne'si...*, 9. *tvaṁ no agne...* 10. *sa tvaṁ no agne...*, 11. *bhadraṁ karṇebhiḥ....* 12. *svasti*

na indro vṛddhaśravāḥ..., 13. *pṛṣadaśvā marutaḥ...*, 14. *śataminnu śarado anti devāḥ...*, 15. *preddho agne dīdihi...* this one.[1]

1. See note on the XIV.17.1.

XIV.17

श्रुत्कर्णाय कवये वेद्याय नमोभिर्नाकमुपयामि शंसन्। यतो भयमभयं तत्कृधी नोऽग्ने देवानामव हेड इयक्ष्व॥ अग्निं वो देवमग्निभिः सजोषा यजिष्ठं दूतमध्वरे कृणुध्वम्। यो मर्त्येषु निध्रुविर्ऋतावा तपुर्मूर्धा घृतान्नः पावकः॥ घृतप्रतीको घृतपृष्ठो अग्निर्घृतैः समिद्धो घृतमस्यान्नम्। घृतप्रुषस्त्वा सरितो वहन्ति घृतं पिबन्यजताद्देव देवान्॥ आयुर्दा अग्ने। इमो अग्ने। सप्त ते अग्ने। मनो ज्योतिर्जुषताम्। त्रयस्त्रिंशत्। यन्मे मनसः। विश्वकर्मा। अग्निं युनज्मि। इन्धानास्त्वा॥ अग्निर्न ईडित ईडितव्यैर्देवैः पार्थिवैः पातु। वायुर्न ईडित ईडितव्यैर्देवैर्दिव्यैः पातुः। सूर्यो न ईडित ईडितव्यैर्देवैर्दिव्यैः पातु। विष्णुर्न् ईडित ईडितव्यैर्देवैर्दिश्यैः पातु। अग्निर्यजुर्भिः पूषा स्वगाकारैस्त इमं यज्ञमवन्तु ते मामवन्त्वनु व आरभे ऽनु मारभध्वं स्वाहेत्येतैस्त्रिभिरनुवाकैरविज्ञात-प्रायश्चित्ते सोमे त्रयस्त्रिंशतमाहुतीर्जुहोति॥१॥

1. With *śrutkarṇāya kavaye...*, 17. *agniṁ vo devam agnibhiḥ...*, 18. *ghṛtapratīko ghṛtapṛṣṭhaḥ...*, 19. *āyurdā agne...*, 20. *imo agne...*, 21. *sapta te agne...*, 22. *mano jyotir juṣatām...*, 23. *trayastriṁśat..*, 24. *yan me manasaḥ...*, 25. *viśvakarmā...*, 26. *agniṁ yunajmi....* 27. *indhānāstvā...*, 25. *agnir na īḍitaḥ...*, 29. *vāyur na īḍitaḥ...*, 30. *sūryo na īḍitaḥ...*, 31. *viṣṇur īḍitaḥ...*, 32. *agnir yajurbhiḥ...*, 33. *pūṣā svagākāraiḥ...* these three sections[1] (the Adhvaryu) offers thirty-three libations of ghee when the cause of expiation is not known in a Soma-sacrifice.

1. See KS XXXIV.9; XXXV.1 and XXXV.2 The first section ends with no. 10, the second with no. 19, and the third with no.33. No. 19 and 22 are not found in KS.

त्रयस्त्रिंशतं चाग्नीध्रे यज्ञतनूः॥२॥

2. And (he offers) thirty-three (libaitons of ghee) (called) Yajñatanū, in the Āgnīdhra (-fire).

पृथिवि भूवरि सिनीवाल्युरन्धू आचित्ते मनस्ते भुवो विवस्त इति वसतीवरीषु सवनीयासु वा विषिक्तासु सप्ताहुतीर्हुत्वा॥३॥

3. With *pṛthivi bhūvari...*[1] having offered seven libations (of ghee) in the case when the Vasatīvarī (-water) or the Savanīya (-water) has been spilled out,[2]

1. KS XXXV.3.
2. See XII.6.1-2. The sentence in this Sūtra is incomplete. See the next Sūtra.

XIV.18

य ऊर्मिर्हविष्य इन्द्रियावान्मदिन्तमस्तं व ऋध्यासम्। सोमस्याज्यमसि हविषो हविर्ज्योतिषां ज्योतिः। विश्वेषां वो देवानां देवताभिर्गृह्णामीत्यभिमन्त्र्य सं वः सिञ्चन्तु मरुतः समिन्द्रः सं बृहस्पतिः। सं वो ऽयमग्निः सिञ्चत्वायुषा च धनेन च। आदित्पश्यामि। आपो हि ष्ठा मयोभुव इत्येताभिः सप्तभिः संसिञ्चेदभि वा मन्त्रयेत॥१॥

1. with *ya ūrmir haviṣya*, having addressed (the water), with these seven formulae beginning with *saṁ vaḥ siñcantu marutaḥ*, 2. *māndā vāśāḥ*, 3. *āpo bhadrāḥ*, 4. *ādit paśyāmi*, 5-7. *āpo hi ṣṭhāḥ*,[1] he should pour it together or address it.

1. Cp. KS XXXV.3.

यदि प्रातःसवने प्राग्घोमात्सोममतिरिक्तं पश्येत्तं चमसेष्वभ्युन्नयेदुपजुहुयाद्वा॥२॥

2. If (the Adhvaryu) sees at the time of morning pressing before the libation (of the Soma-juice) (in the last line of goblets) that the Soma-juice is excessive (in the jars) then he should either pour it in the goblets or offer a libation of it.[1]

1. Cf. TB I.4.5.1, TMB IX.7; JB I.3.50.

हुते दृष्ट्वा स्तुतशस्त्रवन्तं कुर्यात्॥३॥

3. Having seen it after he has offered, he should make it accompanied by Stotra and Śastra.[1]

1. In this case the excessive Soma is considered as a new scoop and a Stotra and a Śastra are to be recited in connection with it. See the following Sūtras.

होतृचमसमुख्यांश्चमसानुन्नीय बृहतः स्तोत्रमुपाकरोति॥४॥

4. Having filled the goblets beginning with the goblet of the Hotṛ, (the Adhvaryu) bespeaks the Stotra sung on the Bṛhat.

गौर्धयति मारुतामिति धयद्वतीषु स्तुवीरन्॥५॥

5. They should sing the Stotra on verses containing the word *dhayat*, beginning with *gaur dhayati marutām.*[1]

1. The verses are Jaiminīya Saṁhitā IV.10.8-10; ṚV VIII.94.1-3. For this Sūtra cf. TB I.4.5.1.

अस्ति सोमो अयं सुत इति वैतासु बृहता गौरिवीतेन वा स्तुवीरन्॥६॥

6. Or they may praise-sing on these (verses beginning with) *asti soma ayaṁ sutaḥ*[1] on Bṛhat or Gaurivīta (-sāman).

1. SV II.8 1135-1138. Cf. TMB IX.1.1.

ऐन्द्रावैष्णवं होतानुशंसति॥७॥

7. The Hotṛ recites Aindrāvaiṣṇava-śastra.[1]

1. Cf. TMB IX.1.1; cp. ĀśvaŚS VI.7.2-5; ŚāṅkhāŚS XIII.10.3.

इन्द्राविष्णुभ्यां पीतस्येति भक्षमन्त्रं नमति॥८॥

8. The (Adhvaryu) modifies the formula for drinking with the words *indrāviṣṇubhyāṁ pītasya.*[1]

1. See XII.24.7.

यदि माध्यंदिन एतदेव॥९॥

9. If it is the midday-pressing (when there is excessive Soma) the same expiation (is to be done).

स्तोत्रे विकारः। बण्महाँ असि सूर्येति सौरीषु बृहता गौरिवीतेन वा स्तुवीरन्॥१०॥

10. There will be some modification in the Stotra. They should sing the Bṛhat or Gaurivīta (sāman) on the verses connected with the Sūrya beginning with *baṇmahān asi sūrya.*[1]

1. SV II.1138-1939; ṚV VIII.101.11-12; cf. TMB IX.7.6; cp. TB I.4.5.2-3.

तथैव होतानुशंसति। तथा भक्षमन्त्रः॥११॥

11. The Hotṛ recites the same Śastra; the formula for drinking (Soma) is the same.[1]

1. See Sūtras 7-8.

यदि तृतीयसवने ऽतिरिच्येतोक्थ्यं कुर्वीत॥१२॥

यद्युक्थ्ये षोडशिनम्। यदि षोडशिन्यतिरात्रम्। यद्यतिरात्रे द्विरात्रम्। यदि द्विरात्र एकस्तोत्रमेव॥१३॥

12-13. If (the Soma-juice) would be excessive in the third pressing, the Adhvaryu should make (the sacrifice) Ukthya, if in the Ukthya, then... Ṣoḍaśin; if in the Ṣoḍasin, then... Atirātra; if in the Atirātra, then... Dvirātra; if in the Dvirātra, then... a single Stotra only.[1]

1. Cp. TB I.4.5.4-5; ŚB IV.5.10.8.

तत्र वैष्णवीषु शिपिविष्टवतीषु बृहता गौरिवीतेन वा स्तुवीरन्॥१४॥

14. There (i.e. in the last case), they should praise-sing in the Bṛhat or Gaurivīta (-sāman) on the verses[1] refering to Viṣṇu, containing the word *śipiviṣṭa*.

1. viz. SV II.975-977; ṚV VII.100.5-7. For the Sūtra cf. TB I.4.5.4-5; cp. ĀśvaŚS VI.7.8; ŚāṅkhāŚS XII.9.2.

तथैव होतानुशंसति। तथा भक्षमन्त्रः॥१५॥

15. The Hotṛ recites the same Śastra; the formula for drinking (Soma) is the same.

XIV.19

यदि सोमौ संसुतौ स्यातामादितश्चतुर्भिः संभारयजुर्भिर्हुत्वा महारात्रे प्रातरनुवाकमुपाकृत्यान्वारब्धे यजमाने जुहोति संवेशायोपवेशाय गायत्रियास्त्रिष्टुभो जगत्या अनुष्टुभः पङ्क्तया अभिभूत्यै स्वाहेति॥१॥

1. If two Soma-sacrifices are being performed simultaneously, at the time of very early morning (when it is still night), having offered libations with the first four Sambhāra-formulae,[1] having bespoken the morning litay, while the sacrificer holds him from behind, (the Adhvaryu) offers a libation of ghee with *saṁveśāyopaveśāya svāhā*.[2]

1. Cf. MS I.9.7.
2. See TS VII.5.5.1.

एवं सवनादौसवनादावुत्तरैरुत्तरैश्चतुर्भिः। संभारयजुर्भिश्छन्दसा चोत्तरेणोत्तरेणा पाङ्क्तात्॥२॥

2. In this way (he offers libation of ghee) in the beginning of every pressing, with the each successive four Sambhāra-verses and with the successive metre upto Paṅkti.

पञ्चसवनो यज्ञः। त्रीणि सवनान्यवभृथो ऽनूबन्ध्येति। पञ्च समिद्धे ऽग्नौ हूयन्ते मृत्योर्मा पातं प्राणापानौ मा मा हासिष्टमिति॥३॥

3a. The sacrifice has five pressings: viz. the three pressings (and) Avabhṛtha (bath), and the Anūbandhyā (-cow slaughter).[1]

1. Cf. MS IV.8.5.

3b. Five liberation are offered in enkindleded fire.[1]

1. Cf. TMB IX.4.5.

पुरस्तात्पाशुकात्स्विष्टकृतो ऽध्वर्युर्जपत्येतिवन्ति प्रेतिवन्ति वाज्यानि॥४॥

3c-4a. Before the Sviṣṭakṛt-offering of the animal-sacrifice, the Adhvaryu mutters *prāṇāpānau mṛtyor mā pātam....*[1]

1. TS III.8.1.7.1.

4b. The Ājyastotras contain the word *ā*[1] or *pra*.[2]

1. Cf. TB I.4.6.1.
2. TS III.10.7.2. Cf. JB I.344. The verses containing the word *ā* are SV II.10-21. The verses containing *pra* are Jaiminīya Saṁhitā IV.1.7-9; ṚV III.27.1-3.

मरुत्वतीर्वृषण्वतीर्वा प्रतिपदः॥५॥

5. The Pratipad-verses[1] should be containing the word *marut*[2] or *vṛṣan*.[3]

1. The verses with which the Pavamāna-lauds begin.
2. Cf. TS III.1.7.2.
3. Cf. TS VII.5.5.1.

अभीवर्तो ब्रह्मसाम॥६॥

6. The Brahmasāman[1] is sung on the Abhīvarta-way of singing.[2]

1. The 3rd Pṛṣṭhastotra.
2. Cf. TB I.4.6.3.

उभे बृहद्रथंतरे भवतः॥७॥

7. Both the Bṛhat and Rathantara-sāmans take place.[1]

1. The Rathantara in the Mādhyandina-pavamāna, the Bṛhat as the first Pṛṣṭhastotra. For this Sūtra cf. TS III.1.7.2; cp. TMB IX.4.8.

यद्यग्निष्टोमः सोमः परस्तात्स्यादुक्थ्यं कुर्वीत। यद्युक्थ्यः षोडशिनम्। यदि षोडश्यतिरात्रम्। यद्यतिरात्रो द्विरात्रम्। यदि द्विरात्रस्त्रिरात्रम्। यदि त्रिरात्र एकस्तोत्रमेव॥८॥

8. If the other Soma (-sacrifice) is an Agniṣṭoma, (the Adhvaryu (on this side) should make (his sacrifice) Ukthya; if Ukthya, then Ṣoḍaśin; if Ṣoḍaśin then Atirātra; if Atirātra, then Dvirātra; if Dvirātra, then Trirātra; if Trirātra then a single stotra only.[1]

1. Cf. TS III.1.7.3; cp. JB I.44. For a single Stotra cp. also XIV.18.13,14.

अभिजित्कार्यो ऽभिजित्यै। विश्वजित्कार्यो विश्वजित्यै। सर्वपृष्ठः सर्वस्तोमो ऽतिरात्रो भवति सर्वस्याप्त्यै सर्वस्यावरुद्ध्या इति विज्ञायते॥९॥

9. "It should be an Abhijit for the sake of victory; it should be Viśvajit in order to win everything, it should be an Atirātra with all the Pṛṣṭhas and all the praise-songs, for the sake of obtainment of all, for the sake of achieving all"—thus is known (from a Brāhmaṇa-text).[1]

1. The exact Brāhmaṇa-text is not known. For the first two sentences cf. TB I.4.6.3. For Abhijit see XXII.2.6ff; For Viśvajit see XXII.2.12.

सजनीयं शस्यं विहव्यं शस्यमगस्त्यस्य कयाशुभीयं. निष्केवल्यम्। तानि शंसेत्॥१०॥

10. One should recite the Sajanīya,[1] the Vihavya[2] and the Kayāśubhīya (-hymn) of Agastya[3] as the Niṣkevalya-recitation.[4]

1. ṚV II.12.
2. ṚV X.128.
3. ṚV I.165.
4. Cf. TS VII.5.5.2.

सजनीयं प्रातःसवनिके वैश्वदेवे ऽनुप्रोहेत्। विहव्यं माध्यंदिनीये मरुत्वतीये। अगस्त्यस्य कयाशुभीयं निष्केवल्यं तार्तीयसवनिके वैश्वदेवे ऽनुप्रोहेत्॥११॥

11. One should insert the Sajanīya in the Vaiśvadeva (-recitation)[1] of the morning-pressing; the Vihavya in the Marutvatīya (recitation) of the midday(-pressing); (and) Kayāśubhīya of Agastya as the Niṣkevalya (-recitation) in the Vaiśvadeva (-recitation) of the Third-pressing.[2]

1. Thereby the Prauga-śastra is meant.
2. Neither the Sūtras of the Ṛgveda nor those of the Sāmaveda are in agreement with Āpastamba in connection with these recitations.

XIV.20

तत्रेमाः सामचोदना भवन्ति। तौरश्रवसं कार्यम्। वसिष्ठस्य निहवः कार्यः। अभीवर्तं ब्रह्मसाम कुरुतात्। उभे बृहद्रथंतरे कुरुतात्। अभिजितं विश्वजितं वा यज्ञक्रतुं कुरुतात्। क्रोशानुक्रोशे कुरुतादिति॥१॥

पुरस्तात्प्रातः सवनात्संप्रेष्यति॥२॥

1-2. There are these prescriptions in conneciton with the Sāmans (which are to be used in this Sacrifice). The Tauraśravasa[1] should be used. The (Sāman named) Vasiṣṭhasya Nihava should be used. Before the Morning pressing the Adhvaryu orders, "Use the Abhīvarta-sāman as the Brahma-sāman (i.e. the Sāman corresponding the Brāhmaṇācchaṁsin's recitation).[2] Use both the Bṛhat and Rathantara.[3] Make sacrifice either Abhijit or Viśvajit.[4] Use both the Krośa and Anukrośa (-sāmans)."

1. Cf. TMB IX.4.9.
2. See XIV.19.6.
3. See XIV.19.7.
4. See XIV.19.9.

पूर्वः संस्थाप्यः। अत्यभिषुत्यं वा। दक्षिणाभिर्वा वर्षीयासं यज्ञक्रतुं कुर्वीत॥३॥

3. The sacrifice should be established completely i.e. concluded before (the other sacrifice is concluded)[1]; or one may press the Soma additionally. Or one may make the sacrifice bigger on account of the sacrificial gifts (Dakṣiṇās).

1. Cp. ŚāṅkhāŚS XII.5.2.

यावद्रथाह्न्यमन्तरा गिरिर्गिरिभिद्वा नदी व्यवेयात्पर्वतान्तरये वा नानाराज्ययो-र्वासंसवो नाविद्विषाणयोः संसवो विद्यत इति कङ्कतिब्राह्मणं भवति॥४॥

4. When the distance between (the places of two simultaneously performed sacrifices is as much as a days journey of a chariot, or when (in between them) a mountain or a river which breaks a mountain may separate (the two sacrifices) or when there is a distance of mountain (in between), or when (the two sacrifices are being performed) in two different states, there is no (defect of) simultaneous Soma-sacrifice. When the two sacrifices of two mutually not hating sacrificers are being performed, then there is no (defect of) simulataneous Soma-sacrifices[1]—So is (said in) the Kaṅkati-Brāhmaṇa.[2]

1. Cp. KātyāŚS XXV.14.23-26; ŚāṅkhāŚS XIII.5.1; ĀśvaŚS VI.6.11.

2. Cp. JB I.360.

यत्र दीक्षितानामुपतापः स्याद्यजमानायतने शयीत॥५॥

5. When one of the consecrated (priests in a sacrificial session) gets fever,[1] he should sleep in the place of the sacrificer.[2]

1. For XIV.20.5-XIV.21.7 cf. MS IV.8.7; MāŚS III.8.3; KātyāŚS XXV.13.20-27; see ĀśvŚS VI.9.1-4.
2. To the south of the Āhavanīya.

तं परिगृह्याग्नीध्रं नयेत्॥६॥

परीमं परि ते ब्रह्मणे ददामि ब्रह्म परिददातु देवताभ्यः। वषट्कारस्त्वा भिषज्यतु सह विश्वैर्देवैः। वसव एतद्वः प्रातःसवनं रुद्रा एतद्वो माध्यंदिनं सवनं विश्वे देवा एतद्वस्तृतीयसवनम्। तद्रक्षध्वं तद्भिषज्यत तद्गोपायत तद्वो मा विगादिति सर्वत्रानुषजति॥७॥

6-7. Having held him, (the Adhvaryu) should take him towards the Āgnīdhra (shed), with *parīṁ te brahmaṇe dadāmi...*[2] to each of the latter parts of the formulae, he adds *tadrakṣadhvaṁ...*[3]

1. Cf. ŚB III.6.1.29.
2. These formulae occur only here.
3. This formula occurs also in KātyāŚS with some variants. The older source is not known.

आग्नीध्रीयमुपसमाधाय संपरिस्तीर्य ब्राह्मणं दक्षिणतो दर्भेषु निषाद्योत्तरत उदपात्रमुपनिधाय तस्मिन्नेकविंशतिं यवान्दर्भपुञ्जीलांश्चावधाय जीवा नाम स्थ

ता इमं जीवयत जीविका नाम स्थ ता इमं जीवयत संजीविका नाम स्थ ता इमं संजीवयतेति परिब्रूयात्॥८॥

8. Having added fuel to the Āgnīdhrīya-fire, having scattered grass around (it), having caused a Brāhmaṇa to sit down upon Darbha-grass, having kept down a pot of water towards the north, having put twentyone barley-grains, and bunches of grass, he should utter, *"jīvā nāma stha...."*[2]

1. Cf. TS VI.4.9.2-3.
2. For the formula as well the ritual prescribed here, cf. MS IV.8.7; cp. KS XXVII.4.

XIV.21

या जाता ओषधय इत्योषधिसूक्तेनैनमेताभिरद्भिरभिषिञ्चति॥१॥

1. (The Adhvaryu) besprinkles him (the person suffering from fever) with this water with the hymn addressed to herbs beginning with *yā jātā oṣadhayaḥ.*[1]

1. TS IV.2.6.

आपः प्रजापतेः प्राणा यज्ञस्य भेषजमिति चैनमाचमयन्ति॥२॥

2. And they cause him to sip (it) with *āpaḥ prajāpateḥ....*[1]

1. The formula with some variants also occurs in KātyāŚS.

अथैनमभिमृशन्ति॥३॥

उपांश्वन्तर्यामौ ते प्राणापानौ पातामुपांशुसवनस्ते व्यानं पातु वाचं त ऐन्द्रवायवः पातु दक्षक्रतू ते मैत्रावरुणः पातु चक्षुषी ते शुक्रामन्थिनौ पातां श्रोत्रं त आश्विनः पात्वात्मानं त आग्रयणः पात्वङ्गानि त उक्थ्यः पात्वायुष्टे ध्रुवः पात्वसावसाविति सर्वत्रानुषजति॥४॥

3-4. Then they (the other participants in the Sattra) touch him with *upāṁśvantaryāmau te...* at the end of each formula (the Adhvaryu) adds "O you N.N."[1]

1. All the formulae with variants from MS IV.8.7.

अथात्मानं प्रत्यभिमृशत्युपांश्वन्तर्यामौ मे प्राणापानौ पातामिति॥५॥

एवं क्रामत्या ध्रुवात्॥६॥

5-6. Then (the diseased person) touches himself with *upaṁśvantaryāmau me...* He changes (the word *te* with *me*)

thus upto (the word) *dhruvaḥ*. (Then he does not utter the words "O you N.N.").

पुष्टिपतये पुष्टिश्चक्षुषे चक्षुः प्राणाय प्राणमात्मन आत्मानं वाचे वाचमस्मै पुनर्धेहि स्वाहेत्याहुतिं हुत्वा पूर्ववदभिमर्शः॥७॥

7. With *puṣṭipataye puṣṭiścakṣuṣe...*[1] after the libation (of ghee) is offered (in the fire), the act of touching takes place as earlier.

1. Cp. MS IV.8.7.

यदि म्रियेत प्रागवभृथादग्न्यवभृथं कुर्वीरन्॥८॥

8. If (the diseased person) dies, before the Avabhṛtha, they should perform the Agnyavabhṛtha (Avabhṛth-rite in fire in stead of water).[1]

1. For this word see *Jounal of the Indological Studies* III (1988) p. 19-20.

अवभृथं वा गमयित्वा प्रोक्ष्यैनमभ्युदाहृत्य स्वैरग्निभिर्यथालोकं दहेयुः॥९॥

9. Or having caused him to go to (the place of) Avabhṛtha, having sprinkled water on him, having brought him out (of the water), they should burn him with his own fires, each of which is to be kept on its place.[1]

1. See ĀśvaŚS VI.10.23.

एतावदेकाहे॥१०॥

10. This much (ritual should take place) in a (sacrifice) of one day.

अहर्गणेष्वाहर दहेत्युक्त्वा दक्षिणाग्नेरग्निमाहृत्य निर्मन्थ्येन वा दग्ध्वा दक्षिणेन मार्जालीये मृतस्य दहनम्॥११॥

11. In the group of days, having said, "Bring, burn," having brought fire from the Dakṣiṇāgni, or by means of churned out fire, the act of burning should be done to the south of the Mārjālīya (-fire-hearth).[1]

1. Cf. TB I.4.6.5.

तूष्णीं तदहः परिसमाप्य पत्नीसंयाजान्ते कुम्भे ऽस्थीनि संभृत्य मार्जालीये निदधाति॥१२॥

12. Having silently (i.e. without any formula) completed

the (ritual of that) day, at the end of the Patnīsaṁyājas, having collected the bones in a jar, he keeps (the jar) in the Mārjālīya (shed).[1]

1. According to TB it is to be kept to the South of the Mahāvedi.

उद्गातारस्तिसृभिः सर्पराज्ञीभिरप्रतिहृताभिः स्तुवीरन्॥१३॥

13. The Udgātṛ-priests should praise-sing with the three Sarparājñī-verses without the Pratihāra-part.[2]

1. See TB I.4.6.6. The verses to be recited are SV II.726-728 (ṚV X.189.1-3).
2. Cf. JB II.345.

XIV.22

ऋत्विजो होतृप्रथमाः प्राचीनावीतिनो यामीनरनुब्रुवन्तः सर्पराज्ञीनां कीर्तयन्तो दक्षिणान्केशपक्षानुद्ग्रथ्य सव्यान्प्रस्रस्य दक्षिणानूरूनाघ्नानाः सिग्भिरभिधून्वन्तस्त्रिः प्रसव्यं परियन्त्यप नः शोशुचदघमिति॥१॥

1. The priests beginning with Hotṛ, wearing their sacred threads on their right shoulders, reciting the verses connected with Yama, uttering the Sarparājñī-verses, having knotted the right tufts of hair and having loosened the left (tufts of hair) beating their right thighs, fanning (the jar) with the lappets of their garments move in the anticlockwise direction around (the jar) with *apa naḥ śośucadagham...*[2]

1. See TB I.4.6.6. The verses connected with Yama are found in TĀ VI.5.2. The Sarparājñī-verses are TS I.5.3. a-d.
2. TĀ VI.11.

सव्यानुद्ग्रथ्य दक्षिणान्प्रस्रस्य सव्यानूरूनाघ्नाना अनभिधून्वन्तस्त्रिः प्रतिपरियन्त्यपः नः शोशुचदघमिति॥२॥

2. Having knotted the left (tufts of hair) and having loosened the right (tufts of hair), beating their left thighs, without fanning, thrice they move in the reverse manner[1] with *apa naḥ śośucadagham...*

1. Cf. TB I.4.6.7. They move in a clockwise manner.

ते यदोदञ्चः संपद्यन्ते ऽथैभ्यो ऽध्वर्युर्दक्षिणतो ऽश्मानं परिधिं दधातीमं

जीवेभ्यः परिधिं दधामि मा नो नु गादपरो अर्थमेतम्। शतं जीवन्तु शरदः पुरूचीस्तिरो मृत्युं दध्महे पर्वतेनेति॥३॥

3. When they become facing the north then the Adhvaryu places a stone as a fence towards the south with *imaṁ jīvebhyaḥ paridhiṁ dadhāmi...*[1]

1. TB III.7.11.3. For this Sūtra cp. ŚB XIII.8.4.12.

अग्निष्टोमः सोम ऐन्द्रवायवाग्रा मैत्रावरुणाग्रा वा॥४॥

4. The Soma-sacrifice is an Agniṣṭoma (The scoops for the two deities) begin either with one for Indra and Vāyu or with one for Mitra and Varuṇa.[1]

1. Cf. TMB IX.8.11;16.

यामीभिः स्तुवते॥५॥

5. They praise-sing the verses connected with Yama.[1]

1. See Sūtra 1.

स्तोत्रेस्तोत्रे ऽस्थिकुम्भमुपनिदधाति॥६॥

6. At the time of singing every Stotra, one keeps the jar containing the bones, near.

मार्जालीये भक्षान्निनयन्ते॥७॥

7. They pour the (Soma-) drinks on the Mārjālīya (-fire-hearth).

अग्न आयूंषि पवस इति प्रतिपदं कुर्वीरन्॥८॥

8. The Pratipad-verse for the Bahiṣpavamāna-stotra should be *agna āyūṁṣi pavase.*[1]

1. SV II.868-870. For this Sūtra cf. TB I.4.6.7;TMB IX.98.12.

रथंतरसामैषां सोमः स्यात्॥९॥

9. The Soma (-sacrifice) of them should be one the first Pṛṣṭhastotra of which is the Rathantara.[1]

1. Cf. TB I.4.6.7.

आयुरेवात्मन्दधते ऽथो पाप्मानमेव विजहतो यन्तीति विज्ञायते॥१०॥

10. "They keep life in themselves then go leaving the sin." —thus is known (from a Brāhmaṇa-text).[1]

1. TB I.4.6.7.

यद्यु वै नाथवान्स्याद्दग्ध्वैनं कृष्णाजिने ऽस्थीन्युपनह्य निधाय यो ऽस्यस्वो नेदिष्ठी स्यात्तत्स्थाने तं दीक्षयित्वा तेन सह यजमाना आसीरन्॥११॥

11. If the (dead person) is one who has a supporter[1] then having burnt (his body), tied up the bones in the black-antelops's hide, and kept down,[2] then having consecrated him who is the nearer (relative of him) in his place, the sacrificers should sit for the sacrificial performance (i.e. continue it).

1. i.e. either a son or a brother. See ŚāṅkhāŚS XII.11.1.
2. i.e. having preserved them.

संवत्सरे ऽस्थीनि याजयेयुः॥१२॥

12. After one year they should perform a sacrifice for the bones in the jar.[1]

1. i.e. bones are handled in such a way as if the person were alive.

व्यापातादित्याश्मरथ्यः। ओदवसानीयादित्यालेखनः॥१३॥

13. According to Āśmarathya, (this is to be done) upto the separation (*vyāpāta*);[1] according to Ālekhana, upto the Udavasānīya-day.[2] (Perhaps "upto the day of the separation of the priests" i.e.end of the sacrifice).

1. Not clear.
2. See XXI.13.1.

अग्निष्टोमः सोम इत्येतदादि॥१४॥

14. (The ritual) "The (Soma-sacrifice) is an Agniṣṭoma etc." is to be observed (as earlier).[1]

1. The word Pūrvavat ("as earlier") found in the next Sūtra belongs to this Sūtra. By the word "earlier" the ritual mentioned in XIV. 22.4-9 is meant.

पूर्ववद्द्वादशं शतं दक्षिणाः॥१५॥

15. One hundred and twelve cows (should be given as) sacrificial gifts.

XIV.23

यदि सत्त्रायागूर्य न यजेत विश्वजितातिरात्रेण सर्वपृष्ठेन सर्वस्तोमेन सर्ववेदसदक्षिणेन यजेत॥१॥

1. He who having declared (that he would participate in) a sacrificial session, does not perform a sacrifice, should

perform the Viśvajit (-sacrifice) (of the type of) Atirātra accompanied with all the Pṛṣṭhastotras, all the Stomas, and one in which one's "all" possessions are to be given as sacrificial gifts.[1]

1. Cf. TB I.4.7.7.

त्रैधातवीयामेके सहस्रदक्षिणां समामनन्ति॥२॥

2. According to the opinion of some[1] (he should perform) a Traidhātavīyā-offering with thousand cows as sacrificial gifts.

1. Cp. TS II.4.11.4; MS II.4.4.

सत्त्रे दीक्षित्वा यदि साम्युत्तिष्ठासेत्सोममपभज्य विश्वजितातिरात्रेण पूर्व-वद्यजेत॥३॥

3. If someone, after having become consecrated for a sacrificial session, would desire to stand up (i.e. discontinue to participate in that session) should, after having divided the Soma (-plants) perform the Viśvajit Atirātra (in the manner) as (described) earlier.[1]

1. See Sūtra 1. For this Sūtra cf. TMB IX.3.1.

यदि दीक्षासूत्तिष्ठासेदवलिख्योखायास्तैरन्यां मृदं संसृज्योखां कारयेत्॥४॥

4. If someone would desire to stand up (i.e. discontinue to participate in the session) during the Dīkṣā (consecration day)s, having taken out clay from the fire-pan, having mixed the clay (of) another (fire-pan) with it, he should get a fire-pan prepared.

अवलिख्य पशुशिरसां तूष्णीकेष्वाश्लेषयेत्॥५॥

5. Having taken out some portion from the heads of the animals,[1] he should stick it to the heads (of other similar animals) on which no formula has been uttered.

1. See XVI.7.12.

यद्युपसत्सु या चिता चितिः स्यान्न तामावर्तयेत्॥६॥

6. If (someone would desire to discontinue to participate in a sacrificial session) during the Upasad (-day)s, whatever layer (of the fire-altar-building) has been built, one should not repeat it.

तूष्णीकामावर्तयेत्॥७॥

7. One should repeat it silently (i.e. without any formula).[1]

1. According to Rudradatta this is an alternative to what has been said in Sūtra 6.

मन्त्रवतीमित्यपरम्॥८॥

8. (There is) another (view that it should be repeated) along with the formulae.

चिते ऽग्नावुत्तिष्ठतो नाग्निचित्या विद्यते। तूष्णीं वाग्निं चिन्वीत। मन्त्रवन्तमित्यपरम्॥९॥

9. For some one standing up (i.e. discontinuing a sacrificial session) after the fire-altar-building is prepared, there is no (necessity of the) preparation of the fire-altar-building. Or one may prepare the fire-altar-building silently (without any formula); there is another (view that one may prepare another fire-altar-building) with formulae.

प्रणीते ऽग्नौ तूष्णीमन्यं प्रणयेत्। मन्त्रवन्तमित्यपरम्॥१०॥

10. After the fire has been carried forward,[1] one should carry another (fire) silently (without any formula). There is another (view that one may carry fire) with formulae.

1. Towards the Uttaravedi.

करणेभ्यो ऽपाददीत महावेदेरुत्तरवेदेर्धिष्ण्योपरवखरसदोहविर्धानेभ्य इति। तानीतरेष्वप्यर्जयेत्॥११॥

11. One should take the portion from the different instruments viz. the great altar, Uttaravedi, fire-hearths, Uparavas, Sadas and Havirdhāna. And one should mix (those portions) in the other (i.e. his own instruments which are to be done without any formulae).

1. i.e. one who wants to discontinue the performance of a sacrificial session after the great altar, Uttaravedi etc. have been prepared. In that case these things are not be performed again. But some portion like a clod etc. is to be taken from these.

यदि सर्वै रात्रिपर्यायैरस्तुतमभिव्युच्छेत्षड्भिरैन्द्रावैष्णवीभिर्होत्रे स्तुयुः॥ तिसृभिस्तिसृभिरितरेभ्यः॥१२॥

12. If it dawns while the praise-singing with all the night rounds is not yet over,[1] they should sing the Stotra with the six[2]

verses addressed to Indra and Viṣṇu for the Hotṛ (i.e. the recitation (Śastra) of him); with three verses (they should sing) for each (of the recitation) for the other[3] (recitation)s.[4]

1. In an Atirātra-sacrifice; see XIV.3.9ff.
2. Instead of 15 in the normal procedure.
3. i.e. the recitations of the Maitrāvaruṇa, of the Brāhmaṇācchaṁsin, and of the Acchāvāka.
4. For this Sūtra cf. JB I.348.

यदि द्वाभ्यां होत्रे मैत्रावरुणाय च पूर्वस्मिन्पर्याये स्तुयुः। ब्राह्मणाच्छंसिने ऽच्छावाकाय चोत्तरस्मिन्॥१३॥

13. If (it dawns while the praise-singing) with the last two night-rounds (is not yet over), they should sing (the stotra) (corresponding the recitation of the Hotṛ and Maitrāvaruṇa in the first[1] round; and (the Stotra corresponding the recitation) of the Brāhmaṇācchaṁsin and Acchāvāka in the next (round).[2]

1. One expects here "middle" (see Rudradatta's commentary).
2. Thus the last two Stotra-śastras of the 2nd round and the first two of the last Stotra-śastra are omitted. For this Sūtra cf. JB I.348.

यद्येकेन पञ्चदशभिर्होत्रे स्तुयुः। पञ्चभिःपञ्चभिरितरेभ्यः॥१४॥

14. If (it dawns while the praise-singing) with (the last) one night-round is not yet over, they should sing (the Stotra) corresponding the recitation) of Hotṛ with fifteen (verses); with five verses, each for the other priests.[1]

1. Then the last Paryāya (round) consists of 2 x 15 verses instead of 4 x 15 verses. For this Sūtra cf. JB I.348; cp. also TMB IX.3.3. For Sūtras 12-14 cp. also in MāŚS III.7.2; ĀśvŚS VI.6.1-7; ŚāṅkhāŚS XIII.10.4-10.

अग्ने विवस्वदुषस इत्याश्विनस्य प्रतिपदं दध्यात्॥१५॥

15. (The Udgātṛ) should make *agne vivasvaduṣasaḥ...* as the Pratipad (beginnig verse) of the Āśvina-stotra (in each of these cases).[1]

1. Cf. TMB IX.3.4. The Sandhistotra is also shortened. Generally it consists of nine verses, but now of three verses (SV II.1130-1131) only.

XIV.24

यस्याश्विने शस्यमाने सूर्यो नाविर्भवति सौर्यं बहुरूपमालभेत॥१॥

1. For him in whose case the sun does not rise while the Āśvina-śastra is being recited, (the Adhvaryu) should seize a (he-goat) of many colours to Sūrya.[1]

1. Cf. TS II.1.10.3.

सर्वा अपि दाशतयीरनुब्रूयात्॥२॥

2. He (the Hotṛ) should recite all the Ṛgvedic verses.[1]

1. i.e. he should go on reciting verses so long as the sun does not rise.

येषां दीक्षितानामाहवनीय उद्वायेदाग्नीध्रादुद्धरेत्। यदाग्नीध्रो गार्हपत्यात्। यद्गार्हपत्यो ऽत एव पुनर्मन्थेत्॥३॥

3. For those consecrated (sacrificers) in whose case Āhavanīya (-fire) is extinguished, (the Adhvaryu) should lift (fire) from the Āgnīdhra (-fire-hearth); if the Āgnīdhra (-fire) (is extinguished) from the Gārhapatya;[1] if the Gārhapatya (-fire) (is extinguished) he should churn it out from the same.[2]

1. i.e. the Śālāmukhīya.
2. For details see the next Sūtra. For this Sūtra cf. TB I.4.7.2-3.

यस्माद्दारोरुद्वायेत्तस्यारणी कुर्यात्॥४॥

4. The wood from which (in the Gārhapatya) it is extinguished, he should make the churning woods out of the same (wood).[1]

1. Cf. TB I.4.7.2-3.

क्रुमुक उपज्वलनः॥५॥

5. A Krumuka-span (should serve for) additional fuel.

महर्त्विग्भ्यश्चतुरो वरान्दद्यात्॥६॥

6. (The sacrificer) should give chosen gifts to the four chief priests.[1]

1. viz. Brahman, Udgātṛ, Hotṛ, Adhvaryu. For this Sūtra cf. KS XXXV.16.

यस्य सोम उपदस्येत्सुवर्णं हिरण्यं द्वेधा विच्छिद्यार्धमन्तर्धायर्जीषेण सहाभिषुणुयात्। अर्धमभ्युन्नायं ग्रहैः प्रचरेयुः॥७॥

7. He whose Soma (-juice) is dried out, should break a piece of gold into two; then having kept the half (i.e. one piece) (on the Soma-husks) he should press it along with the Soma husks. Having every time poured Soma-juice on the (other) half, they should perform (the ritual).[1]

1. Cp. TB I.4.7.4.

महर्त्विग्भ्यश्चतुरो वरान्दद्यात्॥८॥

8. (The sacrificer) should give chosen gifts to the four priests.

1. Cp. Sūtra 6.

यस्याक्रीतं सोममपहरेयुः क्रीणीयादेव॥९॥

9. He whose Soma which has been not yet purchased, they may rob, should certainly purchase it.[2]

1. After the ritual mentioned in X.20.12ff is performed.
2. Cf. TB I.4.7.5.

यदि क्रीतं यो नेदिष्ठी स्यात्तत आहृत्याभिषुणुयात्॥१०॥

10. If (they rob the Soma after it) has been purchased, having brought from one who is the closest of him, he should press it.[1]

1. Cf. TMB IX.5.2; KS XXXIV.3.

सोमाहाराय सोमविक्रयिणे वा यथाश्रद्धं दद्यात्॥११॥

11. (The sacrificer) should give a gift to one who brings Soma or sells Soma, in accordance with his faith.

1. Cf. KS XXXIV.3.
2. Cf. TMB IX.5.2. In this case the ritual of purchase of Soma should not take place again. Cf.JB I.354.

सोमाभावे पूतीकानभिषुणुयात्। पूतीकाभाव आदारान्फाल्गुनानि च यानि श्वेततूलानि स्युः। तदभावे याः काश्चौषधीः क्षीरिणीररुणदूर्वाः कुशान्वा हरितानिति वाजसनेयकम्॥१२॥

12. In the absence of Soma, he should press Pūtīkā-plants[1] in the absence of Pūtīkās Ādāra-plants[2] and Phālguṇa-plants

which are with white flowers; in the absence of those whatever milky herbs,[3] or reddish Dūrvā-grass, or green Kuśa-grass—this is the view[4] of Vājasaneyins.

1. Cf. also TMB IX.5.4; KS XXXIV.3. JB I.354 the word Utīkā is used.
2. Cf. TB I.4.7.5.
3. Cp. JB I.354.
4. See ŚB IV.5.10.5-6.

अप्यन्ततो व्रीहियवान्॥१३॥

13. At the end even Rice and Barley-plants.[1]

1. This concession is found only here.

प्रतिधुषा प्रातःसवने सर्वान्सोमाञ्छ्रीणीयात्। शृतेन माध्यंदिने सवने। दध्ना तृतीयसवने नीतमिश्रेण वा॥१४॥

14. (The Adhvaryu) should mix fresh milk with all the Soma-juice[1] at the morning pressing; boiled milk at the midday-pressing; curds mixed with butter at the third-pressing.[2]

1. These things are to be mixed with the substitute of the Soma.
2. TB I.4.7.6-7 has different details. According to it one should mix boiled milk at the morning pressing, curds at the midday-pressing, and mixed butter at the third-pressing.

अथैकेषाम्॥ प्रतिधुक्च प्रातःसवने पूतीकाश्च। शृतं च माध्यंदिने सवने पूतीकाश्च। दधि च तृतीयसवने पूतीकाश्चेति॥१५॥

15. Now according to some,[1] fresh milk and Pūtīkā-plants are to be pressed at the morning-pressing; cooked milk and Pūtikā-plants ... at the midday-pressing; curds and Pūtīkā-plants ... at the third pressing.

1. The Kauthumas. Cf. TMB IX.5.5.

अग्निष्टोमः सोमः स्याद्रथंतरसामा॥१६॥

16. The Soma-sacrifice should be the Agniṣṭoma with the Rathantara-sāman (as the first Pṛṣṭhastotra).[1]

1. Cf. TB I.4.7.7.

य एवर्त्विजो वृताः स्युस्त एनं याजयेयुः॥१७॥

17. The priests who have been selected, the same should cause him to perform the sacrifice.[1]

1. Cf. TB I.4.7.7.

एकां गां दक्षिणां दद्यात्तेभ्य एव॥१८॥

18. He should give one cow as a sacrificial gift to the same.[1]

1. Cf. TB I.4.7.7.

पुनः सोमं क्रीणीयात्॥१९॥

19. (After the end of this Agniṣṭoma-sacrifice performed with the substitute of Soma) one should again purchase Soma.[1]

1. Cf. TB I.4.7.7.

अवभृथादुदेत्य पुरस्ताद्द्वादश्यास्तस्मा एव क्रतवे पुनर्दीक्षेत॥२०॥

20. Having come up from the Avabhṛtha (-bath-place),[1] before the twelfth day, one should again be consectrated for the sake of the same sacrifice (in which the Soma was robbed away).[2]

1. Of the sacrifice performed with the substitute of Soma.
2. Cp. IX.5.12; See IX.9.15; cp. also XXXV.16.

तत्र तद्दद्याद्यत्पूर्वस्मिन्दास्यन्स्यात्॥२१॥

21. There[1] one should give that which he was going to give in the previous sacrifice.[2]

1. In the again-performed sacrifice.
2. In the sacrifice performed with substitute-Soma.

XIV.25

यदि सदोहविर्धानान्यभिदह्येरन्ग्रहानध्वर्युः स्पाशयेत्। स्तोत्राण्युद्गाता। शस्त्राणि होता॥१॥

1. If the Sadas, Havirdhāna-shed are burnt, the Adhvaryu should mark (i.e. remember) the scoops, the Udgātṛ... the Stotras (and) the Hotṛ... the Śastras.[1]

1. Cf. TMB IX.9.15; KS XXXV.17.

अनभिदग्धे सोमे पार्श्वतो देवयजनमध्यवसाय कृतान्तादेव प्रक्रामेयुः॥२॥

2. If the Soma-plant is not burnt, having settled near the place of the sacrifice, they should start from the end of what has been already done.

अभिदग्धे तु तत्प्रायश्चित्तं यदपहृते॥३॥

3. (If) however the Soma is burnt, (one should perform) the same expiation which (is to be performed) when (it is) robbed.[1]

1. For the details see XIV.24.10-21.

गोः स्थाने पञ्च गा दद्यात्। पञ्च वा वरान्॥४॥

4. Instead of one cow[1] one should give five cows;[2] or five chosen gifts.[3]

1. See XIV.24.18.
2. Cf. TMB IX.9.15.
3. Cf. KS XXXV.17.

यदि प्रातःसवने ग्रावाणं नाधिगच्छेत्पलाशदण्डमाहृत्य तेनैवाभिषुणुयात्। एतदेवास्य प्रायश्चित्तं भवतीति विज्ञायते॥५॥

5. At the morning-pressing if (the Adhvaryu) does not find the (pressing) stone, having brought a Palāśa-stick, he should press with it only. This itself is the expiation for this (mishap)—thus is known (from a Brāhmaṇa-text).[1]

1. Cf. JB I.353.

यदि माध्यंदिने यदि तृतीयसवन एतदेव॥६॥

6. If (this mishap occurs) at the midday-pressing or at the third pressing the same (is to be done).

यदि प्रातःसवने ग्रावा शीर्येत पुरस्ताद्बहिष्पवमानाद्द्युतानस्य मारुतस्य ब्रह्मसाम्ना स्तुवीरन्॥७॥

7. At the morning-pressing, if the (pressing) stone is broken before the Bahiṣpavamāna (-laud is sung), they should sing the Sāman of Dyutāna Māruta.[1]

1. Cf. TMB IX.9.13. One should read *sāmnā* in stead of *brahma*-Sāmnā as we read in TMB. Otherwise the Sūtra no. 8 will be meaningless.

ब्रह्मसाम्ना वैव॥८॥

8. Or (they should sing) the (normal) Brahmasāman[1] only (on this Sāman) (instead of the Naudhasa).

1. i.e. the third Pṛṣṭhastotra. For this Sūtra cf. JB I.353. Cf. also KS XXXV.17.

यदि माध्यंदिने यदि तृतीयसवन एतदेव पुरस्तात्पवमानेभ्यः स्तुवते॥९॥

9. If (the pressing stone is broken) at the midday pressing, (or) at the third pressing, they sing the same (Sāman) before the Pavamāna (lauds).

यदि प्रातःसवने कलशो दीर्येत वैष्णवीषु शिपिविष्टवतीष्वित्युक्तम्॥१०॥

10. It is said in a Brāhmaṇa-text[1]: "If at the morning-pressing the jar (Droṇakalaśa) is broken (the singers should sing the praise) on the (verses) refering to *Viṣṇu śipiviṣṭa...*[2]

1. TS VII.5.5.2.
2. viz. ṚV VII.10.6, 5, 7. For this Sūtra cp. TMB IX.6.9.

अथैकेषाम्। यदि प्रातःसवने कलशो दीर्येत वषट्कारनिधनं ब्रह्मसाम कुर्यादिति। असवे स्वाहा वसवे स्वाहा विभुवे स्वाहा विवस्वते स्वाहा श्रूषाय स्वाहा सूर्याय स्वाहा चन्द्राय स्वाहा गणश्रिये स्वाहा मलिम्लुचे स्वाहा ज्योतिषे स्वाहाभिभुवे स्वाहाधिपतये स्वाहा दिवां पतये स्वाहेति त्रयोदशज्याहुतीर्हुत्वा॥११॥

11. Now according to some[1]: if at the morning pressing the jar (Droṇakalaśa) is broken one should make the Vaṣaṭkāraṇidhana-saman as the Stotra corresponding the Śastra of the Brāhmaṇācchaṁsin. With *asave svāhā, vasave svāhā...*[2] after (the Adhvaryu) has offered thirteen libations of ghee,[3]

1. viz. the Kauthumas. Cf. TMB IX.6.1. The Sāman is Grāmageyagāna VII.1.19 sung on SV I.256.
2. For the formulae cp. KS XXXV.9.
3. The sentence is incomplete. See the next Sūtra.

XIV.26

इन्द्रस्य ग्रहो ऽस्यगृहीतो ग्राह्यो देवानां पूरसि तं त्वा प्रपद्ये सह ग्रहैः सह प्रग्रहैः सह प्रजया सह पशुभिः सहर्त्विग्भ्यः सह सोम्यैः सह सदस्यैः सह दाक्षिणेयैः सह यज्ञेन सह यज्ञपतिना॥ इन्द्राग्नी परिधी मम वातो देवपुरा मम। ब्रह्म वर्म ममान्तरं तं त्वेन्द्रग्रह प्रपद्ये सगुः साश्वः॥ वर्म मे द्यावापृथिवी वर्माग्निर्वर्म सूर्यः। वर्म मे ब्रह्मणस्पतिर्मा मा प्रापदतो भयम्॥ इन्द्राग्नी परिधी मम वातो देवपुरा मम। ब्रह्म वर्म ममान्तरं त्वेन्द्रग्रह प्रविशानि सगुः साश्वः सपूरुषः। सह यन्मे अस्ति तेनेति दीर्णं यजमानो ऽनुमन्त्रयते॥१॥

1. With *indrasya grahosi...* the sacrificer addresses the broken (jar).[1]

1. For the formulae and for the action cp. KS XXXV.10.

अरिष्ट्या अव्यथ्यै संवेशायोपवेशाय गायत्र्या अभिभूत्यै स्वाहा। अरिष्ट्या अव्यथ्यै संवेशायोपवेशाय त्रिष्टुभो ऽभिभूत्यै स्वाहा। अरिष्ट्या अव्यथ्यै संवेशायोपवेशाय जगत्या अभिभूत्यै स्वाहा। अरिष्ट्या अव्यथ्यै संवेशायोपवेशाय पङ्क्त्या अभिभूत्यै स्वाहेत्येतैः प्रतिमन्त्रमनुसवनं दीर्णे पञ्चाहुतीर्जुहोतीत्येके॥२॥

2. According to some[1] with each one of the formulae beginning with *ariṣṭyā avyathyai...*[2] (the Adhvaryu) offers five libations (of ghee) in accordance with the (five pressings)[1] (when the jar (Droṇakalaśa) is broken).

1. The Kaṭhas.
2. Cp. KS XXXV.10.
3. Cp. XIIV.19.3.

यदि बहिष्पवमानं सर्पतां प्रस्तोतापच्छिद्येत यज्ञस्य शिरश्छिद्येत। ब्रह्मणे वरं दत्त्वा स एव पुनर्वर्तव्यः॥३॥

3. If the Prastotṛ is separated from those creeping for the Bahiṣpavamāna (laud),[1] the head of the sacrifice will be cut (as it were). After a chosen gift is given to the Brahman, he (the Prastotṛ) should be (formally) selected again.[2]

1. See XII.17.1.
2. Cp. TMB VI.7.13.

यदि प्रतिहर्ता पशुभिर्यजमानो व्यृध्येत। सर्ववेदसं दद्यात्॥४॥

4. If the Pratihartṛ (is separated), the sacrificer will be deprived of cattle; (in that case) he should give his entire wealth (as the sacrificial gift).[1]

1. Cf. TMB VI.7.15.

यद्युद्गाता यज्ञेन यजमानो व्यृध्येत। अदक्षिणः स यज्ञः संस्थाप्यः। अथान्य आहृत्यः॥५॥

तत्र तद्दद्याद्यत्पूर्वस्मिन्दास्यन्स्यात्॥६॥

5-6. If the Udgātṛ (is separated), the sacrificer will be deprived of the sacrifice. In that case that sacrifice should be caused to be completely established (i.e. be concluded) without any sacrificial gift; then another (sacrifice) should be brought (i.e. performed). There (in the new sacrifice) he should give whatever he would desire to give in the first sacrifice.

1. Cf. TMB VI.7.14.

युगपदपच्छेदे तूद्गातुः प्रायश्चित्तं प्रतिहर्तुः सर्वप्रायश्चित्तम्॥७॥

7. If (the Udgātṛ and Pratihartṛ are) separated simultaneously, the expiation of Udgātṛ[1] (should take place); in connection with the Pratihartṛ the general expiation (should take place).

1. See XIV.26.5-6.
2. The 33 libations: III.11.2-13.1. Or the four libations with sacred uttereances viz. 1. *bhūḥ*, 2. *bhūvaḥ*, 3. *svaḥ*, 4. b*hūḥ bhuvaḥ*, *svaḥ*. At the end of each of these the word *svāhā* is to be uttered.

पूर्वापराच्छेदे यो जघन्यो ऽपच्छिद्येत तस्य प्रायश्चित्तम्॥८॥

8. If one (of them) is separated after another, the expiation of one who is sepatrated afterwards (should be performed).

यदि माध्यंदिन एतदेव। यद्यार्भवे सर्वप्रायश्चित्तं जुहुयात्॥९॥

9. At the time of Mādhyandina (-laud) the same (is to be done); if at the time of the Ārbhava (laud), he should offer the general-expiation-libations.

XIV.27

यत्कलश उपदस्येत्सुवर्णं हिरण्यं द्वेधा विच्छिद्यार्धमन्तर्धायापो ऽवनीय पयो ऽभ्यवनयेत्। अर्धमभ्युन्नायं ग्रहैः प्रचरेयुः॥१॥

1. If the Soma-juice in the jar (Droṇakalaśa) is exhausted, having cut a piece of gold into two pieces, having put one half in the jar, having poured the (Vasatīvarī) water on it, (the Adhvaryu) should pour milk on it. Having poured (this liquid instead of Soma-juce) they should perform the ritual with the scoops.[1]

1. Cf. TMB IX.9.1-3; KS XXXV.16; see also XIV.24.7.

महर्त्विग्भ्यश्चतुरो वरान्दद्यात्॥२॥

2. (The sacrificer) should give four chosen (gifts) to the chief priests.[1]

1. Cf. KS XXXV.16.

अथैकेषाम्। यत्कलश उपदस्येदाग्रयणाद्गृह्णीयात्। यदाग्रयणः कलशात्॥३॥

3. Now according to (the view of) some ritualists: if the (Soma-juice in the) jar is exhausted (the Adhvaryu) should take

(the Soma-juice) from the Āgrayaṇa (-scoop), (and) if the Soma-juice in the) Āgrayaṇa (is exhausted)... from the Droṇakalaśa (-jar).[2]

1. Cf. ŚB IV.2.2.5.
2. Cp. MS IV.8.9.

यद्ग्रहो वा कलशो वोपदस्येदाग्रयणाद्गृह्णीयादन्याञ्छुक्राद्ध्रुवाच्च॥४॥

4. If (the Soma in a) cup or the (Droṇakalaśa) jar is exhaused (the Adhvaryu) except the Soma-juice for the Śukra and for the Dhruva, should take (the Soma-juice) from the Āgrayaṇa-scoop).[1]

1. Cp. KS XXVII.9.

द्रोणकलशाद्गृह्यन्त इति सर्वग्रहाणां स्कन्नानामुपदस्तानां च विज्ञायते॥५॥

5. In connection with all the (Soma-juices) (which are poured out and (which are) exhausted, it is known from (a Brāhmaṇa-text[1] that) they are taken from the Droṇakalaśa (-jar).

1. Not known.

यद्ध्रुव उपदस्येत्स्कन्देद् दीर्येत वा तमभिमन्त्रयेतायुर्धा असि ध्रुवायुर्मे धेहि। वर्चोधा असि ध्रुव वर्चो मे धेहि। तनूपा असि ध्रुव तन्वं मे पाहीति॥ तस्मिञ्छतमानं हिरण्यमवधाय स्वाहा दिव आप्यायस्व स्वाहान्तरिक्षादाप्यायस्व स्वाहा पृथिव्या आप्यायस्वेत्याप्याययति॥६॥

6. If the Dhruva (-scoop) is exhausted or falls out or (if the Dhruva-cup) is broken, (the Adhvaryu) should address it with *āyurdhā asi*... having put a piece of gold weighing a hundred Mānas in it, he causes it (mystically) to swell with *svāhā diva āpayāyasva*...[1]

1. For this Sūtra cf. MS IV.6.6; cp. KS XXXV.7 (only the formulae).

अध्वरो ऽयं यज्ञो अस्तु देवा ओषधीभ्यः पशुभ्यो मे धनाय। विश्वस्मै भूतायाध्वरो अस्तु देवाः। स पिन्वस्व घृतवद्देव यज्ञ॥ इहैवैधि माप च्योष्ठाः पर्वत इवाविचाचलिः। इन्द्र इवेह ध्रुवस्तिष्ठेह यज्ञमु धारयः॥ इन्द्र एणम दीधरद्ध्रुवं ध्रुवेण हविषा। तस्मै देवा अधिब्रुवन्नयं च ब्रह्मणस्पतिः॥ ध्रुवा

द्यौर्ध्रुवा पृथिवी ध्रुवं विश्वमिदं जगत्। ध्रुवा ह पर्वता इमे ध्रुवो राजा विशामयमित्येताभिश्चतसृभिः सन्नमभिमन्त्र्य वरं ददाति॥७॥

7. Having addressed (the cup) deposited (by the Adhvaryu on the Khara) with these four verses beginning with *adhva-royaṁ yajño astu*[1] (the sacrificer) gives a chosen (gift) (to the Adhvaryu).[2]

1. KS XXXV.7.
2. Cf. MS IV.6.6.

XIV.28

यदि नाराशंस उपदस्येद्यमध्वर्युः पूर्वं ग्रहं गृह्णीयात्तं वषट्कृतानुवषट्कृते हुत्वा चमसाध्वर्यवे प्रयच्छेत्। तेनैनं स आप्याययत्याप्यायस्व समेतु त इति॥१॥

1. If the (Soma in the) Nārāśaṁsa (-goblet)[1] is exhausted, after Vaṣaṭ and second Vaṣaṭ have been uttered, the Adhvaryu having offered a libation (of Soma-juice) of that scoop[2] which he takes first (from it), should give it to the Camasādhvaryu, with it (i.e. the remnants of the scoop given to him), he (the Camasādhvaryu) causes it (the contents in the exhausted goblet) to swell with *āpyayasva sametu te...*[3]

1. See XII.24.25.
2. i.e. in the normal practice the Aindrāgna-scoop.
3. TS III.2.5.k. For this Sūtra cf. TMB IX.9.5-6; KS XXXV.16.

यदि प्रातःसवने सोमो हविर्वा स्कन्देन्माध्यंदिने तृतीयसवने नक्तं तिरोअह्न्येषु वा देवां जनमगन्यज्ञ इत्येतैर्यथापूर्वमभिमन्त्र्य मनो ज्योतिर्जुषतामित्याहुतिं जुहुयात्॥२॥

2. If Soma or oblations-material falls down at the morning-pressing, or at the midday-pressing or at the third pressing or at the time of night[1] or over-day[2] (scoops),[3] having addressed with these formulae beginning with *devān janamagan...*[4] in accordance with the sequence, he should offer a libation (of ghee) with *mano jyotir juṣatām...*[5]

1. At the time of the rounds in the Atirātra-sacrifice.
2. i.e. the scoops conneccted with the Sandhi-stotra.
3. Cf. KS XV.7.
4. See IX.10.16.
5. TS I.5.3.g.

त्रयस्त्रिंशत्। द्रप्सश्चस्कन्द। यस्ते द्रप्सः। यो द्रप्सः। यस्ते द्रप्स इत्येतैः प्रति-मन्त्रमनुसवनं स्कन्ने पश्चाहुतीर्जुहोतीत्येके॥३॥

3. According to some[1] ritualists if (Soma-juice or an oblation material) is fallen out, in accordance with the pressing[2] (the Adhvaryu) offers five libations (of ghee) each with one of the (following) formulae in the sequence: *traystrimśat... drapsaścaskanda, yaste drapsaḥ..., yo drapsaḥ..., yaste drapsaḥ...*[3]

1. Not known.
2. For five pressings see XIV.19.3.
3. For the verses see IX.8.1; XII.7.11;XII.16.15.

यदृतुग्रहैः प्रचरन्तौ मुह्येयातां विसृष्टधेनाः सरितो घृतश्चुतो वसन्तो ग्रीष्मो मधुमन्ति वर्षाः। शरद्धेमन्त ऋतवो मयोभुव उदप्रुतो नभसी संवसन्ताम्। आ नः प्रजां जनयतु प्रजापतिर्धाता ददातु सुमनस्यमानः। संवत्सर ऋतुभिश्चाकुपानो मयि पुष्टिं पुष्टिपतिर्दधातु॥ आ देवानाम्। त्वमग्ने व्रतपा असि। यद्वो वयं प्रमिनाम। मधुश्चेत्येतैः प्रतिमन्त्रं जुहोति॥४॥

4. While performing the ritual of the Ṛtu-scoops,[1] if (the Adhvaryu and the Pratiprasthātṛ) get confused, (the Adhvaryu) offers a libation of ghee with each of the formulae beginning with *visṛṣṭadhenāḥ saritaḥ....*[2]

1. See XII.26.8ff.
2. KS XXXV.9.

त इमं यज्ञमवन्तु ते मामवन्त्वनु व आरभे ऽनु मारभध्वं स्वाहेत्यृतुनाम-स्वनुषजति॥५॥

यदि सोमः स्कन्देद्ब्रह्मन्सोमो ऽस्कानित्युक्त्वाभूद्देवः सविता वन्द्यो नु न इत्यभिमन्त्र्य भूपतये स्वाहेति पञ्च प्रादेशान्मिमीते यथा पुरस्तात्॥६॥

5-6. If the Soma is fallen out, having uttered *brahman somoskān* (O Brahman, the Soma has fallen out), having addressed it with *abhūddevaḥ savitā...*[1] (the Adhvaryu) measures five spans with *bhūpataye svāhā ....* as (he did) earlier.[2]

1. Cf. KS XXXIV.18; the verse is also a found in TB III.7.13.4.
2. See IX.13.6.

XIV.29

यदि चमसमभक्षितं स्तोत्रेणाभ्युपाकुर्यादारमतेत्युक्त्वोत त्या नो दिवा मतिरदितिरूत्यागमत्। सा शन्ताची मयस्करदप स्त्रिधः॥ उत त्या दैव्या भिषजा शं नस्करतो अश्विना। यूयातामस्मद्रपो अप स्त्रिधः॥ शमग्नि-रग्निभिस्करच्छं नस्तपतु सूर्यः। शं वातो वात्वरपा अप स्त्रिध इति तिस्त्र आग्नीध्रीये हुत्वा तं सदसि भक्षयित्वोत्तरवाससा प्रच्छाद्य दक्षिणां द्वार्बाहुमनु निर्हृत्य मार्जालीये प्रक्षाल्य पूर्वयातिहृत्य तदित्पदं विचिकेत विद्वान्यन्मृतः पुनरप्येति जीवान्। त्रिवृद्यद्भुवनस्य रथवृज्जीवो गर्भो न मृतः स जीवादिति तं चमसेष्वपिसृज्य हिरण्यगर्भः समवर्तताग्र इत्याहुतिं हुत्वाप्यायस्व मदिन्तम सोम विश्वाभिरूतिभिः। भवा नः सप्रथस्तम इत्याप्याययति॥१॥

1. If (the Adhvaryu) bespeaks a goblet (the Soma-juice out of) which has not been drunk, by means of a Stotra,[1] having said, "Do you halt," (to the singers), having offered three libations (of ghee) in the Āgnīdhrīya-fire with *uta tyā no divā matiḥ...*[2], after (the concerned priest) has drunk the (Soma in the goblet) in the Sadas-shed, having covered the (goblet) by means of his uppper garment,[3] having carried it out along the right panell of the door, having washed it in the Mārjālīya (-shed),[4] having carried it (into the Havirdhāna-shed) through the eastern (door), with *tadit padaṁ na viciketa...*[5] having kept it among the (other) goblets with *hiraṇyagarbhaḥ samavartatāgre...*[6] having offered a libation of ghee (in the Āhavanīya), with *āpyāyasya madintama soma....*[7]

1. See XII.29.5.
2. TB III.7.10.4-5; ṚV VIII.18.7-9.
3. Cf. JB I.351; cp. ŚāṅkhāŚS XIII.12.12.
4. Cp. JB I.351.
5. KS XXXV.13; TB III.7.10.6
6. TS IV.1.8.n; TMB IX.9.12; JB I.351.
7. KS XXXV.13; TS I.4.32.

प्रत्यस्मै पिपीषते विश्वानि विदुषे भर। अरंगमाय जग्मवे ऽपश्चाद्दध्वने नर इत्यववृष्टं भक्षमभिमन्त्र्येन्दुरिन्दुमवागादिन्दोरिन्द्रो ऽपात्। तस्य त इन्दविन्द्र-पीतस्य मधुमत उपहूतस्योपहूतो भक्षयामीति भक्षयति॥२॥

2. Having addressed the Soma-drink on which rain has

been showered, with *pratyasmai pipīṣate...*[1] he drinks it with *indurindumavāgāt....*[2]

1. TB III.7.10.6.
2. Cf. JB I.351; TMB IX.9.10-11.

यदि दीक्षितो ऽवकिरेदप्स्वग्न इत्येषा॥ तपो ष्वग्ने अन्तराँ अमित्रांस्तपा शंसमररुषः परस्य। तपा वसो चिकितानो अचित्तान्वि ते तिष्ठन्तामजरा अयासः॥ यो नः सनुत्यो अभिदासदग्ने यो अन्तरो मित्रमहो वनुष्यात्। तमजरेभिर्वृषभिस्तप स्वैस्तपा तपस्व तपसा तपिष्ठ॥ स स्मा कृणोतु केतुमा नक्तं चिद्दूर आ सते। पावको यद्वनस्पतीन्प्रास्मा मिनोत्यजरः॥ नहि ते अग्ने तनुवै क्रूरमानाश मर्त्यः। कपिर्बभस्ति तेजनं स्वं जरायु गौरिव॥ मेष इव यदुप च वि च चर्वरि यदप्सररूपरस्य खादति। शीर्ष्णा गिरौ वक्षसा वक्ष एजन्नंशुं गभस्ति हरितेभिरासभिरिति षट् पूर्णाहुतीर्हुत्वा प्रत्याहुति वरान्दद्यात्॥३॥

3. If a consecrated (sacrificer) casts semen, having offered six full-spoon-libations (of ghee) with *apsvagne...*[1] this (verse), (and) with *tapo ṣvagne...*[2] he should give a chosen gift at each libation.

1. TS IV.2.3.g; ṚV VIII.43.9.
2. KS XXXV.15.

XIV.30

यद्देवा देवहेडनमिति वा दशाहुतीर्हुत्वा पवमानः सुवर्जन इत्येतेनानुवाकेनाभिषिञ्चेत्॥१॥

1. Or having offered ten libaitons (of ghee) with *yad devā devahedanam...*[1] (the Adhvaryu) should sprinkle water (on the sacrificer with the section (beginning with) *pavamāaḥ suvarjanaḥ.*[2]

1. TB III.7.12.1ff; TĀ II.3.
2. TB I.4.8. For the ritual see TĀ II.8.

यदि हुताहुतौ सोमौ संसृज्येयातामन्तःपरिध्यङ्गारं निर्वर्त्य यज्ञस्य हि स्थ ऋत्वियाविन्द्राग्नी चेतनस्य च। हुताहुतस्य तृप्यतमहुतस्य हुतस्य च॥ हुतस्य चाहुतस्य चाहुतस्य हुतस्य च। इन्द्राग्नी अस्य सोमस्य वीतं पिबतं जुषेथामित्यङ्गारे हुत्वा तमस्मै भक्षं प्रयच्छेत्॥२॥

2. If the Soma (-scoop) out which a libation is made and the one out of which no libation is made are mixed together

having taken away a burning ember (from the Āhavanīya-fire) within the enclosing sticks, having offered a libation (of the mixed Soma) on the ember with *yajñasya hi stha ṛtviyāvindrāgnī...*[1] he should give the Soma to the concerned priest for drinking.[2]

1. TB III.7.8.3; KS XXXV.8.
2. For this Sūtra cf. TMB IX.9.8.

मा यजमानं तमो विदन्मर्त्विजो मो इमाः प्रजाः। मा यः सोममिमं पिबात्सं-सृष्टमुभयं कृतमिति भक्षयति॥३॥

3. (The concerned priest) drinks (the Soma) with *mā yajamānaṁ tamo vidat...*[1]

1. TB III.7.8.3.

मा नो ध्वारिषुः पितरो मोत वीरा मा नः सबन्धुरुत वान्यबन्धुः। मा नो दुश्शक्षा अघशंस ईशताहुतो ऽयं यज्ञमप्येतु देवानिति भक्षयन्तमभिमन्त्र-यते॥४॥

4. (The Adhvaryu) addresses the concerned priest who is drinking (the Soma), with *mā no dhvāriṣuḥ...*[1]

1. KS XXXV.5.

सप्तर्त्विजः सप्त सदांस्येषां दश क्षिपो अश्विना पञ्चवाजाः। प्राणो व्यानो ऽपानो मन आकूतमग्निः स्वाहाकृतं हविरदन्तु देवा इति भक्षं व्यापन्नमभिमन्त्र्येदं विष्णुर्विचक्रम इति दक्षिणपूर्व उपरवे ऽवनयेत्॥५॥

5. With *saptarvijaḥ sapta sadāṁsyeṣām...*[1] having addressed the Soma-drink which is polluted on account of falling (of an insect etc. in it), with *idaṁ viṣṇur vi cakrame ....*[2] he should pour it in the south-western Uparava (sounding hole).

1. KS XXXV.4.
2. TS I.2.13.e.

उत्तरपूर्वे वा॥६॥

6. Or in the north-eastern (Uparava).[1]

1. For Sūtras 5 and 6 cf. TMB IX.9.9.

यः सोमवामी स्यात्तस्मा एतं सोमेन्द्रं श्यामाकं चरुं निर्वपेत्॥७॥

7. For the sake of him who has vomitted Soma, he should pour out (grains in order to prepare) a pap for Soma and Indra.[1]

1. Cf. TS II.3.2.6-7.

XIV.31

यदि सदोहविर्धानानि कृष्णशकुनिरुपर्युपर्यतिपतेत्पक्षाभ्यामाधून्वान इवाभिनिषीदेद्वेदं विष्णुर्विचक्रम इत्याहुतिं जुहुयात्। यद्युच्चैः पतेन्न तदाद्रियेत॥१॥

1. If a black bird (crow etc.) will fly immediately over the Sadas or Havirdhāna (shed), or will sit while fanning with wings as it were, (the Adhvaryu) should offer a libation (of ghee into the Āhavanīya-fire) with *idaṁ viṣṇur vi cakrame...*[1] If it flies high above (these), he should not pay attention to it.

1. TS I.2.13.e.

यद्यनो रथो वान्तराग्नी सदोहविर्धाने वा वीयात्पाथिकृतीं पूर्ववन्निपेत्॥२॥

2. If a cart or a chariot passes between the two fires, or between the Sadas or Havirdhāna (-shed),[1] he should pour out (grains for) the offering to Pathikṛt as (described) earlier.[2]

1. Cp. IX.10.17.
2. See IX.1.19-21.

यदि हविर्धानं पद्येतोदस्ताम्प्सीत्सविता मित्रो अर्यमा सर्वानमित्रानवधीद्युगेन। बृहन्तं मामकरद्वीरवन्तं रथंतरे श्रयस्व स्वाहेत्याहवनीये जुहुयात्॥३॥

3. If the Havirdhāna(-shed) collapses, with *udastāṁpsīt savitā...*[1] he should offer a libation (of ghee) in the Āhavanīya (-fire).

1. TB III.7.10.1.

एतेनैव पृथिव्यां वामदेव्ये श्रयस्व स्वाहेति होत्रीये यदि सदः॥४॥

4. With the same (verse) (but using the expression) *pṛthivyāṁ vāmadeve śrayasva svāhā* (instead of the expression *rathantare śvayasva svāhā* in the above mentioned verse) (he should offer a libation of ghee) in the (fire-hearth) of Hotṛ if Sadas (collapses).

अन्तरिक्षे बृहति श्रयस्व स्वाहेत्याग्नीध्रीये यद्याग्नीध्रम्॥५॥

5. With (the same verse but using the expression) *antarikṣe bṛhati śrayasva svāhā* (instead of the... in the verse

mentioned in Sūtra 3), (he should offer a libation of ghee) in the (fire-hearth) of Āgnīdhra, if the Āgnīdhra (-shed collapses).

यदि प्राग्वंशं सर्वैः शालामुखीये जुहुयात्॥६॥

6. If the east-oriented bamboo (-shed) (collapses) he should offer (a libation of ghee) in the Śālāmukhīya (=old Āhavanīya=new Gārhapatya-fire) with all (the verse).

दिवि बृहता त्वोपस्तभ्नोमीति सर्वेषामुपस्तम्भनः समानः॥७॥

7. (The formula) *divi bṛhatā tvopastabhnomi* is to be used in order to support (the fallen shed) in the same for all (the cases).[1]

1. The formulae given in Sūtras 3-7 are divided in an incorrect manner by Āpastamba 1. The first formula should be *rathantare śrayasva pṛthivyām...* 2. The second should be *vāmadeve śrayasva antarikṣe...* 3. The third should be *bṛhati śrayasva divi....* The last should be *bṛhatā tvopastabhnomi*.

यद्येनमार्त्विज्याद्वृतं सन्तं निर्हरेरन्नाग्नीध्रे जुहुयादनुमा सर्वो यज्ञो ऽयमेतु विश्वे देवा मरुतः सामार्कः॥ आप्रियश्छन्दांसि निविदो यजूंष्यस्यै पृथिव्यै यद्यज्ञियमिति॥८॥

8. If they (the performers) exclude him who has been (formally) selectd for the office of a priest,[1] he should offer a libation (of ghee) in the Āgnīdhra's fire-hearth, with *anu mā sarvo yajñoyametu....*[2]

1. Cp. XIV.15.1.
2. TB III.7.10.2.

अन्ययज्ञे सोमं भक्षयित्वाग्निभ्यः परिभक्षमाज्येनाहवनीये जुहुयात्॥९॥

9. Having drunk Soma in the sacrifice of someone else, he[1] should offer a libation of ghee in the Āhavanīya (fire) the Paribhakṣa[2] for his fire,[3]

1. A sacrificer.
2. To miss the Soma-drink.
3. The sentence is incomplete. The formulae to be used at the time of this offering are given in the next Sūtra.

XIV.32

अपां पुष्पमस्योषधीनां रसः सोमस्य प्रियं धामाग्नेः प्रियतमं हविः स्वाहा। अपां पुष्पमस्योषधीनां रसः सोमस्य प्रियं धामेन्द्रस्य प्रियतमं हविः स्वाहा। अपां पुष्पमस्योषधीनां रसः सोमस्य प्रियं धाम विश्वेषां देवानां प्रियतमं हविः स्वाहेति॥१॥

1. with *apāṁ puṣpamasyoṣadhīnām...*[1]

1. TB III.7.14.2. For Sūtras XIV.31.9 and XIV.32.1; cp.LatyāŚS III.2; DrāhyāŚS VII.2.

वयं सोम व्रते तव मनस्तनूषु पिप्रतः। प्रजावन्तो अशीमहीति शेषं भक्षयित्वा देवेभ्यः पितृभ्यः स्वाहा सोम्येभ्यः पितृभ्यः स्वाहा कव्येभ्यः पितृभ्यः स्वाहेति दक्षिणाग्नौ प्रतिमन्त्रं जुहोति॥२॥

2. Having drunk the remnant (Soma) with *vayaṁ soma vrate tava...*[1] he[2] offers a libation (of ghee) in the Dakṣiṇa-fire with each one of the following formulae beginning with *devebhyaḥ pitṛbhyaḥ svāhā.*[3]

1. TB III.7.14.3 with a wrong reading *pipratah* instead of *bibhratah* (see TB II.4.2.7).
2. The sacrificer who has drunk Soma in the sacrifice of someone else.
3. See TB III.7.14.4.

तं जघनेन दक्षिणाप्रागग्रान्दर्भान्संस्तीर्य दधि ददाति देवास इह मादयध्वं सोम्यास इह मादयध्वं कव्यास इह मादयध्वमिति॥३॥

3. Towards the west of it (Dakṣiṇa-fire) having spread Darbha-blades with their points to the south-east, he offers curds (on the Darbha-blades) with *devāsa iha mādayadhvam...*[1]

1. TB III.7.14.4.

अनन्तरिताः पितरः सोम्याः सोमपीथादित्युपतिष्ठते॥४॥

4. He stands near while praising (the ancestors) with *anantaritāḥ pitaraḥ somyāḥ somapīthāt.*[1]

1. TB II.7.14.4.

भये जाते ऽशक्ये यष्टुं सर्वेभ्यो हविर्भ्यः सोमेभ्यश्च द्रोणकलशे समवधाय ये देवा येषामिदं भागधेयं बभूव येषां प्रयाजा उतानूयाजाः। इन्द्रज्येष्ठेभ्यो वरुणराजभ्यो ऽग्निहोतृभ्यो देवेभ्यः स्वाहेति द्रोणकलशेन हुत्वाभये पुनर्यजेत॥५॥

5. When a danger arises and it is impossible to perform the sacrifice, having poured some portion of all the oblation (-substances) and Somas in the Droṇakalaśa, having offered an offering (of this mixture) by means of the Droṇakalaśa, with *ye devā yeṣāmidam...*[1] when there is no danger, (at that time) he should perform the (original) sacrifice.

1. TB III.7.10.4.

यदर्धर्चाल्लुप्येताभिप्रतिगृणीयाद्वा त्वं नो अग्ने। स त्वं नो अग्ने। त्वमग्ने अयासि। प्रजापत इति चतस्र आहुतीर्जुहुयात्। व्याहृतीश्च॥६॥

6. If (the Adhvaryu) fails (to respond) at a half-verse or responds either before or after (the proper time)[1] he should offer four libations (of ghee) with *tvaṁ no agne ..., sa tvaṁ no agne..., tvamagne ayāsi...* and *prajāpate...*[2]

1. See TS III.2.9.5; ĀpŚS XII.27.16.
2. For all the verses see TB III.7.11.3.

यद्यृक्तो यज्ञं भ्रेष आगच्छेद्भूरिति गार्हपत्ये जुहुयात्। यदि यजुष्टो भुव इति दक्षिणाग्नौ। यदि सामतः सुवरित्याहवनीये। यदि सर्वतः सर्वा जुहुयात्॥७॥

7. If there is mistake in a sacrifice in connecton with a Ṛc(-verse), he should offer a libation (of ghee) in the Gārhapatya (fire) with *bhūḥ*; if in connection with a *Yajus* (-formula) then in the Dakṣiṇa (fire) with *bhuaḥ*, if in connection with a Sāman (melody) in the Āhavanīya (-fire) with *suvaḥ*, if in connection with all (the three) then he should offer all the libations.

1. Cp. IX.16.4-5.

XIV.33

ब्रह्मा वा मनसा ध्यायन्नासीत॥१॥

1. Or the Brahman should remain seated while meditating (on these sacred utterances).[1]

1. See XIV.32.1.

यद्यौदुम्बरी नश्येदन्यां प्रच्छिद्योर्गस्यूर्जं मयि धेहि श्रियां तिष्ठ प्रतिष्ठिता। दिवं स्तब्ध्वान्तरिक्षं च पृथिव्यां च दृढा भव। धर्त्रि धरित्रि जनित्रि यमित्रीत्यध्वर्युरुद्गाता यजमानश्चोच्छ्रयन्ति॥२॥

2. If the Audumbarī (post of Udumbara-wood) is destroyed (on account of worms etc.) having cut (i.e. having got prepared) another (Audumbarī-post), the Adhvaryu, Udgātṛ and the sacrificer raise it with *ūrgasyūrjaṁ mayi dhehi....*

संमितां नित्येन यजुषाभिमृशति॥३॥

3. After it is raised, (the Adhvaryu) touches it with the usual formula.[1]

1. viz. TS I.3.1.i; cp. XI.10.1.

यदि हविर्धाने पद्येयातां दक्षिणमध्वर्युरुद्गृह्णीयात्प्रतिप्रस्थातोपस्तभ्नुयात्। उत्तरं प्रतिप्रस्थातोद्गृह्णीयादध्वर्युरुपस्तभ्नुयात्॥४॥

4. If the two Havirdhāna(-carts) collapse, the Adhvaryu should lift the southern; the Pratiprasthātṛ should prop it up. The Pratiprasthātṛ should lift up the northern, the Adhvaryu should prop it up.

वैष्णव्योपस्तभ्नुतः। वैष्णव्योपमिनुते। आश्विन्या कल्पयतः॥५॥

5. They prop (the Havirdhāna-carts) with a verse connected with Viṣṇu.[1] with a verse connected with Viṣṇu[2] one, fixes (a post) and with a verse connected with Aśvins,[3] they make them (the carts) properly set.

1. e.g. TS I.2.13.e.
2. TS I.2.13.i.
3. e.g. TS I.4.6.a.

अग्ने वाजस्य गोमत इति तिस्रः॥ भद्रो नो अग्निराहुतो भद्रा रातिः सुभग भद्रो अध्वरः। भद्रा उत प्रशस्तयः॥ भद्रा उत प्रशस्तयो भद्रं मनः कृणुष्व वृत्रतूर्ये। येना समत्सु सासहः। येना समत्सु सासहो ऽव स्थिरा तनुहि भूरि शर्धताम्। वनेमा ते अभिष्टिभिरिति षड्भिरुष्णिक्ककुब्भिराग्नीध्रीये जुहुतः॥६॥

6. The three verses (beginning with *agne vājasya gomataḥ*[1] (are in Uṣṇih-metre); the three verses beginning with *bhadrā no agnirāhutaḥ...*[2] (are in Kakubh-metre). With (these

verses in) Uṣṇih and Kakubh, (the Adhvaryu and the Pratiprasthātṛ) offer libations (of ghee) in the Āgnīdhra's (fire-hearth).

1. TS IV.4.4.q-s; VS XV.35.37.
2. VS XV.38-40.

पूर्वाभिरुष्णिग्भिरध्वर्युः। उत्तराभिः ककुब्भिः प्रतिप्रस्थाता॥७॥

7. The Adhvaryu (offers the libations) with the first (three verses in) Uṣṇih; the Pratiprashtātṛ (offers the libations) with the next (three verses in) Kakubh.

शिरो यज्ञस्य प्रतिधीयताममृतं देवतामयम्। वैष्णव्या क्रियतां शिर आश्विन्या प्रतिधीयतामिति पञ्चगृहीतेन समानौ होमौ जुहुतः॥८॥

8. With *śiro yajñasya pratidhīyatām...* both of them, each reciting this verse, offer (a libation of ghee) in the Āgnīdhra-(fire-hearth).

यद्याग्निक्युखामा भिद्येत संकृष्यैनां पुनः कुर्यात्॥९॥

9. If the fire pan while it is still raw (unbaked) is broken, then having pounded (the pieces of it) he should prepare it again.

यदि पक्वा संपिष्यान्यया मृदा संसृज्योखां कारयेत्॥१०॥

10. If it breaks (after it has been already) baked, he should, after having mixed (the pieces of it) with another clay prepare (a new) fire-pan.

XIV.34

यस्याग्निरुख्य उद्वायेद्गार्हपत्यादन्यं प्रणयेत्। स एव पुनः परीध्यः। स्वादेवैनं योनेर्जनयतीति विज्ञायते॥१॥

1. If fire in the fire-pan gets extinguished, (the Adhvaryu) should (lead forward another (fire) form the Gārhapatya. This is to be newly enkindled.[1] "One produces it from its own womb"—thus is known from (a Brāhmaṇa-text).[2]

1. In the manner described in XVI.9.4-14.
2. MS III.4.7.

कृष्णं वासः कृष्णा धेनुः कृष्णो वा गौः शतमानं च हिरण्यं दक्षिणा॥२॥

2. A black garment, a black cow, or black bull and gold weighing a hundred Mānas (should be given as) the sacrificial gift.

यत्पूर्वस्मिन्नहन्युत्तरस्मा अह्ने क्रियते तेनाहरभ्यासजति। तेन यज्ञं संतनोति॥३॥

3. Whatever one does on the previous day for the sake of the next day,[1] one connects the day (to the next day) by means of it; one thereby makes the sacrifice continuous.

1. e.g. bringing fuel and grass for the Savanīya-animal-sacrifice is done on the previous day (see XI.21.10). See also Sūtra 4 below.

यत्पूर्वस्मिन्नहन्युत्तरस्मा अह्ने वसतीवरीर्यज्ञायज्ञियं प्रति गृह्णाति तेनाहरभ्यासजति। तेन यज्ञं संतनोति। यत्पूर्वस्मिन्नहन्युत्तरस्मा अह्ने पयांसि विशास्ति तेनाहरभ्यासजति। तेन यज्ञं संतनोति॥ यदति प्रेष्यति तेनाहरभ्यासजति। तेन यज्ञं संतनोति॥४॥

4. Whatever Vasatīvarī-water one brings on the previous day for the sake of Yajñāyajñiya (-stotra) on the next day, one connects the day (to the next day) by means of it; one makes the sacrifice continous by means of it. Whatever one orders on the previous day about the milks[2] for the sake of the next day, one connects the day (to the next) by means of it; one makes the sacrifice continuous thereby. Whatever one orders further,[3] one connects the day (to the next) thereby; one makes the sacrifice continuous thereby.

1. Really speaking, it is not the Vasatīvarī-water but the Pānnejanī water which is poured at the time of the Yajñāyajñiya-stotra (see XIII.15.9).
2. See XI.21.8.
3. See e.g. XXI.26.7.

एतेषामेकस्मिन्नप्यक्रियमाणे नमो ब्रह्मणे नमो अस्त्वग्नये नमः पृथिव्यै नम ओषधीभ्यः। नमो वाचे नमो वाचस्पतये नमो विष्णवे बृहते करोमि स्वाहेत्याहुतिं हुत्वा सर्वप्रायश्चित्तं जुहुयाज्जुहुयात्॥५॥

5. When any one of these rites is not being done, then having offered a libation (of ghee) with *namo brahmaṇe namostvagnaye*...[1] one should offer the all-expiation-libations.[2]

1. TĀ II.12.4.
2. 33 libations. For these see III.11.2-13.1. Or the libations with the great sacred utterances (*bhūḥ, bhuvaḥ, svaḥ* and *bhūr bhuvaḥ svaḥ*). Cp. XIV. 26.7.

XV.1

PRAVARGYA

प्रवर्ग्यं संभरिष्यन्नमावास्यायां पौर्णमास्यामापूर्यमाणपक्षस्य या पुण्ये नक्षत्रे तूष्णीं काण्टकीं समिधमाधाय युञ्जते मन इति चतुर्गृहीतं जुहोति॥१॥

1. One who is going to collect (prepare the utensils required for) the Pravargya, on the new-moon-day or the full-moon-day or under an auspicious constellation of the fortnight of the waxing (moon), having silently (without any formula) put a thorny fuel-stick (on the fire) offers four-times-scooped (ghee) (in the fire) with *yuñjate mana uta yuñjate....*[1]

1. TĀ IV.2.1; in accordance with the ritual TĀ.V.2.1.

अथ यदि दीक्षितः काण्टकीमेवैतया समिधमादध्यात्। यजुरेव वदेदित्येके॥२॥

2. Now if the (sacrificer has already been) consecrated,[1] (the Adhvaryu) should put a thorny (fuel-stick) (on the fire) with this (the formula mentioned in the previous Sūtra). According to some, he should only recite the formula.[2]

1. According to ĀpŚS X.19.15, optionally, it is possible for a sacrificer to settle on the sacrificial place after the Dīkṣā (consecration).
2. Cf. TĀ V.2.2. Āpastamba here mentions the view of his own school as that of "some" others.

देवस्य त्वा सवितुः प्रसव इत्यभ्रिमादायाभ्रिरसि नारिरसीत्यभिमन्त्रयते॥३॥

3. With *devasya tvā savituḥ prasave...* having taken the spade with *abhrirasi nārirasi...* he addresses it.

साग्निक्या व्याख्याता॥४॥

4. (The details about) it (the spade) (have been explained (by the details about the spade) used for the fire-(altar-building-ritual).[1]

1. See XVI.1.7. From this we can infer that originally the chapter describing Pravargya must have been *after* the chapter of Agnicayana.

उत्तिष्ठ ब्रह्मणस्पत इति ब्रह्माणमामन्त्रयते॥५॥

5. With *uttiṣṭha brahmaṇaspate*...[1] he calls the Brahman.[2]

1. TĀ IV.2.1.(4).
2. Cf. TĀ V.2.6.

उपोत्तिष्ठति ब्रह्मा। उभावुत्तरमर्धर्चं जपतः। आददते कृष्णाजिनम्। अनुनयन्त्यजां पुंश्छगलामश्वं वृषाणमिति॥६॥

6. The Brahman rises (from his seat). Both (the Adhvaryu and the Brahman) mutter the half of the verse.[1] They take the skin of black antelope.[2] They lead a she-goat[3] with a little he-goat (as her young one) and a stallion.

1. The verse mentioned in the previous Sūtra.
2. See Sūtra 10.
3. See XV.4.10.

प्रैतु ब्रह्मणस्पतिरिति प्राञ्चोऽश्वप्रथमा अभिप्रव्रजन्ति यत्र मृदं खनिष्यन्तः स्युः॥७॥

7. Keeping the stallion as the foremost, they go to the east, to that place where they are going to dig out clay, with *praitu brahmaṇaspatiḥ*...[1]

1. TĀ IV.2.2(5).

अपि वास्यैते संभारा परिश्रिते ऽभ्युदाहृता भवन्ति॥८॥

8. Or these materials are already collected in an enclosed place.[1]

1. Cf. ŚB XIV.1.2.15.

अग्रेणाहवनीयं मृत्खनः। पूर्वःपूर्व इतरः॥९॥

9. The place from where the soil is to be dug should be to the east of the Āhavanīya. (Each of the) other (succeeding material should be placed) to the east (of the preceding one).

उत्तरेण मृत्खनं कृष्णाजिनं प्राचीनग्रीवमुत्तरलोमास्तीर्य देवी द्यावापृथिवी इति मृत्खनमभिमन्त्रयते। ऋध्यासमद्येति मृत्खने ऽभ्रिया प्रहृत्य मखस्य शिर इत्यपादाय मखाय त्वेति हरति। मखस्य त्वा शीर्ष्णे इति कृष्णाजिने निवपति॥१०॥

10. To the north of the place from where the soil is to be dug, having spread the black-antelope's skin with its neck part to the east and hairy side upwards, (the Adhvaryu) addresses

that place with *devī dyāvāpṛthivī...*[1] Having struck by means of the spade on the place from where soil is to be dug, with *ṛdhyāsamadya,*[2] having taken out (the soil) with *makhasya śiraḥ...*[3] he carries it away[4] with *makhāya tvā.*[5] He throws it down on the black-antelope's skin[6] with *makhasya tvā śīrṣṇe.*[7]

1. TĀ IV.2.2(6).
2. TĀ IV.2.2.(7A).
3. TĀ IV.2.2.(7B).
4. Cf. TĀ V.2.7.
5. TĀ IV.2.3.(8).
6. Cf. ŚB XIV.1.2.1.
7. TĀ IV.2.3.(8).

एवं द्वितीयं तृतीयं च हरति॥११॥

11. In the same manner he carries (the soil) for the second and the third time (and throws it on the black-antelope's skin).[1]

1. Cf. TĀ.V.2.8.

तूष्णीं चतुर्थं यावतीं मृदं प्रवर्ग्यपात्रेभ्य आप्तां मन्यते॥१२॥

12. For the fourth time, without reciting any formula (he carries) as much soil as he thinks to be enough for (the preparation of) the Pravargya-utensils.[1]

1. Cf. TĀ V.2.8.

एवमितरान्संभारान्॥१३॥

13. In the same manner (he should carry away) the other materials.[1]

1. The other materials are mentioned in XV.2.1.

अभिमन्त्रणे विकारः॥१४॥

14. There will be modification at the time of addressing (these materials).

XV.2

इयत्यग्र आसीरिति वराहविहतम्। देवीर्वम्रीरिति वल्मीकवपाम्। इन्द्रस्यौजो ऽसीति पूतीकानजलोमानि कृष्णाजिनलोमानि च संसृज्याग्निजा असि प्रजापते रेत इति॥१॥

1. (the Adhvaryu addresses) the (earth) grubbed by a boar with *iyatyagra āsīḥ*;[1] the earth of an ant-hill with *devīr vamrīḥ...*,[2] the Pūtīkā-plants with *indrasyaujosi...*[3] and the hair of a he-goat and the skin of a black antelope, after these have been mixed up, with *agnijā asi prajāpate retaḥ...*[4]

1. TĀ IV.2.3.(9).
2. TĀ IV.2.3.(11).
3. MS, KS.
4. TĀ IV.2.4.(14).

आयुर्धेहि प्राणं धेहीत्यश्वेनावघ्राप्य मधु त्वा मधुला करोत्वित्यजयाभिदोहयति॥२॥

2. With *āyur dhehi prāṇaṁ dhehi...*[1] having caused the stallion to smell the materials, with *madhu tvā madhulā karotu*,[2] he causes a she-goat milk on them.

1. TĀ IV.2.5.(15)
2. TĀ IV.2.5(16).

अभिदोहनमेके ऽवघ्रापणात्पूर्वं समामनन्ति॥३॥

3. According to the opinion of some (ritualists)[1] the act of milking (of the she-goat) (should be done) before the act of causing the stallion to smell.

1. Not known.

बहव आर्याः परिगृह्य हरन्ति॥४॥

4. Many Ārya (-men)[1] carry the material (towards the sacrificial hall) after having gathered them up (into the skin of a black antelope).[2]

1. Member of the three higher castes.
2. Cp. V.2.12. where the word Ārya is not found.

उत्तरेण विहारमुद्धते ऽवोक्षिते सिकतोपोप्ते परिश्रिते निदधति॥५॥

5. To the north[1] of the sacrificial ground on a place which has been dug up (and) on which (water) has been sprinkled, on

which sand has been strewn, and which has been enclosed,[2] they put (the materials down).

1. Cf. ŚB XIV.1.2.15.
2. Cf. TĀ V.2.12.

मधु त्वा मधुला करोत्विति मदन्तीरुपसृजति॥६॥

6. With *madhu tvā mudhulā katotu* he pours the Madantī (boiling) water (on the clay).[2]

1. TĀ IV.2.5.(1).
2. Cf. TĀ V.2.12.

ये चोखासंसर्जनाः संभारा यच्चान्यदद्‌ढार्थं उपार्धं मन्यते॥७॥

7. (He mixes) it with all those (other) materials which have to be mixed for the (preparation of) fire-pan and also whatever else he considers to be necessary for the strengthening of the materials[1] but only upto a half (of the whole quantity).

1. See for details XVI.4.1.

अथात्यन्तप्रदेशः॥८॥

8. Now (this is) the general rule.

यत्किंच प्रवर्ग्य उदककृत्यं मदन्तीभिरेव तत्क्रियते। नैनं स्त्री प्रेक्षते न शूद्रः॥९॥

9. In the Pravargya (-ritual) whatever is to be done with water that is done by means of Madantī (-boiling water) only. Neither a woman nor a Śūdra sees it (Pravargya) pot (while being prepared).

न कुर्वन्नभिप्राणिति॥१०॥

10. (The Adhvaryu) does not breathe out over (the Pravargya-pot being prepared)[1]

1. Cf. TĀ V.3.1.

अपहाय मुखमनभिप्राणन्वेणुना करोति॥११॥

11. He prepares it by means of a bamboo-stick turning away his face and without breathing (over it).[1]

1. Cf. TĀ. V.3.1-2.

न प्रवर्ग्यमादित्यं च व्यवेयात्॥१२॥

12. No one should pass between the Pravargya and the Sun.

यत्र क्व च विप्रक्रान्ते प्रवर्ग्य आदित्यो ऽस्तमियात् कृतान्तादेव विरमेत्। श्वोभूते शेषं समाप्नुयात्॥१३॥

13. If the sun sets when the Pravargya (ritual) has been started (but not completed), he should stop at the end of (whatever) is done only; he should complete (the remaining ritual) on the next day.

संप्रक्लिश्य मृदं मखस्य शिरो ऽसीति पिण्डं कृत्वां यज्ञस्य पदे स्थ इत्यङ्गुष्ठाभ्यां निगृह्य महावीरं करोति त्र्युद्धिं पञ्चोद्धिमपरिमितोद्धिं वा प्रादेशमात्रमूर्ध्वसानुमुपरिष्टादासेचनवन्तं मध्ये संनतं वायव्यप्रकारम्॥१४॥

14. Having kneaded the soil, with *makhasya śiro'si*[1] having made a ball (of it), with *yajñasya pade stha*[2] having pressed the Mahāvīra (-pot)[3] by means of thumbs, he prepares it, which has three elevations, or five elevations, or an unlimited number of elevations,[4] which is of the measure of a span (in height) which has a raised top, which has an opening (for the sake of) pouring out (of the liquid) in the upper part, and which is bent in the middle just like the Vāyavya-cup.[5]

1. TĀ IV.2.5(17).
2. TĀ IV.2.5(18).
3. The pot for Pravargya-ritual.
4. Cf. TĀ V.3.3. For other details see XVI.4.7.
5. See XII.1.4.

XV.3

गायत्रेण त्वा छन्दसा करोमीति प्रथमम्। त्रैष्टुभेनेति द्वितीयम्। जागतेनेति तृतीयम्॥१॥

1. With *gāyatreṇa tvā chandasā karomi*[1] (the Adhvaryu) prepares the first (elevation on the pot); with *traiṣṭubhena...*[2] (he prepares) the second; with *jāgatena...*[3] (he prepares) the third.[4]

1. TĀ IV.2.5(19).
2. TĀ IV.2.5(19).
3. TĀ IV.2.5(19).
4. For this Sūtra cf. TĀ V.3.3.

अपि वा सर्वैरेकैकम्॥२॥

2. Or (he prepares) each (of the elavations) with all the three (formulae).[1]

1. Cf. TĀ V.3.3.

मखस्य रास्नासीत्युपबिलं रास्नां करोति॥३॥

3. With *makhasya rāsnāsi*[1] he prepars a girdle slightly below the mouth (of the Mahāvīra).[2]

1. TĀ IV.2.5(20).
2. Cp. TĀ V.3.5; cp. also XVI.4.12-5.1.

अदितिस्ते बिलं गृह्णात्विति वेणुपर्वणा बिलं करोति॥४॥

4. With *aditiste bilaṁ gṛhṇātu*[1] he prepares a cavity (in the Mahāvīra) by means of a piece of bamboo.[2]

1. TĀ IV.2.5(21).
2. Cf. TĀ V.3.4.

तृतीयवेलामतिनयति॥५॥

5. He leads the piece of bamboo (in order to prepare the cavity) upto the third (i.e. the lowermost) limit.

यावद्दैवताय सौविष्टकृतायाग्निहोत्राय भक्षायाप्तं मन्येतेत्यपरम्॥६॥

6. There is another (view) that (he should prepare the cavity of that much size) as much as he considers to be adequate (to contain) the quantity for the (principal libation) to the deity,[1] for the Sviṣṭakṛt libation,[2] for the Agihotra,[3] (and) for the drinking.[4]

1. See XV.10.11.
2. The second libation of the Pravargya (XV.10.11) is similar to the libation to Agni Sviṣṭakṛt. See VIII.3.11.
3. See XV.11.9.
4. See XV.11.10ff.

सूर्यस्य हरसा श्रायेत्युत्तरतः सिकतासु प्रतिष्ठाय मखो ऽसीत्यनुवीक्षते॥७॥

7. With *sūryasya harasā śrāya*[1] having placed (the Mahāvīra) towards the north on the sand,[2] with *makho'si*[3] he looks at it.

1. TĀ IV.2.5 (22).
2. See XVI.5.3.
3. TĀ IV.2.5(25).

एवं द्वितीयं तृतीयं च करोति॥८॥

8. He prepares the second and the third (Mahāvīra pots) in the same manner.[1]

1. Thus in the manner described in XV.2.14-3.7. For these reserve Mahāvīra-pots see ŚB XIV.1.2.17.

तूष्णीमितराणि॥९॥

9. The other (utensils)[1] are prepared silently (i.e. without any formula.[1]

1. Mentioned in the following Sūtras.

एतस्या एव मृदो दोग्ध्रे करोति हस्त्योष्ठ्ये प्रसेचनवती यथा स्रुगदण्डैवम्॥१०॥

10. Out of the same clay (which was used for the preparation of the Mahāvīra-pots), he prepares the milking pots,[1] which have spouts like elephant's lips, and outlets for pouring out (the liquid), and which appear to be like the Juhū without handle.

1. See XV.9.4;8;9.

वर्षीय आध्वर्यवं प्रतिप्रस्थानात्॥११॥

11. (The milking pot) of the Adhvaryu (should be) bigger than the one) of the Prastiprasthātṛ.

आज्यस्थालीं रोहिणकपाले च परिमण्डले घोटप्रकारे॥१२॥

12. (Out of the same clay, the Adhvaryu should prepare) a pot for ghee, and two round and horse-like potsherds for Rauhiṇa (sacrificial breads).[1]

1. See XV.10.10; 11.5.

घर्मेष्टकां कुलायिनीमिति यदि साग्निचित्यो भवति॥१३॥

13. If the (Soma-sacrifice) is accompanied by fire-altar-building (-rite) (he prepares out of that soil) the Gharma-brick and the Kulāyinī (nest-like) (brick).[1]

1. See XV.17.5; see also XVI.24.14-15.

नाप्रवर्ग्ये स्यातामित्यपरम्॥१४॥

14. There is another view that (these two bricks) should not be (prepared) in a (Soma-sacrifice) without Pravargya (-rite).

श्लक्ष्णीकरणैः श्लक्ष्णीकुर्वन्ति॥१५॥

अहतचण्डातकैर्गवीधुकैः क्लीतकाभिर्वेणुपर्वभिराज्येनेति॥१६॥

15-16. They make (the Mahāvīra-pots) smooth,[1] by means of the smoothening substances, viz. unwashed (new) female-garments, Gavīdhuka (grass-blades), pieces of Klitakā,[2] bamboo-pieces, and ghee.

1. Cf. ŚB XIV.1.2.9 (cp. also VI.5.2.4)
2. Sweet-wood (according to Rudradatta).

वृष्णो ऽश्वस्य शकृद् गार्हपत्ये प्रदीप्य प्रथमकृतं महावीरं शफाभ्यां परिगृह्य धूपयति वृष्णो अश्वस्य निष्पदसीति॥१७॥

17. Having enflamed (a lump of) dried up dung of the stallion[1] over the Gārhapatya (-fire), having held it fast by means of a pair of tongs, the Adhvaryu fumigates the Mahāvīra which has been prepared first, with *vṛṣṇo aśvasya....*[2]

1. Cf. TĀ V.3.5.
2. TĀ IV.3.1.

एवं द्वितीयं तृतीयं च धूपयति। तूष्णीमितराणि॥१८॥

18. In the same maner he fumigates the second and the third (Mahāvīras).[1] (He fumigates) the other (utensils) silently (i.e. without reciting any formula).

1. See XII.3.8.
2. See XV.3.12.

शफाभ्यामेवात ऊर्ध्वं महावीरानादत्ते॥१९॥

19. Hereafter he holds the Mahāvīras only by means of the pair of tongs.

अग्रेण गार्हपत्यमवटं खात्वा लोहितपचनीयैः संभारैरवस्तीर्य तेषु महावीरानुपावहरति॥२०॥

20. Having dug up a pit in front of the Gārhapatya (-fire), having spread out the materials (by burning which the utensils) would be baked red, he brings the Mahāvīra (pot) s there (and places them there).[1]

1. Cp. XVI.5.8.

XV.4

अर्चिरसीति प्रथमम्। शोचिरसीति द्वितीयम्। ज्योतिरसि तपो ऽसीति तृतीयम्॥१॥

1. With *arcirasi*[1] (the Adhvaryu) (puts down) the first (Mahāvīra); with *śocirasi* the second; with *jyotirasi taposi* the third (on the scattered material in the pit).

1. For the formulae in this Sūtra cp. TĀ IV.5.6.

तूष्णीमितराण्यन्ववधाय लोहितपचनीयैः संभारैः प्रच्छाद्य गार्हपत्ये मुञ्जानादीप्योपोषत्यर्चिषे त्वेत्येतैः प्रतिमन्त्रं प्रतिदिशम्॥२॥

2. Having put down the other (utensils) silently, having covered them over with the materials by burning which the utensils would be baked red, having enflamed Muñja (-grass) etc. over the Gārhapatya (-fire), he sets fire (to those materials), with each one of the formulae beginning with *archiṣe tvā*[1] in each direction (respectively).

1. TĀ IV.3.2.

अपि वा सर्वैः सर्वतः॥३॥

3. Or with all (the formulae) on all (the directions).

पच्यमानान्मैत्र्योपचरत्यभीमं महिना दिवमिति॥४॥

4. With the verse connected with Mitra,[1] beginning with *abhīmaṁ makinā divam*[2] he does the necessary things[3] in connection with the (Mahāvīras) being baked.

1. Cf. TĀ V.3.6.
2. TĀ IV.3.1.(3a).
3. See ŚB VI.5.4.10. According to Rudradatta the word *upacarati* in this Sūtra means "he adds fuel" (continuously, with this verse). See also XVI.5.10.

उत्तरया वा॥५॥

5. Or (he may do so), with the next verse.[1]

1. Cf. TĀ IV.3.1.(3.b).

पक्वेषु सिद्ध्यै त्वेति धृष्टी आदाय भस्मापोह्य प्रथमकृतं महावीरं शफाभ्यां परिगृह्योद्वासयति॥६॥

6. When they are baked, having taken up two fire-stirring sticks with *siddhyai tvā*,[1] having removed the ashes, having

lifted up the Mahāvīra (-pot) which was prepared first, by means of the pair of tongs, he takes it out (of the fire).

1. TĀ IV.3.2(4).

देवस्त्वा सवितोद्वपत्वित्युद्वास्यापद्यमानः पृथिव्यामाशा दिश आपृणेत्युत्तरतः सिकतासु प्रतिष्ठाय सूर्यस्य त्वा चक्षुषान्वीक्ष इत्यनुवीक्षते॥७॥

7. With *devastvā savitodvapatu...*[1] having taken it out (of the fire), with *apadyamānaḥ pṛthivyam...*[2] having put it down towards the north on the sand,[3] with *sūryasya tvā cakṣuṣān-vīkṣe*[4] he looks at it.[5]

1. TĀ IV.3.2(5).
2. TĀ IV.3.2(6).
3. See VI.5.11.
4. TĀ XVI.3.2(7).
5. Cf. TĀ V.3.7.

एवं द्वितीयं तृतीयं चोद्वासयति। तूष्णीमितराणि॥८॥

8. In the same manner he takes the second and the third (Mahāvīra-pots) (out of the fire). (He takes) the other utensils (out of fire) silently (i.e. without any recitation).

अथैनान्प्रदक्षिणं सिकताभिः पर्यूहतीदमहममुमामुष्यायणं विशा पशुभिर्ब्रह्मवर्चसेन पर्यूहामीति। विशेति राजन्यस्य। पशुभिरिति वैश्यस्य॥९॥

9. Then he moves them round by the right with *idamahamamum āmuṣyāyaṇaṁ viśā paśubhir brahmavarcasena paryūhāmi...*[1] (In the formula he uses the words *viśā* (in the case) of a Kṣatriya (-sacrificer); (and) *paśubhiḥ* (in the case) of a Vaiśya (-sacrificer).[3]

1. TĀ IV.3.3(5).
2. In stead of the word *amum* the Adhvaryu has to utter the name of the sacrificer and the word *āmuṣyāyaṇam* he has to utter "one belonging to N.N. family (*gotra*)".
3. In the case of a Brāhmaṇa-sacrificer one has to utter the Mantra as given above (Rudradatta). But according ot BaudhāŚS IV.4 only the word *brahmavarcasena* is to used in the case of a Brāhmaṇa-sacrificer. For this Sūtra cf. TĀ V.3.8.

अथैनान्प्रभूतेनाजापयसाच्छृणत्ति। गायत्रेण त्वा छन्दसा छृणद्मीत्येतैस्त्रिभि-स्त्रिभिरेकैकम्॥१०॥

10. Then he pours ample milk of she-goat on them. (He does this) with the three formulae beginning with *gāyatreṇa tvā chandasā chṛṇomi*[1] in connection with each (of the three Mahāvīras).[2]

1. TĀ IV.3.3(9).
2. Cf. TĀ V.3.9.

अपि वा सर्वैरेकैकम्। तूष्णीमितराणि॥११॥

11. Or he does this with all (the formulae) in connection with each (of the Māhavīras). (He does the same) in connection with the other (utensils) silently (without any formula).

अथैनान्कृष्णाजिन उपनह्यासजति देव पुरश्चर सघ्यासं त्वेति॥१२॥

12. Having wrapped them up in the skin of black antelope he hangs them up with *deva puraścara saghyāsaṁ tvā*.[1]

1. TĀ IV.3.3(10).

उपरिष्टात्काल एष मन्त्रो भवतीत्यपरम्॥१३॥

13. There is another (view) that this formula is to be used at a later time.[1]

1. Thus this formula should be used after the ritual mentiond in XV.1.2. is performed.

XV.5

प्रवर्ग्येण प्रचरिष्यन्तः संवृण्वन्ति द्वाराणि॥१॥

1. When they are about to perform the Pravargya (-ritual),[1] they close the doors (of the Prāgvaṁśa).

1. See XI.2.5.

परिश्रयन्ति पत्न्याः॥२॥

2. They enclose the shed of the wife of the sacrificer.

पश्चाद्धोतोपविशति पुरस्तादध्वर्युः। दक्षिणतो ब्रह्मा यजमानः प्रस्तोता च। उत्तरतः प्रतिप्रस्थाताग्नीध्रश्च॥३॥

3. The Hotṛ sits down towards the west; the Adhvaryu towards the east; the Brahman, the sacrificer and the Prastotṛ

towards the south; (and) the Pratiprasthātṛ and the Āgnīdhra towards the north.

1. To the west of the place mentioned in Sūtra 4.

मदन्तीरुपस्पृश्य प्रथमेनानुवाकेन शान्तिं कृत्वाग्रेण गार्हपत्यं दर्भान्संस्तीर्य तेषु महावीरानुपावहरति देव पुरश्चर सघ्यासं त्वेति॥४॥

4. Having touched the boiling water,[1] having made the pacification[2] by means of the first chapter,[3] having spread the Darbha-grass along the front of the Gārhapatya-(fire), (the Adhvaryu) keeps the Mahāvīras on them (blades of grass) with *deva puraścara saghyāsaṁ tvā*.[4]

1. See XV.2.9.
2. See XV.2.9.
3. viz. TĀ IV.1.
4. TĀ IV.3.3(10).

उपरिष्टात्काल एष मन्त्रो भवतीत्यपरम्॥५॥

5. There is another (view) that this formula is to be used at a later time.[1]

1. See XV.4.13.

अत्रैव सर्वं परिघर्म्यम्॥६॥

6. Here itself (he places) all (the utensils needed for the Gharma-offering).[1]

1. Mentioned in Sūtras 7-20.

अथौदुम्बराणि। सम्राडासन्दीं नितराम्। राजासन्द्या वर्षीयसीमेके समामनन्ति। मौञ्जीभी रज्जुभिरेकसराभिर्व्युताम्॥७॥ चतस्रः स्रुचः॥८॥ द्वे अनिष्टुब्धे॥९॥ निष्टुब्धयोर्वर्षीयस्युपयमनी प्रोक्षणीधान्याः॥१०॥ स्रुवौ शफौ महावीर-संमितावस्त्र्यौ धृष्टी मेथीं मयूखान् षट् शकलान् काण्टकीं च समिधं त्रयोदश वैकङ्कतान् परिधीन् वैकङ्कतानि घर्मेन्धनानि। खादिराणि पालाशान्यौ-दुम्बराण्यर्कमयाणि कार्ष्मर्यमयाणि वैणवानि शमीमयानि वा॥११॥ त्रीणि कार्ष्णाजिनानि धवित्राणि शुक्लकृष्णलोमानि॥१२॥ तेषां वैणवा दण्डा बाहुमात्रा भवन्तीति विज्ञायते॥१३॥ औदुम्बरदण्डानीत्यपरम्॥१४॥ द्वौ रुक्मौ रजतसुवर्णौ॥१५॥ शतमानौ भवतः॥१६॥ अथ मौञ्जानि॥१७॥ वेदौ॥१८॥

तयोरन्यतरः परिवासितः॥१९॥ अभिधानीं निदाने त्रीणि विशाखदामानि प्रभूतान्मुञ्जप्रलवान्। रौहिण्योः पिष्टान्यफलीकृतानाम्। खरेभ्यः सिकताः। मौञ्जे पवित्रे। दर्भमये इत्यपरम्॥२०॥

7-20. Now (utensils) made of Udumbara[1]: emperor's throne-seat lower (than the king's throne)—according to the opinion of some ritualists (it should be bigger. than king's throne[3] (which is woven by means of one-stranded threads of Muñja-grass,[4] four ladles—two (of which should be) uncarved,[5] out of the carved ones the supporting ladle should be bigger than the Prokṣaṇī-ladle[6]; two spoons[7]; two pairs of tongs[8] whose openings should be of the same measures as that of the Mahāvīra; two stirring sticks,[9] a peg[10] and (three) pins,[11] six chips[12] and one thorny fuel stick[13]; thirteen enclosing sticks of Vikaṅkata (wood)[14] and (the fuel-sticks) of Vikaṅkata for the heating of Gharma, or (the fuel-sticks) of Khadira, Palāśa, Udumbara, Arka, Kārṣmarya, Bamboo or Śamī[15]; three fans made of the skin of black antelope with white and black hair[16]; their handles should be of Bamboo, (and each one should be) one arm in length[16]—thus is known from a Brāhmaṇa-text; there is another view that their handles should be of Udumbara-wood; two plates one of silver and the other one of gold[19]—they should be one hundred Mānas in weight—Now the implements made out of Muñja-grass—two grass brushes (Vedau)[20] one of them should be with its ends cut off[21]; a tether,[22] two leg-halters[23]; three two-branched cords[24]; and a large quantity of Muñja (-grass)[25]; flour of unhusked (rice-grains) for the two Rauhiṇa-sacrificial-breads[26], sands for the mounds[27]; two starainers of Muñja (-grass)[28]—there is another view that (the strainers should be) of Darbha-grass.

1. Cf. ŚB XIV.1.3.9.
2. The word "emperor" here refers to Mahāvīra and the word "king" refers to Soma (see X.29.7).
3. Cp. ŚB XIV.1.3.8.
4. See X.6.10; XV.8.15.
5. For their use see XV.9.2.
6. For the use of these see XV.5.21; XV.10.6.
7. See XV.7.3.

8. See XV.3.17;19
9. See XV.7.8.
10. See XV.6.13.
11. See XV.6.13.
12. See XV.11.6-7.
13. See XV.11.9.
14. See XV.8.1-4; cf. TĀ V.4.9—10.
15. See XV.8.10.
16. See XV.8.5ff.
17. Not identified.
18. Cp. BaudhāŚS IX.5.
19. See XV.7.3, 8.5; 11.2.
20. See XV.7.2.
21. See XV.10.6.
22. See XV.9.3.
23. See XI.9.4.
24. See XV.6.13;17.
25. See XV.7.3.
26. See XV.9.1;10.10;11.5.
27. See XV.6.20ff.
28. See XV.5.21.

प्रोक्षणीनामावृता प्रोक्षणीः संस्कृत्य ब्रह्माणमा मन्त्रयते॥२१॥

21. Having sanctified the sprinkling water according to the manner of sanctifying the sprinkling water (in the basic paradigm),[1] he calls the Brahman.

1. See I.11.6-9. Here the strainers mentioned in XV.2.20 are to be used.

XV.6

ब्रह्मन्प्रवर्ग्येण प्रचरिष्यामः॥ होतर्घर्ममभिष्टुहि। अग्नीद्रौहिणौ पुरोडाशावधिश्रय। प्रतिप्रस्थातर्विहर। प्रस्तोतः सामानि गायेति॥१॥

1. "O Brahman, we shall perform the Pravargya, O Hotṛ do you praise the Gharma; O Āgnīdhra do you place the Rauhiṇa-sacrificial-breads on the fire (for being baked); O Pratiprasthātṛ, do you spread out (the utensils); O Prastotṛ, sing the melodies.[1]

1. Cf. TĀ XV.4.1. For the Brahman see Sūtras 2-3, for the Hotṛ see AB I.19; KB VIII.4; ŚB XIV.1.3.3. For the Āgnīdhra see Sūtra 6.

यजुर्युक्तं सामभिराक्तखमित्युपांशूक्त्वोमिन्द्रवन्तः प्रचरतेत्युच्चैरनुजानाति॥२॥

2. Having inaudibly uttered *yajuryuktaṁ sāmabhirā-ktakham*...[1] with *indravantaḥ pracarata*...[2] (the Brahman) grants the permission loudly.

1. TĀ IV.4.1(2).
2. TĀ IV.4.1(2).

प्रचरतेति वा॥३॥

3. Or (he grants the permission) with "*pracarata* (do you perform)."[1]

1. Source not known.

यमाय त्वा मखाय त्वेति सर्वं परिघर्म्यमभिपूर्वं त्रिः प्रोक्षति॥४॥

4. (The Adhvaryu) sprinkles, water upon all the Pravargya-utensils, three times[2] every time in the same order,[3] with *yamāya tvā* or *makhāya tvā*.[4]

1. Cf. TĀ V.4.1(2).
2. Cf. TĀ V.4.1(2).
3. Thus one has to maintain the order a, b, c, d at every time one should not sprinkle, water on them in the following order a,c, b, d, and d, c, b, a, etc.
4. Cf. TĀ V.4.1(2).
5. TĀ IV.5.2.

प्रोक्षितानि व्यायातयति॥५॥

5. He makes them spread out after they have been sprinkled (with water).

अधिश्रयत्याग्नीध्रो रौहिणौ पुरोडाशौ तूष्णीमुपचरितौ॥६॥

6. The Āgnīdhra keeps the two Rauhiṇa (sacrificial-breads) in connection with various rites which have been performed silently (without formula).

एतस्मिन्काले प्रतिप्रस्थाता दर्विहोमसंस्कारेणाज्यं संस्करोति॥७॥

7. At that time the Pratipasthātṛ sanctifies the ghee in the manner of that of the Darvī-homas.[1]

1. i.e. according to Rudradatta in the manner of the Gṛhya-ritual. See ĀpGS I.22.

नैतस्य संस्कारो विद्यत इत्यपरम्॥८॥

8. There is another view that there should not be sanctification of this (viz. ghee).[1]

1. The source of this is not known.

अत्र दध्यधिश्रयति॥९।

9. At that time (the Pratiprasthātṛ) places the curds[1] on fire.

1. See XV.10.12.

अथैतां सम्राडासन्दीमादायाग्रेणाहवनीयं पर्याहृत्य पुरस्ताद्राजासन्द्याः सादयति॥१०॥

10. Then having taken the emperor-throne-seat,[1] having carried it round along the front of the Āhavanīya, (the Adhvaryu) places it in front of the king's throne-seat.[2]

1. See XV.5.7.
2. i.e. the throne-seat for Soma. For this Sūtra cf. ŚB XIV.1.3.8.

तस्यां कृष्णाजिनं प्राचीनग्रीवमुत्तरलोमास्तीर्य तस्मिन्नप्रचरणीयौ महावीरावुपाहरति देव पुरश्चर सघ्यासं त्वेति॥११॥

11. On it (emperor's throne-seat) having spread the black antelope's skin with its neck to the east and hairy side turned upwards, he places the two Mahavīras which are not to be used, on it (the skin) with *deva puraścara saghyāsam...*[1]

1. TĀ IV.3.3.(10).

उपरिष्टात्काल एष मन्त्रो भवतीत्यपरम्॥१२॥

12. There is another view that this formula is to be used, at a later time.[1]

1. Cp. XV.4.13.

अथैतां मेथीं मयूखान्विशाखदामानीत्यादायाग्रेण होतारं जघनेन गार्हपत्यं दक्षिणया द्वारोपनिर्हृत्य दक्षिणेन दक्षिणं द्वारं मेथीं निहन्ति होतुः समीक्षायै॥१३॥

13. Then having taken this peg, the pins,[1] and the two branched cords,[2] having carried them out (of the fire-hall),

along the front of the Hotṛ, and the rear of the Gārhapatya (-fire) by the southern door, he fixes a pin to the south of the southern door in such a manner that the Hotṛ can see it.[3]

1. See XV.5.11.
2. See XV.5.20.
3. Cf. ŚB XIV.1.3.7.

एतस्यैव द्वारस्य पूर्वस्यै द्वार्यायै दक्षिणतो वत्साय शङ्कुम्॥१४॥

14. (He fixes) a pin for the calf towards the south of the eastern door-post of the same (i.e. southern) door.

एतस्यैवापरस्यै द्वार्यायै दक्षिणतो ऽजाया अभ्यन्तरम्॥१५॥

15. (He fixes a pin) for the she-goat,[1] towards the south of the western door-post of the same (i.e. southern) door, inwards (i.e. to the north of the pin for the calf).

1. See XV.1.6.

उत्तरतो बर्कराय॥१६॥

16. (He fixes a pin)[1] for the kid (of the she-goat), towards the north.

तेषु विशाखदामानि व्यायातयति॥१७॥

17. He causes the two-branched cords to be fastened separately on them.

1. i.e. on the pins mentiond in Sūtras 15 and 16.

तान्येव व्यायातितानि भवन्त्योद्वासनात्॥१८॥

18. These same (cords) remain fastened (to the pins) upto the disposal fo the Pravargya (-utensils).[1]

1. See XV.13.1ff.

तैरेनान्काले बध्नन्ति॥१९॥

19. He binds them (the animals) at the time (of milking).

1. See XV.9.5ff.

ततः खरानुपवपति॥२०॥

उत्तरेण गार्हपत्यमेकम्। उत्तरेणाहवनीयमेकम्॥२१॥

20-21. Then he piles up the mounds—one towards the

north of the Gārhapatya,[1] the other towards the north of the Āhavanīya.[2]

1. See XV.7.3. This Khara (mound) is called Pravṛñjanīya Khara.
2. See XV.13.2. This Khara is called Udavasānīya-Khara.

उत्तरपूर्वं द्वारं प्रत्युच्छिष्टखरं करोति बाह्यतो निःपचेनवन्तम्॥२२॥

22. He prepares the Ucchiṣṭa Khara towards the north - eastern door, with an outward outlet.

1. For the purpose of this mound see XV.11.16.

उत्तरेणाहवनीयं शृतदध्यासादयति॥२३॥

23. He places heated curds towards the north of the Āhavanīya (-fire).

1. See XV.6.9.

XV.7

शकलान्काण्टकीं च समिधम्॥१॥

1. (The Adhvaryu places (six) chips)[1] and one thorny fuel-stick[2] (also towards the north of the Āhavanīya-fire).

1. See XV.5.11; See also XV.11.6-7.
2. See XV.5.11.

अथैतं प्रचरणीयं शफाभ्यां परिगृह्याप्रच्छिन्नाग्रेण वेदेनोपरिष्टात्संमार्ष्टि देव पुरश्चर सघ्यासं त्वेति॥२॥

2. Then having held the Mahāvīra which is to be used, by means of the pair of tongs he brushes it from above by means of the pair of tongs, he brushes it from above by means of the grass-brush the ends of which have not been cut off,[1] with *deva puraścara saghyāsaṁ tvā....*[2]

1. See XV.5.18.
2. TĀ IV.3.10.

प्राणाय स्वाहा व्यानाय स्वाहेति स्रुवेणाहवनीये सप्तैकादश वा प्राणाहुतीर्हुत्वा देवस्त्वा सविता मध्वानक्त्विति स्रुवेणोपर्याहवनीये महावीरमक्त्वा पृथिवीं तपसस्त्रायस्वेत्यपरस्मिन्खरे राजतं रुक्मं निधाय प्रतिष्ठाप्य महावीरमन्यस्मै

वा प्रदाय द्वयान्मुञ्जप्रलवानादाय दक्षिणेषामग्राणि गार्हपत्ये प्रदीपयत्यर्चिषे त्वेति। तेषामग्रैरुत्तरेषां मूलानि शोचिषे त्वेति। तेषां मूलैर्दक्षिणेषां मूलानि ज्योतिषे त्वेति। तेषां मूलैरुत्तरेषामग्राणि तपसे त्वेति॥३॥

3. With *prāṇāya svāhā vyānāya svāhā*...[1] having offered Prāṇa-libations (of ghee) in the Āhavanīya (-fire) by means of the spoon, with *devastvā savitā madhvānaktu*[2] having anointed the Mahāvīra, holding it above (the Āhavanīya) by means of the spoon, with *pṛthivīṁ tapasastrāyasva*[3] having placed the silver plate[4] on the western mound,[5] having (temporarily) kept down the Mahāvīra (somewhere) or having given it to someone else, having taken up two bunches of Muñja-cuttings (one in each hand) he enflames their tips on the Gārhapatya (-fire) with *archiṣe tvā*.[7] (He enflames) the roots of the (Muñja-cuttings held) in the left hand by means of the (enflamed) tips of those (Muñja-cuttings held in the right hand) with *śociṣe tvā*.[8] (He then enflames) the roots of those held in the right hand by means of the roots of these (held in the left hand) with *jyotiṣe tvā*.[9] (He then enflames) the tips of those held in the left hand by means of the roots of those (held in the right hand) with *tapase tvā*[10].

1. TĀ IV.5.3.
2. TĀ IV.5.4.
3. TĀ IV.5.5.
4. Cf. TĀ V.4.5.
5. See XV.6.21.
6. Cp. TĀ V.4.5.; ŚB XIV.1.3.15.
7-10. TĀ IV.3.2.

ताव्न्यत्यस्तानुपरि रुक्मे निदधात्यर्चिरसि शोचिरसि ज्योतिरसि तपोऽसीति॥४॥

4. He keeps down those (Muñja-cuttings) upon the plate inversely[1] with *arcirasi śocirasi*...[2]

1. Thus some pointing to the east and some pointing to the west.
2. TĀ IV.5.6.

संसीदस्व महाँ असीति तेषु महावीरं प्रतिष्ठाप्याञ्जन्ति यं प्रथयन्त इति स्रुवेण महावीरमनक्ति। अभिपूरयति॥५॥

5. With *saṁsīdasva mahān asi*...[1] having placed the Mahāvīra on them (Muñja-cuttings), with *añjanti yaṁ pratha-*

yantaḥ...[2] he anoints[3] it with ghee by means of the spoon; or he fills (it) with ghee.

1. TĀ IV.5.2.2(7).
2. TĀ IV.5.8.
3. Cf. ŚB XIV.1.3.13.

अध्यधि महावीरमसंस्पृशन्यजमानः प्राञ्चं प्रादेशं धारयमाणो जपत्यनाधृष्या पुरस्तादित्येतैर्यथालिङ्गम्॥६॥

6. Holding the span (of his hand) (with the fingers) pointing to the east, above the Mahāvīra without touching it, the sacrificer mutters *anādhṛṣyā purastāt...*[1] in accordance with the characteristic marks (in the formula).

1. TĀ IV.5.9. The formula contains references to different directions. In accordance with the words indicating directions the sacrificer holds his span in that direction.

मनोरश्वासि भूरिपुत्रेत्युत्तरतः पृथिवीमभिमृशति॥७॥

7. With *manoraśvāsi bhūriputra...*[1] he touches the earth towards the north (of the Mahāvīra)[2].

1. TĀ IV.5.10.
2. See TĀ V.4.7-8.

सिद्ध्यै त्वेति धृष्टी आदत्तो ऽध्वर्युः प्रतिप्रस्थाता च॥८॥

तपो ष्वग्ने अन्तराँ अमित्रानिति गार्हपत्यादुदीचोऽङ्गारान्निरूह्य चितःस्थ परिचित इति प्रदक्षिणमङ्गारौ पर्यूह्य॥९॥

8. With *tapo ṣvagne antarān amitrān...*[1] having taken out embers from the Gārhapatya to the north, with *citaḥ stha paricitaḥ*[2] having surounded the Mahāvīra by the right with (these) embers,[3]

1. TĀ IV.5.11
2. TĀ IV.5.12.
3. The sentence is incomplete. See the next Sūtra.

XV.8

वैकङ्कतैः परिधिभिः परिधत्तः॥१॥

1. (the Adhvaryu and the Pratiprasthātṛ) enclose (the Mahāvīra) with the enclosing sticks of Vikaṅkata (wood).[1]

1. See XV.5.11.

मा असीति प्राञ्चावध्वर्युनिर्दधाति। प्रमा असीत्युदञ्चौ प्रतिप्रस्थाता॥२॥

2. With *mā asi* the Adhvaryu places the two (enclosing sticks) pointing to the east with *pramā asi* the Prathiprasthātṛ (places) the two pointing to the north.[4]

1. TĀ IV.5.13.
2. Cf. ŚB XIV.1.3.26-27.i.e. one to the south and the other to the north.
3. TĀ IV.5.13.
4. i.e. one to the west and one to the east. For this Sūtra cf. ŚB XIV.1.3.26-27.

एवमवशिष्टानां पूर्वेणपूर्वेण मन्त्रेणाध्वर्युः। उत्तरेणोत्तरेण प्रतिप्रस्थाता॥३॥

3. In the same manner the Adhvaryu (places the two) of the remaining (enclosing sticks) each time with the first formula; (and) the Pratiprasthātṛ (places the two of the remaining enclosing sticks) each time with the immediately next formula.

अध्वर्युरेव दक्षिणतस्त्रयोदशं निदधात्यन्तरिक्षस्यान्तर्धिरसीति॥४॥

4. The Adhvaryu himself places the thirteenth (enclosing stick) to the south with *antarikṣasyāntardhirasi*.[2]

1. See TĀ V.4.9-10.
2. TĀ IV.5.13.

दिवं तपसस्त्रायस्वेति सौवर्णेन रुक्मेणापिधायाभिर्गीर्भिरिति तिसृभिरभिमन्त्र्य धवित्राण्यादत्ते। गायत्रमसीति प्रथमम्। त्रैष्टुभमसीति द्वितीयम्। जागतमसीति तृतीयम्॥५॥

5. With *divaṁ tapasastrāyasva*,[1] having covered the Mahāvīra by means of the golden plate,[2] having addressed (the Mahāvīra) with three formulae beginning with *ābhir gīrbhiḥ*[3] he takes three fans[4] with *gāyatramasi*[5] the first; with *traiṣṭubhamasi*[6] the second; and with *jāgatamasi*[7] the third.

1. TĀ IV.5.14.
2. See TĀ V.4.10. Cp. XI 7.3.
3. TĀ IV.5.15-17.
4. Cf. TĀ V.4.11. For the fans see also XV.5.12 above.
5-7. TĀ IV.5.18.

तैरेनं त्रिरूर्ध्वमुपवाजयति मधु मध्विति॥६॥

6. By means of these (fans) he fans (the Mahāvīrā) upwards with *madhu madhu* (*madhu*).

1. Cf. TĀ V.4.11.
2. TĀ IV.5.19.

तेषामेकं प्रतिप्रस्थात्रे प्रयच्छति। एकमाग्नीध्राय॥७॥

7. He gives one of those (fans) to the Pratiprasthātṛ and one to the Āgnīdhra.

आग्नीध्रप्रथमास्त्रिः प्रदक्षिणमूर्ध्वं धून्वन्तः परियन्ति॥८॥

8. With the Āgnīdhra as the first, they go round the Mahāvīra by the right, three times fanning (the fire) upwards.

1. Cf. TA. V.4.1.

तमभिमुखाः पर्युपविशन्ति। पुरस्तादध्वर्युः। दक्षिणतः प्रतिप्रस्थाता। उत्तरत आग्नीध्रः॥९॥

9. They sit down round it, (each one) facing towards it: the Adhvaryu to the east; the Pratiprasthātṛ to the south; and the Āgnīdhra to the north.[1]

1. Cf. TĀ V.4.13.

अव्यतिषङ्गमूर्ध्वं धून्वन्त प्रणवैः संराधयन्त इन्धानाः समञ्जन्तो वाग्यता आसते॥१०॥

10. They sit down there fanning (the fire) upwards, without allowing the fans to touch each other, promoting the recitation of the verses by (the Hotṛ) (with the sound) *om*, making the fire (round the Mahāvīra) flare up (by adding fuel to it), pouring (ghee) (into the Mahāvīra), and restraining their speech.

1. Cf. TĀ V.4.13.

प्रज्वलिते रुक्ममपादत्त इति विज्ञायते॥११॥

11. "After the fire has flared up, (the Adhvaryu) takes away the (golden) plate[1] from over the Mahāvira)"--thus is known (from a Brāhmaṇa-text).[2]

1. See XV.8.5.
2. The Brāhmaṇa-text is not known.

यत्राभिजानाति याभिर्वर्तिकां ग्रसितामपुञ्चतमिति तदध्वर्युर्महावीरमभि-मन्त्रयते दश प्राचीर्दश भासि दक्षिणेत्यनुवाकेन॥१२॥

12. When he comes to know (of the Hotṛ reciting the verse) *yābhir vartikām...*[1] he (the Adhvaryu) addresses the Mahāvīra with the section (beginning with) *daśa prācīrdaśa bhāsi dakṣiṇā*.[2]

1. ṚV I.112.8. See ĀśvŚS IV.6.3.
2. See TĀ IV.6; See V.6.

यत्राभिजानात्यप्नस्वतीमश्विना वाचमस्मे इति तदुपोत्तिष्ठन्नध्वर्युराह रुचितो घर्म इति॥१३॥

13. When he comes to know (of the Hotṛ reciting the verse) *apnasvatīmaśvinā vācamasme*,[1] then, standing, the Adhvaryu says, "the Gharma is glowing".[2]

1. ṚV I.112.24. See ĀśvŚS IV.6.3.
2. See TĀ IV.6 at the end.

अध्वर्युप्रथमा अनभिधून्वन्तस्त्रिः प्रतिपरियन्ति॥१४॥

14. With the Adhvaryu as the first, they (the three) go round the Mahāvīra in the reverse direction, three times, without fanning (the fire).[1]

1. Cf. TĀ V.4.12.

धवित्राण्यादायाध्वर्युः प्रतिप्रस्थात्रे प्रयच्छति। तानि प्रतिप्रस्थाताग्रेणाहवनीयं पर्याहृत्य सम्राडासन्द्यां सादयति॥१५॥

15. Having taken the fans the Adhvaryu gives them to the Pratiprasthātṛ. The Prastiprasthātṛ having carried them round along the front of the Āhavanīya (fire) places them on the emperor's throne-seat.[1]

1. See XV.6.10.

यथालोकमवस्थाय सर्व ऋत्विजो यजमानाश्चाधीयन्तो महावीरमवेक्षन्तेऽपश्यं गोपामिति॥१६॥

16. Having stood in accordance with their respective places all the priests and the sacrificer look at the Mahāvīra reciting *apaśyaṁ gopām....*[1]

1. TA IV.7.1-18. For this Sūtra cf. TĀ V.6.10-12.

अनुवाकशेषं तु परिश्रिते प्रतिप्रस्थाता पत्नीं वाचयति त्वष्टीमती ते सपेयेति॥१७॥

17. The Pratiprasthātṛ, however, causes the wife of the sacrificer recite,[1] within the enclosure, the remaining part of the section viz. *tvaṣṭīmatī te sapeya...*[2]

1. Cf. ŚB XIV.1.4.16.
2. TĀ IV.7.19.

XV.9

ततः संप्रेष्यत्यग्नीद्रौहिणौ पुरोडाशावासादयेति॥१॥

1. Then (the Adhvaryu) orders: "O Āgnīdhra, do you keep the two Rauhiṇa-sacrificial-breads."[1]

1. See XV.5.20.

अनिष्टुब्धयोः स्रुचोरुपस्तीर्णाभिघारितौ पुरोडाशावासादयति। दक्षिणं परिधिसंधिमन्वेकम्। उत्तरं परिधिसंधिमन्वितरम्॥२॥

2. (The Āgnīdhra) keeps the two sacrificial breads within the Vedi upon the two uncarved ladles after having spread out ghee as base and having poured ghee over them—one near the southern joint of the enclosing sticks and the other near the northern joint of the enclosing sticks.

1. See XV.5.9.

सावित्रेण रशनामादायादित्यै रास्नासीत्यभिमन्त्र्य पूर्वया द्वारोपनिष्क्रम्य त्रिरुपांशु घर्मदुघमाह्वयतीड एह्यदित एहि सरस्वत्येहीति॥३॥

3. Having taken the tether[1] with the formula connected with Savitṛ[2], having addressed (the tether) with *adityai rāsnāsi* having gone out (of the fire-hall) by the eastern door, thrice inaudibly he calls the Gharma-milk-yielding (cow) with *iḍa ehyadita ehi sarasvatyehi*.[4]

1. Cf. TĀ V.7.1. See XV.5.20 where it is called *abhidhānī*.
2. TĀ IV.8.1.
3. TĀ IV.8.2.
4. TĀ IV.8.3.

प्रत्येत्य दोग्ध्रे निदाने इत्यादाय दक्षिणया द्वारोपनिष्क्रम्य त्रिरुच्चैर-सावेह्यसावेहीति यथानामा भवति॥४॥

4. Having come back, having taken the two milking pots and the two leg-halters, having gone out (of the fire-hall) by 1-4

the southern door, he calls the cow with "N.N. Come here, in accordance with the name of the cow.[5]

1. See XV.3.10.
2. See XV.5.20.
3. See XV.6.13-17. The calves are standing towards the south. The milking takes place there.
4. TĀ IV.8.4.
5. Cf. TĀ V.7.1.

अदित्या उष्णीषमसीति रशनया घर्मदुघमभिदधाति। वायुरस्यैड इति वत्सम्॥५॥

5. With *adityā uṣṇīṣamasi*[1] he tethers the cow by means of the tether, with *vāyurasyaiḍaḥ*[2] (he tethers) the calf.[3]

1. TĀ IV.8.5.
2. TĀ IV.8.6.
3. By means of the two-branched cord.

पूषा त्वोपासृजत्वित्युपावसृज्य यस्ते स्तनः शशय इति घर्मदुघमभिमन्त्रयते॥६॥

6. With *pūṣā tvopāvasṛjatu*[1] having let loose the calf (towards the mother-cow), with *yaste stanaḥ śaśaye*[2] he addresses the Gharma-milk-yielding cow.

1. TĀ IV.8.7.
2. TĀ IV.8.8.

उस्र घर्मं शिंषोस्र घर्मं पाहि घर्माय शिंषेति निदाय वत्सं बृहस्पतिस्त्वोपसीदत्वित्युपसीदति॥७॥

7. Having tied up the calf with *usra gharmaṁ śiṁṣosra...*[1] (then having taken it away from the cow), he sits down (in order to milk the cow) with *bṛhaspatistvopasīdatu*.[2]

1. TĀ IV.8.9.
2. TĀ IV.8.10.

दानवः स्थ पेरव इति स्तनान्संमृश्याश्विभ्यां पिन्वस्व सरस्वत्यै पिन्वस्व पूष्णे पिन्वस्व बृहस्पतये पिन्वस्वेन्द्राय पिन्वस्वेन्द्राय पिन्वस्वेति वर्षीयसि दोग्धे दोग्धि॥८॥

8. With *dānavaḥ stha peravaḥ*[1] having touched the udders

(of the cow) all together,[2] with *aśvibhyām pinvasva...*[3] he milks (the cow) into the bigger milking pot.[4]

1. TĀ IV.8.11.
2. See TĀ V.7.11.
3. TĀ IV.8.12.
4. See XV.3.11.

तूष्णीं प्रतिप्रस्थाता ह्रसीयस्यजाम्॥९॥

9. The Pratiprasthātṛ (milks) the she-goat into the smaller (pot) silently (=without any formula).[1]

1. All the other details are the same as mentioned in Sūtras 5-8.

यत्राभिजानात्युत्तिष्ठ ब्रह्मणस्पत इति तदुपोत्तिष्ठन्तावग्नीधे पयसी प्रदाय पूर्वावतिद्रुत्य शफोपयमानाददाते। गायत्रो ऽसीति प्रथमम्। त्रैष्टुभो ऽसीति द्वितीयम्। जागतमसीत्युपयमनं प्रतिप्रस्थाता॥१०॥

10. When he comes to know (of the Hotṛ reciting) *uttiṣṭha brahmaṇaspate...*[1] then, standing up, (the Adhvaryu and the Pratiprasthātṛ), having given the two milks to the Āgnīdhra, having run beyond, along the east, take the pair of tongs and the supporting ladle[3] —(the Adhvaryu) takes the first (tong) with *gāyatramasi*[4]; the second with *traiṣṭubhamasi*[5]; the Pratipasthātṛ (takes) the supporting ladle with *jāgatamasi*.[6]

1. ṚV I.40.1. See AB I.22; ĀśvaŚS IV.7.4.
2. See XV.5.11.
3. See XV.5.11.
4-6. TĀ IV.1.13.

यत्राभिजानात्युपद्रव पयसा गोधुगिति तदाग्नीध्रो ऽनुप्रपद्यते॥११॥

11. When (the Adhvaryu) comes to know (of the Hotṛ reciting the verse) *upa drava payasā godhug...*[1] the Āgnīdhra should approach (the other two) at the back (with the two milking pots).

1. See AB I.22.

सहोर्जो भागेनोप मेहीति पय आह्रियमाणं प्रतीक्षते॥१२॥

12. With *sahorjo bhāgenopa mehi*[1] he looks at the milk being brought forth.

1. TĀ IV.8.14.

XV.10

इन्द्राश्विना मधुनः सारघस्येति महावीरे गोपय आनयति॥१॥

1. With *indrāśvinā madhunaḥ sāraghasya*...[1] (the Adhvaryu) pours the milk of cow into the Mahāvīra.[2]

1. TĀ IV.8.15.
2. Which is lying on the Khra. See XV.7.3.

स्वाहा त्वा सूर्यस्य रश्मये वृष्टिवनये जुहोमीत्युद्यन्तमूष्माणमनुमन्त्रयते॥२॥

2. With *svāhā tvā sūryasya raśmaye*...[1] he addresses the vapor rising (from it).

1. TĀ IV.8.16.

मधु हविरसीत्यजापयः॥३॥

3. With *madhu havirasi*...[1] he pours down the milk of she-goat.[2]

1. TĀ IV.8.17.
2. Both the milks are poured by the Adhvaryu. Cf. ŚB XIV.2.1.18.

अजापयस आनयनमेके पूर्वं समामनन्ति॥४॥

4. According to the opinion of some (ritualists) the act of pouring of the she-goat[1] milk (should be done) first.

1. See ŚB XIV.2.1.18.

सूर्यस्य तपस्तपेत्यूष्माणम्॥५॥

5. He addresses the vapor (of the milk of she-goat) with *sūryasya tapastapa*.[1]

1. TĀ IV.8.18.

द्यावापृथिवीभ्यां त्वा परिगृह्णामीति शफाभ्यां महावीरं परिगृह्य प्रच्छिन्नाग्रेण वेदेन भस्म प्रमृज्यान्तरिक्षेण त्वोपयच्छामीत्युपयमनेन प्रतिप्रस्थातोप यच्छति॥६॥

6. With *dyāvāpṛthivībhyāṁ tvā parigṛhṇāmi*[1] having taken the hold of the Mahāvīra by means of the pair of tongs,[2] having rubbed off the ashes (from its bottom and sides) by means of the grass-brush (Veda)[3] whose ends have been cut off,[4] with

antarikṣeṇa tvopayacchāmi[5] the Pratiprasthātṛ supports it by means of the supporting ladle.[6]

1. TĀ IV.8.19.
2. Cf. ŚB XIV 2.1.16.
3. See XV.5.19.
4. Cf. ŚB XIV.2.1.16.
5. TĀ IV.8.20.
6. Cf. ŚB XIV.2.1.17.

देवानां त्वा पितृणामनुमतो भर्तुं शकेयमित्यादायोत्थाय तेजो ऽसि तेजो ऽनुप्रेहीति हरति॥७॥

7. With *devānāṁ tvā pitṝṇām...*[1] having taken[2] and having stood up with *tejo'si tejo'nuprehi*[3] (the Adhvaryu) carries it to the Āhavanīya-fire.

1. TĀ IV.8.21.
2. Cf. TĀ V.7.8.
3. TĀ IV.8.22.

व्रजन्ननवानं पञ्च वातनामानि व्याचष्टे समुद्राय त्वा वाताय स्वाहेति॥८॥

8. While going (towards the Āhavanīya-fire) he utters, without breathing out, the five Vātanāman (-formulae) beginning with *samudrāya tvā vātāya svāhā.*

1. Cf. TĀ V.7.9-10.
2. TĀ IV.9.1.

अपान्य पञ्चोत्तराण्यग्नये त्वा वसुमते स्वाहेति॥९॥

9. Having breathed out (he recites) the next five Vātanāman (formulae) beginning with *agnaye tvā vasumate svāhā.*

एतस्मिन्काले प्रतिप्रस्थाता दक्षिणं रौहिणं प्रतिष्ठितं जुहोत्यहर्ज्योतिः केतुना जुषतां सुज्योतिर्ज्योतिषां स्वाहेति॥१०॥

10. At that time[1] the Pratiprasthātṛ offers the southern Rouhiṇa (-sacrificial-bread)[2] in fire, in such a manner that it will be well-established (there), with *aharjyotiḥ ketunā...*[3]

1. Cp. TĀ V.7.12.
2. See XV.9.2.
3. TĀ IV.10.4.7(a).

अपरेणाहवनीयं दक्षिणातिक्रामन्विश्वा आशा दक्षिणसदिति ब्रह्माणमीक्षते। विश्वान्देवानयाडिहेति होतारम्। स्वाहाकृतस्य घर्मस्येति घर्ममभिमन्त्र्याश्राव्य प्रत्याश्राविते संप्रेष्यति घर्मस्य यजेति। अश्विना घर्मं पातमिति वषट्कृते जुहोति। स्वाहेन्द्रायवडित्यनुवषट्कृते॥११॥

11. Stepping beyond towards the south along the west of the Āhavanīya (fire) (the Adhvaryu) looks at the Brahman with *viśvā āśā dakṣiṇasad*[2], (and) at the Hotṛ with *viśvān devān ayāḍ iha*.[2] Having addressed the Gharma with *svāhākṛtasya gharmasya*...[3] having caused (the Āgnīdhra to say) *astu śrau-ṣaṭ*,[4] after he has responded, (the Adhvaryu) orders (the Hotṛ) "Do you recite the offering verse connected with the Gharma." (At the end of the offering verse) after the Vaṣaṭ (has been uttered), the Adhvaryu offers the libation, with *aśvinā gharmaṁ pātam*.[5] (He offers the second libation) after the second Vaṣaṭ-call has been uttered, with *svāhendrāya vaṭ*.[6]

1. TĀ IV.9.2.
2. TĀ IV.9.3.
3. TĀ IV.9.4.
4. Cf. TĀ V.8.2.
5. TĀ IV.9.5.
6. TĀ IV.9.6.

घर्ममपातमश्विनेत्यनुवाकशेषेणोपस्थायायोपर्याहवनीये धार्यमाणं प्रति-प्रस्थाता शृतदध्नाभिपूरयति॥१२॥

12. After the Adhvaryu has stood near while praising with the remaining part of the section beginning with *gharmamapātam aśvinā*[1] the Pratiprasthātṛ fills in with heated curds[2] the Mahāvīra which is being held over the Āhavanīya-fire (by the Adhvaryu).

1. TĀ IV.9.7.
2. See XV.6.9.

इषे पीपिह्यूर्जे पीपिहीति विक्षरन्तमनुमन्त्रयते॥१३॥

13. With *iṣe pīpihyūrje pīpihi*[1] (the Adhvaryu) addresses the overflowing (Mahāvīra).[2]

1. TĀ IV.10.1.
2. Cf. TĀ V.8.4-5.

XV.11

अथैनं दिशो ऽनु प्रहावयति त्विष्यै त्वा द्युम्नाय त्वेन्द्रियाय त्वा भूत्यै त्वेति॥१॥

1. Then the Adhvaryu causes the Mahāvīra to overflow in all the directions: to the east) with *tviṣyai tvā*; (to the south) with *dyumnāya tvā*; (to the west) with *indrāya tvā*; (to the north) with *bhūtyai tvā*.[1]

1. For all the formulae see TĀ IV.10.2.

प्रत्याक्रम्योपयमने शेषमानीयान्तर्वेद्युपयमनं निधाय पूर्वस्मिन्खरे राजतं रुक्मं निधाय तस्मिन्महावीरं प्रतिष्ठापयति धर्मासि सुधर्मा मेन्यस्मे ब्रह्माणि धारयेति। क्षत्राणि धारयेति राजन्यस्य। विशं धारयेति वैश्यस्य॥२॥

2. Having stepped back,[1] having poured the remant (milk from the Mahavīra) into the supporting ladle, having kept down the supporting ladle within the altar, having placed the silver plate on the eastern mound,[2] he establishes the Mahāvīra on it, with *dharmo'si sudharmā me'nyasmai brahmāṇi dhāraya* (in the case of a Brāhmaṇa-sacrificer; ... *kṣatrāṇi dhāraya* in the case of a Kṣatriya (-sacrificer); ... *viśaṁ dhāraya*[3] in the case of a Vaiśya (-sacrificer).

1. ŚB XIV. 2.2.29. The Adhvaryu steps back from the place where he has made the offering in the Āhavanīya, towards the north.
2. Cf. ŚB XIV.2.2.30.
3. For the formula see TĀ IV.10.3.

नेत्त्वा वातः स्कन्दयादिति॥३॥

3. (To this formula he adds) *nettvā vātaḥ skandayāt*.[1]

1. TĀ IV.10.3.

यद्यभिचरेदमुष्य त्वा प्राणे सादयामीति सादयेत्॥४॥

4. If he wants to practise black magic, he should place (the Mahāvīra)[1] with *amuṣya*[2] *tvā prāṇe sādayāmi*.[3]

1. Cf. TĀ V.8.7.
2. Here the name of his enemy is to be uttered.
3. TĀ IV.10.4.

अत्र प्रतिप्रस्थाता पूर्ववदुत्तरं रौहिणं जुहोति॥५॥

5. At this stage, the Pratiprasthātṛ offers the northern

Rauhiṇa (-sacrificial-bread), in the same manner as mentioned earlier.[2]

1. See Sūtra:8.
2. See XV.10.10.

अथैताञ्छकलानुपयमने ऽञ्जञ्जुहोति पूष्णे शरसे स्वाहेत्येतैः प्रतिमन्त्रम्॥६॥

6. At this stage, (the Adhvaryu) offers those (five) chips[1] anointing them (by means of the milk) in the supporting ladle[2] each one with one of the formulae (in the order, beginning with) *pūṣṇe śarase svāhā.*[3]

1. See XV.5.11; 7.1.
2. See XV.11.2. According to ŚB XIV.2.2.31 it is not the chips but drops of milk are to be offered by means of the chips.
3. TĀ IV.10.5.

षष्ठं शकलं सर्वेषु लेपेष्वक्त्वानन्वीक्षमाण उदञ्चं निरस्यति रुद्राय रुद्रहोत्रे स्वाहेति॥७॥

7. Having anointed the sixth chip with all the wipings[1], he throws it towards the north,[2] without looking at it,[3] with *rudrāya rudrahotre svāhā.*[4]

1. Cf. TĀ V.8.9.
2. Outside the fire-hall.
3. Cf. TĀ V.8.9-10.
4. TĀ IV.10.6.

पुरस्ताद्रौहिणहोमाच्छकलानेके समामनन्ति॥८॥

8. According to the opinion of some ritualists,[1] the chips should be offered before the offering of the northern Rauhiṇa (-sacrificial bread).

1. See ŚB XIV.2.2.41.

अथाप उपस्पृश्य तूष्णीं काण्टकीं समिधमाधायैतस्मादेव शेषादुपयमनेनाग्निहोत्रं जुहोति भूः स्वाहेति। तूष्णीं वा॥९॥

9. Then having touched water,[1] having put a thorny fuel-stick (on fire) silently (without any formula), he offers the Agnihotra with the same remnant (milk) by means of the supporting ladle,with *bhūḥ svāhā*[2] or silently.

1. Cf. TA.V.8.9.
2. TĀ IV.10.10.

उपयमने शेषं सर्वे समुपहूय भक्षयन्ति॥१०॥

10. All the participants (in the Pravargya-ritual) drink the remnant (milk) in the supporting ladle ,after having invited mutually.

1.Cf.TA V.8.12.

असावसावुपह्वयस्वेति कर्मनाधेयेनामन्त्रयते। उपहूत इति प्रतिवचनः॥११॥

11. (The Adhvaryu) invites each one of them with "O N.N. do you become invited" (using)the word (denoting) his official designation (instead of the expression N.N.).[1] The reply (of the participants is "(I am) invited."

1.See VII,3.13-14,XII.24.15.

होताध्वर्युर्ब्रह्मा प्रतिप्रस्थाताग्नीद्यजमानश्च॥१२॥

12. (The participants are as follows), "Hotṛ, Adhvaryu, Brahman, Pratiprasthātṛ, Āgnīdhra and Sacrificer.

सर्वे प्रत्यक्षम्॥१३॥

13. All of them actually (drink).

अपि वा यजमान एव प्रत्यक्षम्। अवघ्रेणेत्तरे॥१४॥

14. Or only the Sacrificer (drinks) actually; others (do so only) by smelling it.

हुतं हविर्मधु हविरिति भक्षयित्वोपयमनं प्रतिप्रस्थात्रे प्रयच्छति॥१५॥

15. With *hutaṁ havir madhu haviḥ*[1] after they have drunk,[2] (the Adhvaryu) gives the supporting ladle to the Pratiprasthātṛ.

1 TĀ IV.10.11.

2. Cf. ŚB XIV.2.2.42.

तदुच्छिष्टखरे प्रक्षाल्यान्तर्वेद्युपयमनं निधाय तस्मिन् रुक्मावववधाय मदन्तीरानीयापोहिष्ठाभिर्मार्जयित्वा निनीयापो ऽत्रैव सर्वं परिघर्म्यं समवधाय॥१६॥

16. After (the Pratiprasthātṛ) has washed that supporting ladle on the Ucchiṣṭa-mound,[1] has placed it within the altar, has put the two plates on it, has brought the Madantī (boiling) water and after all of them have washed themselves (with it)

with the Āpohiṣṭhīyā-verses,[2] having poured down the water (within the altar), having kept all the Pravargya-material there only,[3]

1. See XV. 6.22.
2. TS IV.1.5.b-d.
3. The sentence is incomplete. See the next Sūtra.

XV.12

घर्माय संसाद्यमानायानुब्रूहीति संप्रेष्यति। संसाद्यमानायानुब्रूहीति वा॥१॥

1. (the Adhvaryu) orders, "Do you recite (the verses) for the Pravargya utensils being placed together (O Hotṛ)", or "Do you recite (the verses) for (those) being placed togther (O Hotṛ)."

आ यस्मिन्सप्त वासवा इत्यभिज्ञायाग्रेणाहवनीयं पर्याहृत्य सम्राडासन्द्यां सादयति स्वाहा त्वा सूर्यस्य रश्मिभ्य इति प्रातः। स्वाहा त्वा नक्षत्रेभ्य इति सायम्॥२॥

2. Having come to know (of the Hotṛ reciting) *ā yasmin sapta vāsavā...*, having carried round the Pravargya-utensils along the front of the Āhavanīya-fire, he deposits[1] them on the emperor's throne with *svāhā tvā sūryasya raśmibhyaḥ*[2] in the morning; *svāhā tvā nakṣatrebhyaḥ*[3] in the evening.

1. Cf. TĀ V.8.13.
2-3. TĀ IV.10.12.

यत्राभिजानात्यद्धि तृणमघ्न्ये विश्वदानीमिति तद्गामवसृज्य मदन्तीरुपस्पृश्योत्तमेनानुवाकेन शान्तिं कुर्वन्ति॥३॥

3. When he comes to know (of the Hotṛ reciting) *addhi tṛṇamaghnye viśvadānīm...*[1] and has let the cow loose,[2] touched the boiling waters, all the participants perform the pacificatory rite.[3]

1. ṚV I.164.40.Cp. AB I.22.
2. Which is bound since XV.9.8.
3. The pacification is done with recitation of TĀ IV.42. See XV.5.4.

एवं सायंप्रातः प्रवर्ग्योपसद्भ्यां चरन्ति॥४॥

4. In this manner they perform the Pravargya and Upasad-rites in the evening and in the morning.

1. As described in XV.6.1-12.3.

त्र्युपसत्के षट्कृत्वः। षडुपसत्के द्वादशकृत्वः॥ द्वादशोपसत्के चतुर्विंशतिःकृत्वः॥५॥

5. In a (Soma-) sacrifice of three Upasad (-days)[1] (they perform these rites six times; ...of six Upasad (days)[2] ...twelve times, ...of twelve Upasad-days[3] ...twentyfour-times[4].

1. Thus in the Jyotiṣṭoma-one-day-sacrifice.
2. When for example fire-altar building is associated with it.
3. As for example in an Ahīna-sacrifice.
4. For this Sūtra cf. TĀV.6.1-2; ŚB XIV.3.1.1.

एवावन्नाना॥६॥

6. (Only) this much is different.

उत्तरेण मन्त्रेण सायं रौहिणं जुहोति। अपीपरो माह्नो रात्रियै मा पाहि। एषा ते अग्ने समित्तया समिध्यस्व। आयुर्मे दा वर्चसा माञ्जीरिति सायं समिधमादधाति। अपीपरो मा रात्रिया अह्नो मा पाहीति प्रातः॥७॥

7a. With the latter formula he offers the Rauhiṇa (-sacrificial bread) in the evening.[1]

1. See XV.10.10; 11.5. Thus TĀ IV.10.7(b) is used in the evening for this purpose.

7b. With *apīparo māhnaḥ...* he offers a fuel-stick in the evening; with *apīparo mā rātriyā ahnaḥ...* (he offers a fuel-stick) in the evening.[1]

1. See XV.11.9.

अग्निर्ज्योतिर्ज्योतिरग्निः स्वाहेति सायमग्निहोत्रं जुहोति। सूर्यो ज्योतिर्ज्योतिः सूर्यः स्वाहेति प्रातः॥८॥

8. With *agnirjyotir jyotiragniḥ svāhā*[1] he offers the Agnihotra in the evening[2]; with *sūryo jyotir jyotiḥ sūryaḥ svāhā*[3] in the morning.

1. TĀ IV.10.9. See VI.10.8.
2. Instead of *bhuvaḥ svāhā*. See XV.11.9.
3. TĀ IV.10.9. See VI.10.8.

संसृष्टहोमं वा॥९॥

9. Or he offers in a mixed manner.[1]

1. See VI.10.9.

अग्निष्टोमे प्रवृणक्ति॥१०॥

10. In the Agniṣṭoma he performs the Pravargya-rite.[1]

1. Cf. TĀ V.6.3.

नोक्थ्ये प्रवृञ्ज्यात्॥११॥

11. He should not perform the Pravargya-rite in the Uthya (-sacrifice).[1]

1. Cf. TĀ V.6.3.

विश्वजिति सर्वपृष्ठे प्रवृणक्ति॥१२॥

12. He performs the Pravargya-rite in the Viśvajit-sacrifice consisting of all the Pṛṣṭha-sāmans.[1]

1. Cf. TĀ V.6.3.

तेन प्रवृज्य संवत्सरं न मांसमश्नीयात्। न रामामुपेयात्। न मृन्मयेन पिबेत्। नास्य राम उच्छिष्टं पिबेत्। तेज एव तत्संश्यतीति विज्ञायते ॥१३॥

13. "After having performed the Pravargya-rite, for one year (the sacrificer) should not eat meat, should not apporach a black woman, should not drink from an earthen pot, no black man should drink the remnant (water) of him, he (the black-man) reduces his (of the sacrificer) lustre"—thus is known (from a Brāhmaṇa-text).[1]

1. TĀ V.8.13.

XV.13

प्रवर्ग्यमुद्वासयिष्यन्नजामग्नीधे ददाति। पष्ठौहीं ब्रह्मणे। धेनुं होत्रे। रुक्मावध्वर्यु॥१॥

1. When (the Adhvaryu) is going to dispose of the Pravargya,[1] (the sacrificer) gives a she-goat to the Āgnidhra; a four year-old cow to the Brahman, a milch-cow to the Hotṛ, (and) the two plates (one of gold and the other of siver) to the Adhvaryu.[2]

1. For the time of the disposal of Pravargya, see XI.5.9.
2. Cp. ŚB XIV.3.1.32-35.

अपरं खरं पूर्वस्मिन्खरे न्युप्योच्छिष्टखरं संकृष्योत्तरेणाहवनीयं सम्राडासन्दीं प्रतिष्ठाय तस्यां सर्वं परिघर्म्यं समवधायौदुम्बर्यां स्रुचि चतुर्गृहीतं गृहीत्वा घर्म या ते दिवि शुगित्येतैर्यथालिङ्गं जुहोति॥२॥

2. Having poured down the rear mound upon the front mound, having scrapped the Ucchiṣṭa-mound,[1] having placed the emperor's throne-seat to the north of the Āhavanīya (-fire), having put down all the Pravargya (-implements) together upon it, having taken four-times-scooped ghee in a ladle of Udumbara (-wood) with *gharma yā te divi śuk...*[2] he offers the libations (of ghee) in accordance with the characteristic marks (in the formula).

1. So that it can be carried along afterwards (see XV.13.8).
2. TĀ IV.11.1-2.

अपि वा प्रतिप्रस्थाता त्रीन्संनखाञ्छलाकामुष्टीनादाय तेषामेकमाहवनीये प्रदीप्यास्यदघ्ने धारयति। तमध्वर्युरभिजुहोति घर्म या ते दिवि शुगिति। तस्मिन्नपरं प्रदीप्याहवनीये पूर्वं प्रहृत्य नाभिदघ्ने धारयति। तमध्वर्युरभिजुहोति घर्म या तेऽन्तरिक्षे शुगिति। तस्मिन्नपरं प्रदीप्याहवनीये पूर्वं प्रहृत्य जानुदघ्ने धारयति। तमध्वर्युरभिजुहोति घर्म या ते पृथिव्यां शुगिति॥३॥

3. Or rather, having taken up three handfuls of grass-blades, of such a quantity that while holding them in one's hand the nails of the figers would join the nail of the thumb, having enflamed one of these on the Āhavanīya, the Pratiprasthātṛ holds it at the (level) of the height reaching upto his mouth. The Adhvaryu offers a libation upon it with *gharma yā te divi śuk...* having enflamed another (handful of grass) up on it (i.e. the first), having thrown the first upon the Āhavanīya, the Pratiprasthātṛ holds (the second) at the level of the height reaching upto the navel. The Adhvaryu offers a libation upon it with *gharma yā te'ntarikṣe śuk*. Having enflamed another handul of grass upon it (i.e. the second), having thrown the earlier (i.e. the second) upon the Āhavanīya, the Pratiprasthātṛ holds (the third) at the level of the height reaching upto the knee. The Adhvaryu offers a libation upon it (i.e. the third) with *gharma yā te pṛthivyām śuk....*[1]

1. For the formulae in this Sūtra see TĀ IV.11.1-2. For the other details cp. ŚB XIV.3.1.8.

आहवनीय एवैनमनुप्रहरति॥४॥

4. (The Pratiprasthātṛ) throws it (the third) in the Āhavanīya itself.

अनु नो ऽद्यानुमतिरिति परिश्रिते प्रतिप्रस्थाता पत्नीमुदानयति॥५॥

5. With *anu no'dyānumatiḥ...*[1] the Pratiprasthātṛ leads the wife of the sacrificer in a covered manner.[2]

1. TĀ IV.11.3. (TS III.3.11.1).
2. Having covered her with a cloth etc.

अन्विदमनुमत इत्युपनिष्क्रामन्ति॥६॥

6. With *anvidamanumate...*[1] (all the priests and the sacrificer) go out (of the sacrificial hall).

1. TĀ IV.11.3 (TS III.3.11.m).

अनुहरन्ति मेथीमभ्रिं मयूखान्विशाखदामानि खराविति॥७॥

7. (The assistants) carry the peg, the spade, the pins, the two-branched cords, and the two mounds.[1]

1. The mounds which are now kept in a big pot.

दक्षिणत उच्छिष्टखरं परिहरति॥८॥

8. (An assistant) carries the Ucchiṣṭa-mound to the south (towards the Mārjālīya).[1]

1. See XV.16.10.

सम्राडासन्द्या द्वावन्तर्वेदि पादौ द्वौ बहिर्वेदि प्रतिष्ठाप्य संप्रेष्यति प्रस्तोतः साम गायेति॥९॥

9. Having placed the two feet of the emperor's throne seat within the altar and two outside the altar, (the Adhvaryu) orders, "Do you sing the Sāman, O Prastotṛ."

सर्वे सहपत्नीकास्त्रिः साम्नो निधनमुपयन्ति। अर्धाध्वे द्वितीयम्। प्राप्यापरेणोत्तरवेदिं तृतीयम्। सर्वत्र संप्रेष्यति॥१०॥

10. All, together with wife of the sacrificer join in the chanting of the finale (Nidhana) of the Sāman, thrice. They sing the finale while starting to go (for the first time); at the half-way (i.e. between the place of sacrifice and the place of the disposal of the Pravargya), for the second time; and after

having reached the Uttaravedi (where the disposal of the Pravargya is to be made), for the third time. (The Adhvaryu) orders at each (stage).[1]

1. Cp. XIII.20.4; See TĀ V.9.4.

XV.14

दिवस्त्वा परस्पाया इति प्रथमे ऽभिप्रव्रजन्ति। ब्रह्मणस्त्वा परस्पाया इति द्वितीये। प्राणस्य त्वा परस्पाया इति तृतीये॥१॥

1. With *divastvā paraspāyāḥ...*[1] they go after the sāman has been sung for the first time; with *brahmaṇastvā paraspāyāḥ...*[2] (they go...) the second time; with *prāṇasya tvā paraspāyāḥ...*[3] (they go) the third time.

1-3. TĀ IV.11.4-6.

उत्तरेणोत्तरवेदिं सम्राडासन्दीं प्रतिष्ठाय संप्रेष्यति प्रस्तोतर्वार्षाहरं साम गायेष्टाहोत्रीयं साम गायेति। इष्टाहोत्रीयस्य साम्नो निधनमुपयन्ति॥ न वार्षाहरस्य॥२॥

2. Having placed the emperor's throne-seat to the north of the Uttaravedi, (the Adhvaryu) orders; "Do you sing the Vārṣāhara-sāman, O Prastotṛ", "Do you sing the Iṣṭāhotrīya-sāman." They join in the singing of the finale of the Iṣṭāhotrīya-sāman (only) and not of the Vārṣāhara (-sāman).

1. Cf. ŚB XIV.3.1.26 where there is a mention of Vārṣāhara-sāman only.

यद्युपरिष्टात्परिषिञ्चेत्तत्र वार्षाहरं चोदयेत्॥३॥

3. If one is going to sprinkle (water) afterwards, then he should order for singing of the Vārṣāhara-sāman at that stage (only).[1]

1. See XV.16.8.

उदकुम्भमादायाध्वर्युर्वल्गुरसि शंयुधाया इति त्रिः प्रदक्षिणमुत्तरवेदिं परिषिञ्चन्पर्येति। निधाय कुम्भं शं च वक्षि परि च वक्षीति त्रिरपरिषिञ्चन्प्रति-पर्येति॥४॥

4. Having taken up the jar of water he goes round by the right, sprinkling round the Uttaravedi, three times, with *valgu-*

rasi śaṁyudhāyāḥ.[1] Having kept down the jar he goes round in the reverse direction, without sprinkling round, three times, with *śaṁ ca vakṣi pari ca vakṣī.*[2]

1. TĀ IV.11.7.
2. TĀ IV.11.8. For this Sūtra cf. TĀ V.9.6.

चतुःस्रक्तिर्नाभिर्ऋतस्येत्युत्तरवेदिमभिमृश्य सदो विश्वायुरित्युत्तरेणोत्तरनाभिं खरौ न्युप्यानुव्यूहति॥५॥

5. With *catuḥsraktir nābhir ṛtasya...*[1] having touched the Uttaravedi, with *sado viśvāyuḥ...*[2] poured down the two mounds to the north of the Uttaravedi, he piles them (into one single mound.

1. TĀ IV.11.9.
2. TĀ IV.11.10.

अप द्वेषो ह्वर इति मार्जालीयदेश उच्छिष्टखरम्॥६॥

6. With *apa dveṣo apa hvara*[1] (he pours down) the Ucchiṣṭa-mound on the region[2] of the Mārjālīya.

1. IV.11.11.
2. i.e. the place where the Mārjālīya will be prepared afterwards.

उत्तरेणोत्तरनाभिं खरे हिरण्यं निधाय तस्मिन् प्रचरणीयं महावीरमुपावहरति॥७॥

7. Having placed gold to the north of the Uttaranābhi,[1] he brings, (by means of the pair of tongs) and places down the Mahāvīra used (in the ritual).[2]

1. See XV.6.21; ŚB XIV.3.1.16.
2. On the gold.

अत्रैवेतरौ पूर्वापरौ दक्षिणोत्तरौ वा॥८॥

8. On this spot itself (he places) the other two (Mahāvīras) either in the east-west-direction or in the south-north-direction.

अत्रैव सर्वं परिघर्म्यं सर्वतः परिमण्डलमादित्यस्य रूपं करोति॥९॥

9. On that spot itself, (he places) all the Pravargya-utensils round (the Mahāvīras) in a circle and he makes out the form of the (orb of) sun.

महीनां पयो ऽसीति महावीरे गोपय आनयति। ज्योतिर्भा असि वनस्पतीनामोषधीनां रस इति मधु। वाजिनं त्वा वाजिनो ऽवनयाम इति दधि॥१०॥

10. With *mahīnāṁ payo'si*[1] he pours the cow-milk (into the Mahāvīra); with *jyotir bhā asi...*[2] honey, and with *vājinaṁ tvā...*[3] curds.[4]

1-3. TĀ IV.12.1-3.
4. Cp. ŚB XIV.3.1.23.

एवं द्वितीयं तृतीयं च पूरयति॥११॥

11. In the same manner he fills he second and the third (Mahāvīra).

अपि वाज्यमेव प्रथम आनयेत्। मधु द्वितीये। दधि तृतीये॥१२॥

12. Or rather the should pour only ghee in the first (mahāvīra); (only) honey in the second (and only) curds in the third.

घर्मैतत्ते ऽन्नमेतत्पुरीषमिति दध्ना मधुमिश्रेण पात्राणि पूरयति यान्यासेचनवन्ति। अभ्युक्षतीराणि। अरिक्तताया इति विज्ञायते॥१३॥

13. With *gharmaitat te'nnam...*[1] he fills in with curds mixed with honey,[2] the (Pravargya-) utensils which have bowls. He sprinkles (curds mixed with honey) over the others. (One does this) "for the sake of non-emptiness" thus is known (from a Brāhmaṇa-text.[3]

1. TĀ IV.11.12.
2. Cf. TĀ V.9.7.
3. Not known.

XV.15

अथ यदि पुरुषाकृतिं करिष्यन्स्यात्समानमा प्रथमस्योपावहरणात्। अत्रैवेतरावुपावहृत्य शिरसो रूपं करोति। अप्रच्छिन्नाग्रं वेदमुपरिष्टान्निदधाति शिखाया रूपम्। अभितो दोग्ध्रे कर्णयो रूपम्। अभितो हिरण्यशकलावाज्यस्रुवौ वाक्ष्यो रूपम्। अभितः स्रुवौ नासिकयो रूपम्। प्रोक्षणीधानीं मुखस्य रूपम्। आज्यस्थालीं ग्रीवाणां रूपम्। अभितो धृष्टी जत्रूणां रूपम्। अभितः शफावंसयो रूपम्। अभितो रौहिणहवन्यौ बाह्वो रूपम्। प्राचीं मेथीं पृष्टीनां रूपम्। अभितो धवित्रे पार्श्वयो रूपम्। मध्ये तृतीयमुरसो रूपम्। मध्य उपयमनमुदरस्य

रूपम्। तस्मिन् सर्वं रज्जुमयं समवदधात्यान्त्राणां रूपम्। उदीचीमभ्रिं श्रोण्यो रूपम्। अभितः शङ्कू सक्थ्यो रूपम्। मध्ये तृतीयं मेढ्रस्य रूपम्। अभितो रौहिणकपाले पार्ष्ण्यो रूपम्। रौहिणपिष्टशेषेणापध्वंसयति मज्जारूपम्। वेदं विस्रस्यानुविकिरति स्नाव्नां रूपम्। अवकाभिर्धूपतृणैरिति प्रच्छादयति मांसस्य रूपम्। दध्ना मधुमिश्रेणावोक्षति लोहितस्य रूपम्। कृष्णाजिनेनोत्तरलोम्ना प्रच्छादयति त्वचो लोम्नां रूपम्। सम्राडासन्दीं विस्रस्योपरिष्टान्निदधाति साम्राज्यस्य रूपम्॥१॥

1a. Now, if (the Adhvaryu) is going to make out a human form[1] (the ritual) upto bringing and placing of the first Mahāvīra everything should be the same (as described above).

1. By arranging the Pravargya-utensils.

1b. Having brought and placed the other two Mahāvīras to the same spot, he makes out the form of the head. He places the grass-brush with its ends not cut, above it (and makes out) the form of the tufts of hair. He places the two milking pots (and makes out) the form of the two ears; (...) the two pieces of gold or the two spoons, for ghee on the (two) sides ... the two eyes; (...) the two spoons on the two sides (...) the (two) nostrils; (...) the ladle for the sprinkling water (...) the mouth; the vessel for ghee (...) the neck; (...) the two stirrring sticks on the (two) sides (...) the collar-bones; (...) the pair of tongs on the (two) sides (...) the two shouldrs; (...) the (two) ladles for offering the Rauhiṇa (-sacrificial-breads) on the (two) sides (...) (two) arms; (...) the peg to the east (...) ribs; (...) the (two) fans on the (two) sides (...) flanks; (...) in the middle third (fan) (...) the chest; (....) in the middle the supporting ladle (....) belly; (....) the everything made out of cords, within it (....) entrails; (....) the spade towards the north (...) the two buttocks; (...) the (two) pins on (the two) sides (...) the (two) thighs; (....) the third (pin) in the middle (....) the male organ; (...) the potsherds for the Rauhiṇa (-sacrificial breads) on the (two) sides (....) the two heels; he dusts (the various parts) with the remnants of the Rauhiṇa (-sacrificial-breads) (to make) the form of the nerves; having loosened the grass-brush he scatters, (he thereby makes out) the form of the muscles; he covers (the various parts with Avakā (plants) and blades of incense-grass (he thereby makes)

the form of flesh; he sprinkles (the various parts) with curds mixed with honey (he thereby makes) the form of blood; He covers (the various parts) with the skin of black antelope with the hairy side of it upwards (he thereby makes) the form of skin and of hair; having dismantled the emperor's throne-seat, he places it upon (the figure); (he thereby gives) the form of imperial status (to the figure).[1]

1. Cp. ŚB XIV.3.1.20-22.

XV.16

उत्तरवेद्यामुद्वासयेत्तेजस्कामस्य। उत्तरवेद्यामन्नाद्यकामस्य॥१॥

1. In the case of a (sacrificer) desirous of lustre (the Adhvaryu) should dispose of (the Prarargya) on the Uttaravedi; in the case of a (sacrificer) desirous of food (he should dispose of it) on the Uttaravedi.[1]

1. TĀ V.10.2-3.

पुरो वा पश्चाद्वोद्वासयेत्। अपां मध्य उद्वासयेत्। नदिद्वीप उद्वासयेत्॥२॥

2. He should dispose of it either in the front or at the rear (of the place of sacrifice).[1] He should dispose of it in the midst of water.[2] He should dispose of it on an island in a river.[3]

1-2. Cf. TĀ V.10.3-4.
3. Cf. ŚB IX.2.1.19.

यदि नदिद्वीप उद्वासयेन्न परिषिञ्चेत्॥३॥

3. If he would dispose of it on an island in a river, he should not sprinkle water round it.[1]

1. See XV.14.4.

यं द्विष्याद्यत्र स स्यात्तस्यां दिश्यौदुम्बर्यां शाखायामुद्वासयेत्। ऊर्ग्वा उदुम्बरो ऽन्नं प्राणः शुग्घर्मः। इदमहममुष्यामुष्यायणस्य शुचा प्राणमपिदहामीति शुचैवास्य प्राणमपिदहति। ताजगार्तिमार्छतीति विज्ञायते॥४॥

4. In the case of a (sacrificer) whom he may hate, he should dispose of it on a branch of Udumbara in the direction in which he (the sacrificer) may be residing. "The Udumbara is indeed strenght, food, breath; the Gharma (is indeed) heat. (He should say) "Here do I burn out by means of heat the breath

of N.N., the son of N.N." He indeed burns the breath of him by means of heat only. "He quickly goes to pain"—thus is known (from a Brāhmaṇa-text).[1]

1. TĀ V.10.5-6.

यत्र दर्भा उपदीकसंतताः स्युस्तदुद्वासयेद्वृष्टिकामस्य॥५॥

5. In the case of a (sacrificer) desirous of rain-shower, (the Adhvaryu should dispose of (the Pravargya) at a place where there are Darbha-blades eaten by white ants.[1]

1. Cf. TĀ V.10.6.

उत्तरवेद्यां नित्यं कल्पं ब्रुवते॥६॥

6. They describe the (disposal of Pravargya) on the Uttaravedi as an obligatory procedure.[1]

1. i.e. when there is no specific desire of the sacrificer, the Pravargya should be disposed of on the Uttaravedi.

नैनमुद्वासितं वयांसि पर्यासीरन्नाग्नेः प्रणयनात्॥७॥

7. Birds should not (be allowed to) sit round the (utensils of Pravargya which have) been disposed of, till the carrying forward of the sacred fire.[1]

1. Cf. TĀ V.10.3-4.

अत्रैके परिषेचनं समामनन्ति॥८॥

8. According to the opinion of some (ritualists)[1] the act of sprinkling round (of water) (should be done) now.[2]

1. See ŚB XIV.3.1.25.
2. Contrast XV.15.3-4.

अथैनमुपतिष्ठन्ते रन्तिर्नामासि दिव्यो गन्धर्व इति॥९॥

9. With *rantir nāmāsi...*[1] (all the participants) stand near while praising (the Pravargya).

1. TĀ IV. 11.13-20.

एतत्त्वं देव घर्म देवो देवानुपागा इत्यभिमन्त्र्येदमहं मनुष्यो मनुष्यानिति प्रदक्षिणमावृत्य सुमित्रा न आप ओषधय इति मार्जालीयदेश उच्छिष्टखरे

मार्जयित्वोद्वयं तमसस्परीत्यादित्युमुपस्थायोदु त्यं चित्रमिति द्वाभ्यां गार्हपत्ये जुहोति। उपतिष्ठन्त इत्येके। इममू षु त्यमस्मभ्यमित्याहवनीये जुहोति। उपतिष्ठन्त इत्येके॥१०॥

10. After all of them have addressed (the Pravargya) with *etat tvaṁ deva gharma...*,[1]; have turned by the right with *idamahaṁ manuṣyo manuṣyān...*,[2]; have washed themselves (by sprinkling water upon themselves) in the region of the Mārjālīya, upon the Ucchiṣṭa-mound[3] with *sumitrā na āpa oṣadhayaḥ...*,[4]; have stood near (the place) while praising with *udvayaṁ tamasaspari...*[5]; (the Adhvaryu) offers a libation (of ghee) in the Gārahapatya (fire)[6] with two (verses beginning with) *udu tyam*[7] and *citram.*[8] According to some (ritualists) they stand near the place praising (with these verses). He offers a libation of ghee) in the Āhavanīya with *imamūṣu tyamamasmabhyam....*[9] According to some (ritualists) they stand near praising, with (that verse).

1. TĀ IV.11.21.
2. TĀ IV.11.22.
3. See XV. 13.9.
4. TĀ IV.11.23.
5. TĀ IV.11.24.
6. Cf. TĀ V.9.11
7-8. TĀ IV.11.24.
9. TĀ IV.11.15.

XV.17

THE EXPIATIONS IN CONNECTION WITH THE PRAVARGYA

यदि घर्मः स्कन्देदस्कान्द्यौः पृथिवीमिति द्वाभ्यामेनमभिमन्त्रयेत॥१॥

1. If the Gharma (pot) spils, (the Adhvaryu) should address it with two verses beginning with *askān dyauḥ.*[1]

1. TĀ IV.13.1-2.

यदि घर्मेण चरत्सु विद्युदापतेद्या पुरस्ताद्विद्युदापतदित्येतैर्यथालिङ्गं जुहुयात्॥२॥

2. While they are performing the ritual with the Gharma-pot, if lightning falls, he should offer libation (of ghee) in

accordance with the characteristic marks in the formulae beginning with *yā purastād vidyut....*[1]

1. TĀ IV.14. The characteristic marks refer to the direction in which the lightning falls.

यदि सर्वतः सर्वा जुहुयात्॥३॥

3. If (there are lightnings) on all sides, he should offer all the libations.

प्राणाय स्वाहा पूष्णे स्वाहेत्येतावनुवाकौ घर्मप्रायश्चित्तानि॥४॥

4. The section beginning with *prāṇāya svāhā*[1] and *pūṣṇe svāhā*[2] contain the (formulae) for all the expiations in the Pravargya (-ritual).

1. TĀ IV.15.
2. TĀ IV.16.

घर्मेष्टकामुपदधात्युदस्य शुष्माद्भानुनेत्यनुवाकेन। कुलायिनीं यास्ते अग्न आर्द्रा योनय इत्यनुवाकेन। ऐडिक्या चित्याध्वर्युरग्निमभिमृशत्यग्निरसि वैश्वानरो ऽसीत्यनुवाकेन॥५॥

5. With the section beginning with *udasya śuṣmād*[1] (the Adhvaryu) lays down the Gharma-brick;[2] with the section beginning with *yāste agna ārdrā yonayaḥ*[3] he lays down the Kulāyinī (brick) with the Aiḍikī-layer[4]. With the section beginning with *agnirasi*[5] he touches the fire (-altar-building).

1. TĀ IV.17.
2. See XV.3.13; XVI.24.14-15.
3. TA IV.18.
4. See XVII.11.3. The meaning of the word *aiḍikī* is not clear.
5. TĀ IV.19.

भूर्भुवः सुवरिति सर्वप्रायश्चित्तानि॥६॥

6. (The sacred utterances) *bhūḥ, bhuvaḥ* and *svaḥ* are useful for all the expiations.

यदि महावीरः पद्येतोर्ध्व ऊ षु ण ऊतय इति द्वाभ्यामेनमुच्छ्रयीत॥७॥

7. If the Mahāvīra falls down (from the emperor's throne seat, or from the mound or from the pair of tongs), he should lift it up with the two verses beginning with *ūrdhva ū ṣu ṇa ūtaye.*[1]

1. TĀ IV.20.2.

यदि भिद्येत विधुं दद्राणमिति संदध्यात्॥ ततो यानि दृढार्थे संश्लेषणानि स्युस्तैरेनमभिदिह्याद्यदन्यन्मांसान्माषेभ्यश्च यदृते चिदभिश्रिष इति॥८॥

8. If it breaks, he should join the (pieces together) with *vidhuṁ dadrāṇam*... whatever adhsive substances other than flesh and beans, there may be for making them firm, with them he should join it, with *ṛte cidabhiśriṣe*.[2]

1. TĀ IV.20.3.
2. TĀ IV.20.4.

यदि घर्ममतिपरीयुर्न वा प्रतिपरीयुः पुनरूर्जा सह रय्येत्येताभ्यामेनं प्रतिपरीयुः॥९॥

9. If they go round the Gharma-pot for times more (than prescribed) or if they do not go round it in the reverse direction,[1] they should go round it in the reverse direction with these two verses beginning with *punarūrjā* and *saha rayyā*.[2]

1. See XV.8.8 and 14.
2. TĀ IV.20.5.

मा नो घर्म व्यथित इत्यष्टौ घर्मे व्यथिते प्रायश्चित्तानि॥१०॥

10. In the case of Gharma-pot being oscilitated[1] there are eight expiations (to be performed) with *mā no gharma vyathitaḥ*...[2]

1. See also IX.17.
2. TĀ IV.20.6-9.

अपि वा घर्ममेव व्यथितमेतासां चतसृभिरभिमन्त्रयेत॥११॥

11. Or he may address the oscilitated Gharma-pot itself with the first four verses out of these.

यदि घर्मेण चरत्स्वादित्यो ऽस्तमियादपरस्यां द्वारि दर्भेण हिरण्यं प्रबध्योद्वयं तमसस्परीत्युपस्थायोदु त्यं चित्रमिति द्वाभ्यां गार्हपत्ये हुत्वा प्रवृज्य श्वोभूते वयः सुपर्णा इत्यादित्यमुपतिष्ठन्ते॥१२॥

12. While they are performing (the ritual) with the Gharma-pot, if the sun sets, having tied a piece of gold to the western door by means of Darbha (-blade), having stood there while praising (the sun) with *ud vayaṁ tamasas pari*...,[1] having offered libations (of ghee) in the Gārhapatya-fire with two

verses beginning with *udu tyaṁ*[3] and *citram*,[3] having performed the Pravargya-ritual, they stand while praising the sun with *vayaḥ suparṇā…*,[4] on the next day.

1-4. TĀ IV.20.10.

XV.18

यदि घर्मधुग्दोहकाले नागच्छेदन्यां दुग्ध्वा प्रवृज्य तां सुत्यायां ब्राह्मणाय दद्याद्यमनभ्यागमिष्यन्स्यात्॥१॥

1. If the cow yielding milk for the Gharma, does not come at the time of milking,[1] (the Adhvaryu) should milk another cow, and perform the Pravargya-ritual, (and the sacrificer) should give that cow to a Brāhmaṇa, whom he is not going to visit in the future.

1. See XV.4.4.

यदि घर्मधुगि पयो न स्याद्दृतेश्चतुर्थं पादं स्तनं कृत्वा पिन्वयेत्॥२॥

2. If there will be no milk in the cow (brought for) yielding milk for the Gharma, then having prepared a skin-bag accompanied by four feet, he should fill it with milk and having made the fourth foot a teet, cause milk to flow.

यदि दधि दुहीत बार्हस्पत्यं शंसेत्॥३॥

3. If the cow yields curds, he should recite a hymn addressed to Bṛhaspati.

यदि पय आश्विनं सोदर्कम्॥४॥

4. If (the cow yields) milk along with curds then (he should recite a hymn) addressed to Aśvins.

यद्यु वै लोहितं दुहीत रौद्र्यर्चा जुहुयात्॥५॥

5. If, however, (the cow) yields blood, he should offer a libation (of ghee) with a verse addressed to Rudra.

यदि नश्येद्धातुर्ऋग्भ्यां जुहुयात्॥६॥

6. If (the cow) disappears he should offer a libation (of ghee) with two verses of Dhātṛ.[1]

1. i.e. the two verses addressed to Dhātṛ. These are TS III.3.11.g-k.

यद्यस्यै वत्सो वायोर्नियुत्वत ऋचा जुहुयात्॥७॥

7. If the calf of her (disappears), he should offer a libation (of ghee) with a verse of Vāyu Niyutvat.[1]

1. TS I.4.4.a.

यद्यमेध्यमयज्ञियं वाभिनिषीदेदाग्नेय्यर्चा जुहुयात्। आग्निवारुणयेत्येके॥८॥

8. If (the Gharma-cow) sits on a dirty thing or on something which is impure from the point of view of the sacrifice, he should offer a libation (of ghee) with a verse addressed to Agni;[1] with a verse addressed to Agni and Varuṇa,[2] according to some ritualists.

1. TS I.1.14.1.
2. TS II.5.12.w.

यद्येनां वयो ऽभिविक्षिपेदाश्विन्यर्चा जुहुयात्॥९॥

9. If a bird swingles upon her (the Gharma-cow), he should offer a libation (of ghee) with a verse addressed to Aśvins.[1]

1. e.g. TS I.4.6.a.

यद्युद्रा पतेत्त्सं वा विजेत शार्दूलो वा हन्यादर्कक्षीरमजाक्षीर आश्चोत्य तेन प्रचरेत्॥१०॥

10. If (the Gharma-cow, while being milked) jumps, or gets frightened, or a leopard may kill her, then having poured the sap of Arka-tree or milk of a she-goat, he should perform (the Pravargya-ritual).

सुत्यायां प्रवृञ्जनमेके समामनन्ति॥११॥

11. According to the opinion (of some ritualists), there, the Pravargya-ritual is to be done on the Soma-pressing-day.[1]

1. See KB VIII.7;

तत्र मीमांसा॥१२॥

12. The thinking in that respect (is as follows):

यदा पुरस्तादरुणा स्यादथ प्रवृज्यः। उपकाश उपव्युषं समयाविषित उदितानुदित उदिते वा। प्रातः संगवे माध्यंदिने वा पवमाने स्तुते॥१३॥

13. When there will be reddish colour in the east then one should perform the Pravargya; or when it becomes bright

on all sides or before the dawn, or when the sun is slightly seen, or when it is half risen, or when it is completly risen; or at the time of morning-milking or after the midday-pavamāna-laud is sung.[1]

1. For the last alternative cf. KB VIII.7.

आग्नीध्रागारे प्रवृञ्ज्यः॥१४॥

14. The Pravargya-ritual should be performed in the Āgnīdhra-shed.[1]

1. Instead of the normal practice to perform it on the Khara (mound) situated to the north of the Gārhapatya. For this Sūtra cf. KB VIII.7.

सकृदेव प्रवृञ्ज्य इति विज्ञायते॥१५॥

15. "The Pravargya-ritual should be performed only once"[1] thus is known from a Brāhmaṇa-text.[2]

1. i.e. only on the Sutyā-day and only in the morning.
2. TĀ V.6.2.

तान्येतान्यौपसदैः प्रवृञ्जनैर्विकल्पेरन्॥१६॥

16. These[1] (Pravargya-rituals) should be considered as optional to the Pravargya-rituals performed on the Upasad-days.

1. The plural is not necessary, because in this case there is only one Pravargya-ritual. There is also no need to perform the Pravargya ritual on the Sutyā-day, if it is performed during the Upasad-days.

दधिघर्मं भक्षयन्ति भूर्भुवः सुवरित्यनुवाकेन॥१७॥

17. (The priests officiating in the Pravargya-ritual) consume the Dadhi (curds)-gharma,[1] with the section[2] beginning with *bhūḥ bhuvaḥ svaḥ*.

1. See XIII.4.4.
2. TĀ IV.21.

XV.19

व्याख्याता घोरास्तन्वो ऽरण्येऽनुवाक्यो गण उत्तरौ चानुवाकौ॥१॥

1. The (sections containing the) dangerous forms of Agni, the group called Araṇye'nuvākya (=to be recited in forest), and the subsequent two sections are already explained.[1]

1. i.e. their applicaiton has been already mentioned. Out of the six sections of TĀ (IV.22-27) the first two are mentioned in ĀpŚS

V.15.4; V.17.8; the next two are mentioned in XVII.16.15-16 and XVIII.12.12; the fifth (TĀ IV.26). is mentioned in XVII.17.7. and the last i.e. the sixth (TĀ IV.27) in XIV.14.1.

यदि घर्मेण चरत्स्वेकसृक उत्तिष्ठेद्वि गा इन्द्र विचरन्स्पाशयस्वेत्येत-मभिमन्त्र्योभयत आदीप्याल्मुकमस्मै प्रत्यस्येदग्ने अग्निना संवदस्वेति॥२॥

2. While they are performing the Gharma-ritual, if a singly wandering jackal will stand up (i.e. comes near the ritual-utensils), (the Adhvaryu) having addressed it with *vi gā indra vicaran spāśayasva*,[1] having inflamed a brand on both the sides should throw it towards it with *agne agninā saṁvadasva*.[2]

1. TĀ IV.28.1.
2. TĀ IV.28.2.

अथैनमुपतिष्ठन्ते सकृत्ते अग्ने नम इत्यनुवाकशेषेण॥३॥

3. Then they stand praising him with the remaining part of the section beginning with *sakṛt te agne*.[1]

1. TĀ IV.28.3.

अथ यदि गृध्रः सलावृकी भयेडको दीर्घमुख्युलूको भूतोपसृष्टः शकुनिर्वा वदेदसृङ्मुखः। यदेतत्। यदीषितः। दीर्घमुखि। इत्थादुलूकः। यदेतद्भूतान्यन्वाविश्य। प्रसार्य सक्थ्यावित्यैर्यथालिङ्गमभिमन्त्र्योल्मुकप्रत्यसनादि समानम्॥४॥

4. If a vulture, a female wolf, a wild ram, a Parra-bird, an owl, a man possessed by a ghost, or a (black) bird (crow) may cry (near the Pravargya-utensils), having addressed it (him) with one of the following formulae in accordance with the characteristic mark (word indicating the bird etc.) *asṛṅmukhaḥ...*,[1] *yadetat...*,[2] *yadīṣitaḥ....*,[3] *dīrghamukhi...*,[4] *itthādulūkaḥ...*,[5] *yadetad bhūtānyanvāviśya...*,[6] *prasārya sakthyau...*,[7] the Adhvaryu should do the same (act of) inflaming a brand and throwing it towards it (him).

1-7. TĀ IV.29-35.

यदि घर्मधुक्क्रिमिणा स्यादत्रिणा त्वा क्रिमे हन्मीत्यनुवाकेनास्याः क्रिमीन्हन्यात्॥५॥

5. If the Gharma-cow gets worms, he should kill her worms with the section beginning with *atriṇā tvā krime hanmi*[1].

1. TĀ IV.36.

अपि वा सार्वत्रिकमेतत्प्रायश्चित्तं क्रियेत॥६॥

6. Or rather this expiation may be performed in general.[1]

1. i.e. not necessarily if the Gharma-cow has worms but if any cow gets worms.

यमभिचरेत्तस्य लोहितमवदानं कृत्वाहरावद्य शृतस्येत्यवाकेन जुहुयात्॥७॥

7. In the case of him (sacrificer) against whom he (the Adhvaryu) would practise black magic, having taken a portion of blood, he should offer it (at the time of Pravargya) with the section beginning with *āharāvadya śṛtasya*.[1]

1.TĀ IV.37.

यमभिव्याहरिष्यन्स्यात्त्रिरात्रावरं ब्रह्मचर्यं चरित्वा गत्वैनमभिव्याहरेद्ब्रह्मणा त्वा शपामीत्यनुवाकेन॥८॥

8. In the case of him (sacrificer) whom he is going to curse, having practised chastity at least for three days, having gone towards him (the sacrificer) he should curse him with the section beginning with *brahmaṇā tvā śapāmi*.

1. TĀ IV.38.

यं द्विष्यात्तस्य गोष्ठे स्वजमोषधीं निखनेदुत्तुद शिमिजावरीत्यनुवाकेन॥९॥

9. In the case of him (the sacrificer) whom he hates, he should bury a self-born plant in the cow-stall of him with the section beginning with *uttuda śimijāvari*.[1]

1. TĀ IV.39; cp. AV VII.113.2.

अपि वा गोष्ठस्यैव दक्षिणां द्वार्बाहुमेतेनैव विचालयेत्॥१०॥

10. Or he should shake the southern post of the door of the cow-stall with the same section.

यद्युद्गाता पुरुषसाम न गायेदध्वर्युरेवैतेन साम्नोद्गायेद्भूर्भुवः सुवरित्यनुवाकेन॥११॥

11. If the Udgātṛ does not sing the Puruṣa-sāman,[1] the Adhvaryu himself should sing this Sāman with the section beginning with *bhūḥ bhuvaḥ svaḥ*[2].

1. See XVI.22.3.
2. TĀ IV.24.

XV.20

THE INTERMEDIARY CONSECRATION (AVĀNTARA-DĪKṢĀ)

अवान्तरदीक्षां व्याख्यास्यामः॥१॥

1. We shall explain the intermediary consecration.[1]

1. This intermediary consecration is different from the one dealt with in XI.1.13. This consecration is meant for one who is going to study Pravargya-text.

पर्वण्युदगयन आपूर्यमाणपक्षस्य वा पुण्ये नक्षत्रे केशश्मश्रु वापयित्वाऽपराह्णे प्राचीमुदीचीं वा दिशमुपनिष्क्रम्य खिले ऽच्छदिर्दर्शे ऽग्निमुपसमाधाय संपरिस्तीर्य पूर्ववदुपाकृत्य मदन्तीरुपस्पृश्य प्रथमेनानुवाकेन शान्तिं कृत्वा चतस्र औदुम्बरीः समिधो घृतान्वक्ता अभ्यादधाति पृथिवी समिदित्येतैर्मन्त्रैः॥२॥

2. On a joining-day during the period when the sun is in the northern hemisphere, or under an auspicious constellation in the bright fortnight, having caused hair on the head and beard to be shaved, at the time of afternoon, having gone to the eastern or the northern direction, having kept fire in a solitary region from where (even) the roof (of any house in the village will) not be seen, having scattered sacred grass around (the fire), having formally introduced (the sages of the chapter to be studied) in the same manner as mentioned earlier[1], having touched the boiling water, having performed the pacification by means of the first section, (the teacher accompanied by the student) puts four Udumbara-fuel-sticks which have been besmeared with ghee, (on the fire) with these formulae beginning with *pṛthivī samidh....*

1. This refers to Āpastamba-gṛhya-Sūtra VIII.1.

अथ देवता उपतिष्ठते ऽग्ने व्रतपते व्रतं चरिष्यामीति।३॥

3. Then he stands praising the deities with *agne vratapate...*[1]

1. TĀ IV.41.5.

अथैनं सर्वेषामनुवाकानां प्रभृतीरभिव्याहरयति। प्रथमोत्तमयोर्वा॥४॥

4. Then (the teacher) makes (the student) utter the beginning (verse)s of all the sections; or (only) of first and the last (sections).

उत्तमेनानुवाकेन शान्तिं कृत्वा ततः संमीलयति वाचं च यच्छति॥५॥

5. Having performed the pacification by means of the last section,[1] he closes his eyes, and restrains his speech.

1. TĀ XV.12.3.

अथास्याहतेन वाससा प्रदक्षिणं संमुखं शिरो वेष्टयित्वास्तमिते ग्रामं प्रपादयति॥६॥

6. Then having covered his[1] head along with the face, in a clock-wise manner by means of an unwashed garment he makes him return to the village after the sun-set.

1. Of the student.

वाग्यत एतां रात्रिं तिष्ठत्यास्ते वा॥७॥

7. He stands or sits with his voice restrained during that night.

श्वो भूते खिले ऽच्छदिर्दर्शे ऽग्निमुपसमाधाय संपरिस्तीर्याथास्य षट्तयमभिविदर्शयति। सप्ततयमित्येके। अग्निमादित्यमुदकुम्भमश्मानं वत्सं महानग्नाम्। हिरण्यं सप्तमम्॥८॥

8. On the next day in the morning, having kept fire in a solitary region from where (even) the roof (of any house in the village will) not be seen, having scattered (sacred grass) around (the fire), (having taken away the garment from the head of the student), he causes (the student to see a group of six (things) —according to some a group of seven (things)—viz. fire, sun, a jar full of water, a stone, a calf, and a small girl; (and) gold as the seventh.

अपि वादितस्त्रीणि विदर्शयित्वा यथोपपातमितराणि॥९॥

9. Or rather having shown the first three, (he shows) the other (things) in accordance with their availability.

अत्रैतद्वासो गुरवे दत्त्वा वयः सुपर्णा इत्यादित्यमुपतिष्ठते॥१०॥

10. Having given that garment to the teacher, (the student) stands praising the sun with *vayaḥ suparṇā*...[1]

1. TĀ IV.20.10.

अथास्य ब्रह्मचर्यमधि॥११॥

नित्ये॥१२॥

11-12. Now regarding the rules of his student-ship to be observed in the obligatory manner.

न नक्तं भुञ्जीत॥१३॥

13. He should not eat at the time of right.

यदि भुञ्जीतापञ्वलितम्॥१४॥

14. If (at all) he eats (he should eat the food on which) light is thrown (by means of a burning fire-brand).

न मृन्मयं प्रति धयीत॥१५॥

15. He should not drink out of an earthen (pot).[1]

1. Cp. XV.12.13.

न स्त्रिया न शूद्रेण संभाषेत॥१६॥

16. He should not converse with a woman (and) with a Śūdra.[1]

1. Cp. XV.2.9.

नोपानहौ न छत्रम्॥१७॥

17. He should not hold either shoes or unbrella.

न चक्रीवदारोहेत्॥१८॥

18. He should not mount upon a vehicle (with wheels).

न गतासुमीक्षेत्। न स्नायात्॥१९॥

19. He should not look at a dead person; he should not bathe himself.

अष्टम्यः पर्वाणि चोपवसेद्वाग्यतः॥२०॥

20. Being restrained in his speech, he should observe fast on the eighth days and joining days (in a month).

न च संविशेत्॥२१॥

21. And he should not sleep (on these days and nights).

XV.21

संवत्सरमेतद्व्रतं चरेत्। एतस्मिन्नेव संवत्सरे ऽधीयीत॥१॥

1. One should observe this vow[1] for a year. During the same year he should study (the Pravargya-ritual).

1. See also TĀ I.32.1.

यद्येतस्मिन्संवत्सरे नाधीयीत यावदध्ययनमेतद्व्रतं चरेत्॥२॥

2. If one does not study (the Pravargya-ritual) during this year, one should observe it as long as one (continues one's study).

संवत्सरे पर्यवेते खिले ऽच्छदिर्दर्शे ऽग्निमुपसमाधाय संपरिस्तीर्य पूर्ववद्विसृज्य मदन्तीरुपस्पृश्य प्रथमेनानुवाकेन शान्तिं कृत्वावृत्तैर्मन्त्रैः समिध आधायावृत्तैर्देवता उपस्थायोत्तमेनानुवाकेन शान्तिं कृत्वा गुरवे वरं दत्त्वा केशश्मश्रु वापयते॥३॥

3. After the year is completed, having kept fire in a solitary region from where (even) the roof (of any house in the village will) not be seen, having scattered (sacred grass) around (the fire), having given up (the study) as (described) earlier,[1] having touched boiling water, having performed pacificaiton by means of the first section, having put fuel-sticks (on the fire) with formulae repeated backwards (i.e. recited in the reverse order) having praised the deities in the reverse order, having performed the pacificatory-rite with the last section, having given the chosen thing to the teacher, (the student) causes his hair on the head and the beard shaved.

1. Cp. XV.20.2; See TĀ IV.41.6.

अथास्य स्वाध्यायमधि नित्ये॥४॥

4. Now regarding the rules of his study to be observed in the obligatory manner.[1]

1. Cp. XV.20.11-12.

नानुत्सृष्टाध्यायो ऽधीयीत॥५॥

5. After having completed one's study (in manner of completion) one should not study.

न नक्तम्॥६॥

6. One should not study during the night time.

नातिदोषमब्रह्मचर्यमापद्य न मांसं खादित्वा न केशश्मश्रुलोमनखानि वापयित्वा न केशान्प्रसाध्य न दतः प्राक्षाल्य॥७॥

7. (One should) not (study) in the evening, (or) after having broken chastity, (or) after having eaten meat, (or) having *not* caused one's hair (on the head) and beard shaved, (and) nails cut, or after having made one's hair (on the head) beautiful, (or) after having cleansed one's teeth.

नाक्तो नाभ्यक्तो नार्द्रो नार्द्रे नाववृष्टे नाभ्रे न छायायां न पर्यावृत्त आदित्ये न हरितयवान्प्रेक्षमाणो न ग्राम्यस्य पशोरन्ते नारण्यस्य नापामन्ते॥८॥

8. (One should) not (study) when one has applied ointment to one's eyes, (or) when one has ointed one's body, (or) when one is wet (after bath), (or) on a wet place, (or) on a place where rain has not fallen, (or) when there are clouds (in the sky), (or) when the sun is about to set, (or) while looking at green grass, (or) near a village-animal, (or) near the forest, (or) near the waters.

नाश्रृतमुत्पतितं न लोहितं दृष्ट्वा। न हर्म्याणि न शरीराणि न शवं नापपात्रम्॥९॥

9. (One should) not (study) after uncoooked (flesh) falls upon one, (or) having seen blood; (or) when one has seen palaces, limbs, on corpse, or something fallen.

अध्येष्यमाणः प्राचीमुदीचीं वा दिशमुपनिष्क्रम्य खिले ऽच्छदिर्दर्शेऽग्निमुपसमाधाय संपरिस्तीर्य मदन्तीरुपस्पृश्य प्रथमेनानुवाकेन शान्तिं कृत्वापरेणाग्निं दर्भेष्वासीनो दर्भान्दूर्वा वा धारयमाणः पराचीनमधीयीत॥१०॥

10. When one is going to study (the Pravargya-texts), having gone out of the eastern or northern direction, having kept fire in solitary region from where (even) the roof (of any house in the village will) not be seen, having scattered (sacred

grass) around (the fire), having touched boiling water, having performed pacification by means of the first section, sitting towards the west of the fire on the Darbha-grass, holding Darbha (grass) or Dūrvā (-grass) one should recite (the text) straightway (without repeating).

वरं वा दत्त्वौपासने॥११॥

11. Or, having given a chosen gift (to the teacher) (he may study Pravargya) (having done the ritual) in connection with the) Aupāsana (fire of the teacher).

अध्येष्यमाणो नान्या वाचो वदेत्॥१२॥

12. While about to study one should not utter any other words.

यत्र क्वचाशान्तिकृतं पश्येत्पुनरेव शान्तिं कृत्वाधीयीत॥१३॥

13. Wherever (whenever) one may see anything on which no pacification is done, one should study after having done again the pacification.

अधीत्य चोत्तमेन॥१४॥

14. And after having studied (every day one should perform the pacification) by means of the last (section).

न प्रवर्ग्यायोपनिष्क्रम्याप्रविश्यान्यदधीयीतान्यदधीयीत॥१५॥

15. Having gone out (of the village) for (studying) the Pravargya (text) one should not study anything else without (i.e. before) entering (into the village).

AGNICAYANA (FIRE-ALATA-BUILDING)

XVI.1

अग्निं चेष्यमाणो ऽमावास्यायां पौर्णमास्यामेकाष्टकायां वोखां संभरति॥१॥

1. (The sacrificer) who is going to build fire (-altar) should collect (the material for) the Ukhā (fire-pan) either on the Newmoon day or Full-moon-day or on the Ekaṣṭakā-day.[1]

1. Cf. ŚB VI.2.2.23. Ekāṣṭakā means the eighth day in the black fortnight in the month of Māgha.

अषाढामधिकृत्यैके समानन्ति॥२॥

2. Some think that (this is to be done) on the Aṣāḍhā.

बृहस्पतिपुरोहिता देवा देवानां देवा देवाः प्रथमजा देवा देवेषु पराक्रमध्वं प्रथमा द्वितीयेषु द्वितीयास्तृतीयेषु त्रिरेकादशास्त्रिस्त्रयस्त्रिंशा अनु व आरभ इदं शकेयं यदिदं करोमि ते मावत ते मा जिन्वतास्मिन्ब्रह्मन्नस्मिन्क्षत्रे ऽस्यामाशिष्यस्यां पुरोधायामस्मिन्कर्मन्नस्यां देवहूत्यामिति चतुर्गृहीतं जुहोति॥३॥

3. With *bṛhaspatipurohitā devāḥ...*[1] (the Adhvaryu) offers libations of ghee scooped for four times.[2]

1. Cp. KS XXXVIII.12.
2. Cf. KS XVIII.19.

जुहूं स्रुवं च संमृज्य जुह्वामष्टगृहीतं गृहीत्वा युञ्जानः प्रथमं मन इति यजुरष्टमाभिर्ऋग्भिरेकामाहुतिं जुहोत्यन्तर्वेद्यूर्ध्वस्तिष्ठन्॥४॥

4. Having cleared the Juhū (ladle) and Sruva (spoon) having taken eight-times scooped ghee in the Juhū, standing erect inside the altar, he offers a single libation with seven verses beginning with *yuñjānaḥ prathamaṁ manaḥ* having a Yajus-formula in the eighth place.[1]

1. For the verse and the formula see TS IV.1.1.a-h. For the ritual cf. KS XVIII.19; cp. MS III.1.1; TS V.1.1.1; ŚB VI.3.1.8.

यं कामयेत पापीयान्स्यादित्येकैकं तस्य जुहुयाज्जिह्मस्तिष्ठन्॥५॥

5. (In the case of a sacrificer) in connection with whom he thinks that he (the sacrificer) should be worse, he should offer (the libation) one by one, while standing crookedly.[1]

1. For this Sūtra cp. TS V.1.1.1-2 where there is no mention of standing crookedly.

यदि कामयेत च्छन्दांसि यज्ञयशसेनार्पयेयमित्युक्तम्॥६॥

6. It is said: if he desires, "May I give the success of the sacrifice to the metres (he should make the verse (viz. TS IV.1.1.h) at the end...."[1]

1. Cf. TS V.1.1.3.

ऋचा स्तोमं समर्धयेत्यपरं चतुर्गृहीतं गृहीत्वा देवस्य त्वा सवितुः प्रसव इति चतुर्भिरभ्रिमादत्ते वैणवीं कल्माषीं सुषिरामसुषिरां वोभयतःक्ष्णूमन्यतरतः-क्ष्णूं वा प्रादेशमात्रीमरत्निमात्रीं व्यायाममात्रीमपरिमितां वा। खादिरीं पालाशीमौदुम्बरीमर्कमयीं कार्ष्मर्यमयीं वैकङ्कतीं शमीमयीं वा यो वा यज्ञियो वृक्षः फलग्रहिः॥७॥

7. With *ṛcā stomaṁ samardhaya*,[1] having taken another ghee scooped for four times[2], he takes spade (in his hand) with four verses beginning with *devasya tvā savituḥ*[3]—the spade which should be made out of bamboo, spotted, hollow or not hollow, having edge on both the sides or having edge on one of the two sides, one span long, or one cubit long, or one fathom long or of unmeasured length or it may be made out of Khadira, or Palāśa, Or Udumbara, or Arka, or Kārṣmarya, or Vikaṅkata or Śamī or of any other tree which is worthy for being used in a sacrifice and which carries fruits[4].

1. TS IV.1.1.i.
2. "and then having offered it in the Āhavanīya-fire"—these words are missing in text.
3. TS IV.1.1.k-n.
4. For all these qualifications cp. TS V.1.1.4; MS III.1.2.; KS XIX.1; ŚB VI.3.1.3ff

XVI.2

इमामगृभ्णन्रशनामृतस्येत्यश्वाभिधानीं रशनामादाय प्रतूर्तं वाजिन्ना द्रवेत्य-श्वमभिदधाति॥१॥

1. Having taken the string, binding the horse, with *imāmagṛbhṇan...*[1] he (the Adhvaryu) binds the horse by means of it with *pratūrtaṁ vājin....*[2]

1. TS IV.1.2.a.
2. TS IV.1.2.b. For this Sūtra cf. TS V.1.2.1.

तूष्णीं गर्दभस्यादाय युञ्जाथां रासभं युवमिति गर्दभम्॥२॥

2. Having taken (the string) of the ass silently (i.e. without uttering any formula), he binds the ass with *yuñjāthāṁ rāsabham....*[1]

1. TS IV.1.2.c.

योगेयोगे तवस्तरमिति तिसृभिरश्वप्रथमा अभिप्रव्रजन्ति यत्र मृदं खनिष्यन्तः स्युः॥३॥

3. Keeping horse in front[1] they go towards that place where they are going to dig out clay[2] with three verses beginning with *yoge yoge...*[3]

1. Cf. MS III.1.3.
2. TS I.1.2.d-f.
3. The clay is to be used for making a fire-pan.

यदि कामयेत पापवस्यसं स्यादिति गर्दभप्रथमा गच्छेयुः॥४॥

4. If he desires that (the sacrificer) should be worse, then they should go having kept ass in the front.[1]

1. Cf. MS III.1.3.

अग्निं पुरीष्यमङ्गिरस्वदच्छेहीति जपति॥५॥

5. At the time of going he mutters *agniṁ purīṣyam aṅgirasvadacchehi*.

1. TS V.1.2.4.

अग्निं पुरीष्यमङ्गिरस्वद्गच्छेम इति येन द्वेष्येण संगच्छते तमभिमन्त्रयते। अपश्यन्निर्दिशति॥६॥

6. He addresses the hateful person (enemy) whom he meets while going, with *agniṁ purīṣyam aṅgirasvadacchema.*[1] He indicates him if he is not looking at him.

1. TS IV.1.2.9.

अग्निं पुरीष्यमङ्गिरस्वद्भरिष्याम इति वल्मीकवपाम्। आ सूर्यस्योदेतोस्तामुद्धत्योपतिष्ठते॥७॥

7. Having dug out a fossilied anthill before the sunrise, he stands near it praying with *agniṁ purīṣyam...*[1]

1. TS IV.1.2.h. For this Sūtra cp. MS III.1.3;TS V.1.2.5.

अन्वग्निरुषसामग्रमख्यदिति वल्मीकवपायाः प्रक्रामति॥८॥

8. He steps on the fossilized anthill with *anvagniruṣsāmagramakhyat.*[1]

1. TS IV.1.2.k.

आगत्य वाज्यध्वन आक्रम्य वाजिन्पृथिवीमिति द्वाभ्यां मृत्खनमश्वमाक्रमय्य द्यौस्ते पृष्ठमित्यश्वस्य पृष्ठं संमार्ष्टि॥९॥

9. With two verses beginning with *āgatya vājyadhvanaḥ* and a *kramya vājin pṛthivīm*[2] having made the horse to step with its right front foot upon the place from where clay is to be dug out, he touches the back of the horse with *dyauste pṛṣṭham....*[3]

1. TS IV.1.2.l.
2. TS IV.1.2.m.
3. TS IV.1.2.n. For this Sūtra cp. ŚB VI.3.3.12.

अभितिष्ठ पृतन्यतो ऽधरे सन्तु शत्रवः। इन्द्र इव वृत्रहा तिष्ठापः क्षेत्राणि संजयन्। अभिष्ठितो ऽसीति यं द्वेष्टि तमधस्पदमश्वस्य मनसा ध्यायति॥१०॥

10. With *abhi tiṣṭha pṛtanyataḥ..* he thinks about him whom he hates, to be under the foot of the horse.

1. TB II.4.2.9. For this Sūtra cp. TS V.1.2.c; MS III.1.4.

उत्क्रामोदक्रामीदिति द्वाभ्यां मृत्खनादुदञ्चमश्वमुत्क्रमय्यापो देवीरुपसृजेत्यश्वस्य पदे ऽप उपसृज्य पदे हिरण्यं निधाय॥११॥

11. With two verses beginning with *utkrāmodakāmīt*,[1] having caused the horse to step up to the north from the place from which clay is to be dug out,[2] with *apo devīrupasṛja...*[3] having released water on the foot-print of the horse,[4] then having kept a piece of gold there,[5]

1. TS IV.1.2.o,p.
2. Cp. TS V.1.2.6.
3. TS IV.1.2.I.
4. TS V.1.3.1; cp ŚB VI.3.3.22.
5. Cf. TS V.1.3.2. The sentence is completed in the next Sūtra.

XVI.3

जिघर्म्यग्निमा त्वा जिघर्मीति मनस्वतीभ्यामेकामाहुतिं हिरण्ये हुत्वापादाय हिरण्यं परि वाजपतिः कविरग्निरिति तिसृभिरभ्रिया मृत्खनं परिलिखति। बाह्यांबाह्यां वर्षीयसीम्॥१॥

1. (Then) having offered one libation of ghee on the piece of gold with the two verses containing the word *manas* (mind)[1]

begining with *jigharmyagnim* and *ā tvā jigharmi*,[2] then having taken away the piece of gold, the Adhvaryu digs around the place from which clay is to be dug out, by means of the spade with three verses beginning with *pari vājapatiḥ*...[3] Each outer line should be bigger than the previous one.[4]

1. Cf. TS V.1.3.4.
2. TS. IV.1.2.r and s.
3. TS IV.1.2.t-w.
4. Cf. ŚB VI.3.3.25.

देवस्य त्वा सवितुः प्रसव इति द्वाभ्यां खनति॥२॥

2. Then he digs out the clay with the two[1] verses beginning with *devasya tvā savituḥ prasave*.[2]

1. Cf. TS V.1.4.1.
2. TS IV.1.3.a-b.

अपां पृष्ठमसीति पुष्करपर्णमाहृत्यैतयैव विवेष्ट्य शर्म च स्थो वर्म च स्थ इति द्वाभ्यामुत्तरेण मृत्खनं कृष्णाजिनं प्राचीनग्रीवमुत्तरलोमास्तृणाति। उपरिष्टात्पुष्करपर्णमुत्तानम्॥३॥

3. Having brought a lotus leaf[1] with *apāṁ pṛṣṭham*...[2] then having made it straight[3] with the same verse he spreads the skin of the black antelope with its neck part to the east[4] and hairy side upwards[5] in the northern direction,[6] with two verses beginning with *śarma ca sthah*.[7] On (the skin he spreads) the leaf of lotus with the plane side upwards.

1. Cf. TS V.1.4.1-2.
2. TS IV.1.3.c.
3 By means of strokes. Cf. ŚB VI.4.1.8
4. Cf. ŚB VI.4.1.6.
5. Cf. TS V.1.4.3.
6. ŚB VI.4.1.6.
7. TS IV.1.3.d-e.

पुरीष्यो ऽसि विश्वभरा इति मृत्खनमभिमन्त्र्य त्वामग्ने पुष्करादधीति कृष्णाजिने पुष्करपर्णे च संभरति चतसृभिस्तिसृभिर्वा। गायत्रीभिर्ब्राह्मणस्य। त्रिष्टुग्भी राजन्यस्य। जगतीभिर्वैश्यस्य॥४॥

4. Having addressed the place from which the clay is to to be dug with *purīṣyo'si*...[1] he collects the clay on the black antelope's skin and the lotus leaf with four[2] or three[3] Gāyatrī-

verses beginning with *tvāmagne puṣkarādadhi.*[4] With the Gayatrī-verses for a Brāhmaṇa (-sacrificer); with the Triṣṭubh-verses for a Kṣatriya (-sacrificer)[5] and with the Jagatī-verses for a Vaiśya.[6]

1. TS IV.1.3.f.
2. Cf. TS V.1.4.5; cp. KS XIX.3. In this case TS IV.1.3.f-i. are to be used.
3. Cf. MS III.1.5.ŚB VI.4.2.5.
4. Cf. TS V.1.4.4.
5. TS IV.1.3.k-n. Here the second verse is, however, not Triṣṭubh but Bṛhatī.
6. TS IV.4.4.g-i.

यं कामयेत वसीयान्स्यादित्युभयीभिस्तस्य संभरेत्॥५॥

5. In the case of a sacrificer about whom he desires that he (the sacrificer) be prosperous, he collects (the clay) with both (sorts of verses).[1]

1. Cf. TS V.1.4.5: thus both the Gāyatrī and Triṣṭubh verses are to be used. See the next Sūtra.

अष्टाभिः संभरति॥६॥

6. In that case he collects the clay with eight verses[1] (i.e. four Gāyatrī and four Triṣṭubh).

1. Cf. TS V.1.4.5.

जनिष्वा हि जेन्य इति मृदमभिमृश्य मृत्खनं संलोभ्य सं ते वायुरिति मृत्खने ऽप आनीय क्षौमेण मौञ्जेनार्कमयेण वा दाम्नोपनह्यति॥७॥

7. Having touched the clay with *janiṣvā hi jenya*[1] having wiped together (i.e. having poured some other clay into the place where clay has been dug out) having poured water into the place from where clay has been dug out,[2] with *saṁ te vāyuḥ...*[3] having lifted up the ends of the back antelope's skin he ties them[4] with a string made of flax, or of Muñja-grass,[5] or of Arka, with *sujāto jyotiṣā saha.*[6]

1. TS IV.1.3.n.
2. Cf. TS V.1.5.1.
3. TS IV.1.4.a.
4. Cf. TS V.1.5.1
5. Cf. ŚB VI.4.3.7.
6. TS IV.1.4.b.

उदु तिष्ठ स्वध्वरोर्ध्व ऊ षु ण ऊतय इति सावित्रीभ्यामुत्तिष्ठति॥८॥

8. He stands up with the two verses addressed to Savitṛ[1] beginning with *udu tiṣṭha svadhvara* and *ūrdhva ū ṣu ṇa ūtaye.*[2]

1. Cf. TS V.1.5.3.
2. TS IV.1.4. c and d.

स जातो गर्भो असीति हरति॥९॥

9. With *sajāto garbho asi*[1] he carries the bundle.

1. TS IV.1.4.e.

स्थिरो भव वीड्वङ्ग इति गर्दभस्य पृष्ठ आदधाति॥१०॥

10. With *sthiro bhava viḍvaṅga*[1] he places (it) on the back of the ass.[2]

1. TS IV.1.4.e.
2. Cf. TS V.1.5.4.

शिवो भव प्रजाभ्य इत्याहितमभिमन्त्रयते॥११॥

11. He addresses the clay placed (on the back of the ass) with *śivo bhava prajābhyah.*[1]

1. TS IV.1.4.g.

प्रैतु वाजी कनिक्रददिति तिसृभिरत्वरमाणाः प्रत्यायन्ति॥१२॥

12. With the three verses begining with *praitu vājī kanikradat*[1] they return without haste.

1. TS IV.1.4.h-k.

अग्निं पुरीष्यमङ्गिरस्वद्भराम इति येन द्वेष्येण संगच्छते तमभिमन्त्रयते। अपश्यन्निर्दिशति॥१३॥

13. He addresses the enemy whomsoever he meets (on the way) with *agniṁ purīṣyam....*[1] He indicates him if he is not looking at him.[2]

1. TS IV.1.2.i.
2. Cp. XVI.2.6.

उत्तरेण विहारं परिश्रितं ओषधयः प्रति गृह्णीताग्निमेतमिति द्वाभ्यामोषधीषु पुष्पवतीषु फलवतीषूपावहरति॥१४॥

14. In an enclosed place[1] to the north of the sacrificial place with two verses[2] beginning with *oṣadhayaḥ prati*

gṛhṇītāgnimetam.[3] He brings down (the clay) on the plants having flowers and fruits.

1. Cf. ŚB VI.4.4.19.
2. Cf. TS V.1.5.10.
3. TS IV.1.1.l and m.

XVI.4

वि पाजसेति विस्त्रस्यापो हि ष्ठा मयोभुव इति तिसृभिरप उपसृज्य मित्रः संसृज्य पृथिवीमिति द्वाभ्यां संसर्जनीयैः संसृजति। अर्मकपालैः पिष्टैर्वेण्वङ्गारैर्व्रीहितुषैः पलाशकषायेण शर्कराभिः पिष्टाभिः कृष्णाजिनलोमभिरजलोमभिरिति॥१॥

यच्चान्यद्दृढार्थं उपार्धं मन्यते॥२॥

1-2. Having untied the bundle containing clay with *vipājasā...* having poured water in the clay with three verses beginning with *āpo hi ṣṭhā mayobhuvaḥ...*,[2] (the Adhvaryu) mixes the things to be mixed in it with two verses beginning with *mitraḥ saṁsṛjya*[3] the things to be mixed viz. potsherds from ruins, powdered bamboo-coals, decoction of (Palāśa-wood)[4] powdered gravel, hair of a black antelope, hair of a he-goat, and whatever other (things) he considers (useful) for (making the bricks) strong (but only upto) half (i.e. fifty per-cent of the total mixture).[5]

1. TS I.1.5.
2. TS IV.1.5.b-d.
3. TS IV.1.5.e-f.
4. Cf. ŚB VI.5.1.1.
5. For this Sūtra cp. TS V.1.6.1-2.

रुद्राः संभृत्य पृथिवीमिति मृदं संक्षिप्य संसृष्टां वसुभिरिति तिसृभिः कर्त्रे प्रयच्छति॥३॥

3. Having compressed[1] the clay with *rudrāḥ sambhṛtya...*[2] he gives it to the maker (of the fire-pan) with the verses beginning with *samsṛṣṭāṁ vasubhiḥ.*[3]

1. Cf. ŚB VI.5.1.9.
2. TS IV.1.5.g.
3. TS IV.1.5.h-k.

मखस्य शिरो ऽसीति पिण्डं कृत्वा यज्ञस्य पदे स्थ इति कृष्णाजिनं पुष्करपर्णं चाभिमृशति मृदि वाङ्गुष्ठाभ्यां निगृह्णाति॥४॥

4. Having made a lump out of the clay with *makhasya śiro'si*[1] he touches the black antelope and the lotus leaf or he presses with both the thumbs on the clay with *yajñasya pade stha.*[2]

1. TS IV.1.5.l.
2. TS IV.1.5.m.

वसवस्त्वा कृण्वन्तु गायत्रेण च्छन्दसेति चतुर्भिर्महिष्युखां करोति बहुभार्यस्य। अध्वर्युरेकभार्यस्य॥५॥

5. With the four formulae beginning with *vasavastvā kṛṇvantu*[1] the chief (first) wife of the sacrificer[2] prepares the fire-pan in case he has many wives; in case he has only one wife (it is) the Adhvaryu (who prepares it).

1. TS IV.1.5.n.
2. According to ŚB VI.5.3.1 the first wife prepares the Aṣāḍhā-brick.

क्रियमाणामेतैरेव यजमानो ऽनुमन्त्रयते॥६॥

6. The sacrificer addresses (the fire-pan when it is) being prepared, with these same (formulae).

त्र्युद्धिं पञ्चोद्धिमपरिमितोद्धिं वा। चतुरश्रां परिमण्डलां वा। प्रादेशमात्रीमूर्ध्वप्रमाणेनारत्निमात्रीं तिर्यक्प्रमाणेन व्यायाममात्रीं समन्तपरिमाणेन। अपरिमितां वा॥७॥

7. (The fire-pan which is) having either three[1] or five[2] or unlimited proturberances, having four sides or one which is round, of the size of one span in its height[3], of the size of one cubit horizontally,[4] of the size of a fathom in its circumference[5] or unmeasured.[6]

1. Cf. TS V.1.6.4.
2. Cf. KS XXIX.6.
3. Cf. TS V.1.6.4.
4. Cf. MS III.1.7.
5. Cf. MS III.1.7.
6. Cf. KS XXIX.6.

पञ्चप्रादेशामिषुमात्रीं वा यदि पञ्च पशवो भवन्तीति वाजसनेयकम्॥८॥

8. In the Vājasaneyaka[1] it is said: "If there are five victims[2] then the fire-pan should be of the size of five spans or of the size of one arrow."

1. See ŚB VI.5.1.10.
2. For these see below XVI.7.1.

कुर्वंश्चतस्रो ऽश्रीः प्रतिदिशमुन्नयति॥९॥

9. While prepareing one makes four sharp corners. One in each direction.

अष्टाश्रिं वा॥१०॥

10. Or (one may make the fire-pan) having eight sides.

नवाश्रिमभिचरतः कुर्यात्॥ द्व्यङ्गुले बिलादधस्तात्॥११॥

11. One should make (fire-pan) having nine sides for the sacrificer practising black magic.[1] At the length of two fingers below the hole,[2]

1. Cf. TS V.1.6.4.
2. The sentence is completed in the next Sūtra.

XVI.5

अदित्यै रास्नासीति रास्नां करोति॥१॥

1. The Adhvaryu makes a girdle[1] (on the fire-pan) with *adityai rāsnāsi*.[2]

1. This is a metaphorical girdle. Actually it is a circular line similar to girdle. Cp. XV.3.3.
2. TS IV.1.5.o.

अश्रीणां रास्नायाश्च संधौ द्वौ चतुरः षडष्टौ वा स्तनान्करोति॥२॥

2. At the juncture of the sides and girdle he make two or four or six[1] or eight "teats".[2]

1. For this alternative cf. KS XIX.7.
2. Cp. for this Sūtra TS V.1.6.4.

अदितिस्ते बिलं गृह्णात्विति बिलं कृत्वा कृत्वाय सा महीमुखामित्युत्तरतः सिकतासु प्रतिष्ठाप्य मित्रैतां त उखां परिददाम्यभित्त्या एषा मा भेदीति मित्राय परिददाति॥३॥

3. Having made a hole[1] with *aditiste bilaṁ gṛhṇātu*[2], having placed it[3] to the north on the gravel with *kṛtvāya sā mahīmukhām....*[4] He entrusts it to Mitra with *mitraitāṁ ta ukhāṁ paridadāmi...*[5]

1. Cf. TS V.1.6.4.
2. TS IV.1.5.p.
3. Cf. TS V.1.6.4.
4. TS IV.1.5.q.
5. For the formula and the action See MS III.1.6; KS XIX.7.

य उखां करोति सो ऽषाढामेतस्या एव मृदस्तूष्णीं चतुरश्रां त्र्यालिखितामिष्टकाम्॥४॥

4. Whosoever[1] prepares the fire-pan, the same silently[2] prepares the Aṣādhā-brick[3] having four sides, and on which three lines are drawn,[4] out of the same clay.[5]

1. Cp. XVI.4.5.
2. Without uttering any formula.
3. Cp. XVI.24.12.
4. Cp. XVI.24.12.
5. Cf. MS III.2.6; KS XX.6.

वसवस्त्वा धूपयन्तु गायत्रेण च्छन्दसेति सप्तभिरश्वशकेनोखां धूपयति॥५॥

5. With seven formulae beginning with *vasavastvā dhūpayantu*[1] he fumigates the fire-pan by means of horse-dung.[2]

1. TS IV.1.6.a.
2. Cf. TS V.1.7.1.

वृष्णो अश्वस्य शकेनेत्येके॥६॥

6. According to some,[1] by means of stallion-dung.[2]

1. Cf. MS III.1.7.
2. Cp. XV.3.17.

गार्हपत्याद्धूपनपचने भवतः॥७॥

7. The fumigation and baking take place on the fire taken from the Gārhapatya.

अदितिस्त्वा देवीत्यग्रेण गार्हपत्यमवटं खात्वा लोहितपचनीयैः संभारैर-
वस्तीर्य देवानां त्वा पत्नीरिति तस्मिन्नुखामवदधाति॥८॥

8. Having dug a pit to the east of the Gārhapatya with *adi-tistvā devī*,[1] then having spread red-burning materials in it, he places the fire-pan in it with *devānāṁ tvā patnīḥ*.

1. TS IV.1.6.b.
2. Cf. for this Sūtra TS V.1.7.1; ŚB VI.5.4.3.

तूष्णीमषाढामन्ववधाय लोहितपचनीयैः संभारैः प्रच्छाद्य धिषणास्त्वा
देवीरिति चतुर्भिरुखायामग्निमभ्यादधाति॥९॥

9. Having placed the Aṣādhā (brick) (in the pit) silently (without any formula)[1] having covered it with red-burning materials he places fire on the fire-pan with four verses beginning with *dhiṣaṇāstvā devīḥ*[2].

1. Cf. ŚB VI.5.4.3.
2. TS IV.1.6.c.

मित्रैतामुखां पचेति पच्यमानां तिसृभिर्मैत्रीभिरुपचरति॥१०॥

10. He serves[1] the (fire-pan) being baked with three verses addressed to Mitra[2] beginning with *mitraitāmukhām*.

1. Cf. ŚB VI.5.4.10; cp. XV.3.4.
2. TS V.1.7.3 mentions the word *maitryā* in singular.
3. TS IV.1.6.e-h.

पक्वां देवस्त्वा सवितोद्वपत्वित्युद्वास्यापद्यमाना पृथिव्याशा दिश आ
पृणेत्युत्तरतः सिकतासु प्रतिष्ठाप्य मित्रैतां त उखां परिददाम्यभित्त्या एषा मा
भेदीति मित्राय परिददति॥११॥

11. Having removed the baked fire-pan from the fire with *devastvā savitodvapatu*,[1] having placed it on ground to the north with *āpadyamānā pṛthivyāśā diśa ā pṛṇa*,[2] he entrusts it to Mitra with *mitraitāṁ ta ukhāṁ paridadāmi....*[3]

1. TS IV.1.6.1.
2. TS IV.1.6.k.
3. Cp. MS III.1.8; KS XIX.7; ŚB VI.5.4.14.

तूष्णीमषाढामुद्वास्य॥१२॥

12. Having removed the (baked) Aṣāḍhā (brick) silently (without any formula) from the fire,

1. The sentence is completed in the next Sūtra.

XVI.6

वसवस्त्वा च्छृन्दन्तु गायत्रेण च्छन्दसेति चतुर्भिरजाक्षीरेणोखामाच्छृणत्ति॥१॥

1. (the Adhvaryu) fills the fire-pan with milk of a she-goat[1] with four formulae beginning with *vasavastvā chṛndantu.*[2]

1. Cf. TS V.1.7.4.
2. TS IV.1.6.1.

सप्तैकविंशतिं वा माषानादाय पुरुषशिरो ऽच्छैति वैश्यस्य राजन्यस्य वेषुहतस्याशनिहतस्य वा॥२॥

2. Having taken seven or twenty-one[1] beans in his hand he goes towards a human head—(head) either of a Vaiśya or Rājanya, or one who is killed due to an arrow or killed due to thunderbolt.

1. Cf. TS V.1.8.1; KS XX.8.

माषानुपन्युप्यायं यो ऽसि यस्य त इदं शिर इति पुरुषशिरः प्रच्छिद्यैतेन त्वमत्र शीर्षण्वानेधीति सप्तधा वितृणां वल्मीकवपां शिरसः स्थाने प्रतिनिदधाति॥३॥

3. Having thrown the beans hear (the bodies)[1], having cut head of man with *ayaṁ yo'si...*[2] he keeps[3] a fossilized ant-hill with seven perforations, on the place of the head.

1. Cf. KS XX.8.
2. KS XXXVIII.12.
3. Cf. TS. V. 1.8.1.

यो ऽस्य कौष्ठ्य जगतः पार्थिवस्यैक इद्वशी। यमं भङ्ग्यश्रवो गाय यो राजानपरोध्यः॥ यमं गाय भङ्ग्यश्रवो यो राजानपरोध्यः। येनापो नद्यो धन्वानि येन द्यौः पृथिवी दृढा॥ हिरण्यकक्ष्यान्सुधुरान्हिरण्याक्षानयःशफान्। अश्वाननश्यतो दानं यमो राजाभितिष्ठतीति तिसृभिर्यमगाथाभिः परिगायति॥४॥

4. While moving around (the head in the clockwise manner) he sings three sung-verses addressed to Yama[1] beginning with *yo'sya kauṣṭhya.*[2]

1. Cf. TS V.1.8.2.
2. For the verses cp. TĀ VI.5.2; KS XXXVIII.12.

आहरञ्जपतीत्येके॥५॥

5. According to some (ritualists) he mutters (the above mentioned verses) while bringing (the human head).

इदमस्माकं भुजे भोगाय भूयादिति पुरुषशिर आदायोदेह्यग्ने अधि मातुः पृथिव्या इत्याहरति॥६॥

6. Having taken the human head with *idamasmākaṁ bhuje...*[1], he brings it with *udehyagne.*[2]

1. KS XXXVIII.12.
2. KS XXXVIII.12.

परित्रिविष्ट्यध्वरं यात्यग्नी रथीरिव। आ देवेषु प्रयो दधत्॥ परि वाजपतिः कविरित्येषा॥ परि प्रागाद् देवो अग्नी रक्षोहामीवचातनः। सेधन्विश्वा अप द्विषो दहन् रक्षांसि विश्वहेति तिसृभिः पर्यग्नि कृत्वा मृदा प्रलिप्य निदधाति॥७॥

7. With the three verses beginning with *pari triviṣṭya-dhvaram*[1] having carried fire around it, having besmeared it with clay[2] he keeps it down.

1. KS XXXVIII.12.
2. Cf. TS V.7.10.2. For the use of fire-pan see XVI.26.13ff.

XVI.7

अग्निभ्यः कामाय पशूनालभते मुष्करान्। प्राजापत्यमजं तूपरमुपा-कृत्याश्वर्षभवृष्णिबस्तान्॥१॥

1. (The Adhvaryu) seizes victims with their testicles intact[1] (for being offered) to Agni Kāma.[2] After a hornless he-goat is dedicated to Prajāpati[3] a horse, a bull, a ram and a he-goat are dedicated,

1. Cf. TS V.5.1.1.
2. Cp. TS V.1.8.2; V.5.1.1; MS III.1.10 where the word Kāma is not used. KS XIX.8 uses the expression *Agnibhyaḥ kāmebhyaḥ*.
3. The dedication is done by the Adhvaryu. This sentence is completed in the next Sūtra.

एकविंशतिं चतुर्विंशतिं वा पराचीः सामिधेनीरन्वाह। एकादश प्राकृतीः। समास्त्वाग्न इति दशाग्निकीः॥२॥

2. (the Hotṛ) recites twenty-one or twentyfour Sāmidhenī (enkindling verses) without repetition, he recites the eleven

from the basic paradigm;[2] (and then recites) ten (verses) belonging to Agni beginning with *samāstvāgne.*[3]

1. Cf. TS V.1.8.5.
2. For these verses see TB III.5.2.1ff.
3. TS IV.1.7.Iff.

रायो अग्ने महे त्वा दानाय समिधीमहि।। ईडिष्वा हि मही वृषन्द्यावा होत्राय पृथिवीमिति यद्येकविंशतिः।।३।।

3. If there are twenty-one verses then the verse begining with *rāyo agne mahe*[1] (is to be used as the penultimate verse).

1. SV.1.93 (with variants).

उपेमसृक्षि वाजयुर्वचस्यां चनो दधीत नाद्यो गिरो मे। अपां नपादाशुहेमा कुवित्स सुपेशसस्करति जोषिषद्धि।। समन्या यन्तीत्येषा।। अपां नपादा ह्यस्थादुपस्थं जिह्मानामूर्ध्वः स्वयशा उपस्थे। उभे अभि प्रियतमे सधस्थे आ च परा च चरति प्रजानन्निति तिस्रो ऽप्सुमतीर्यदि चतुर्विंशतिः।।४।।

4. If there are twenty-four (verses to be recited) then the following three verses containing the word *ap* (water)[1] are to be additionally used before the last verse: *upemasṛkṣi vājayuḥ...*[2] *samanyā yanti...*[3] and *apāṁ napādā hyasthāḥ.*[4]

1. Cf. MS III.4.6.
2. KS XII.15, MS IV.12.4.
3. TS II.5.12.q.
4. This verse is a composite verse.

अमुत्र भूयादित्यामयाविनः कुर्यात्।।५।।

5. In the case of a sacrificer who is suffering from a disease he uses the verse beginning with *amutra bhūyāt.*[1]

1. TS IV.1.7.i. For this Sūtra cf. MS III.4.6.

बृहस्पते सवितर्बोधयैनमित्यनामयाविनः।।६।।

6. In the case of a sacrificer who is not suffering from a disease (he uses the verse beginning with) *bṛhaspate savitar bodhayainam.*[1]

1. TS IV.1.7.h.

उद्वयं तमसस्परीति ज्योतिष्मत्या परिदधाति।।७।।

7. He uses the verse containing the word *jyotis* (light) beginning with *udvayaṁ tamasas pari*[1] as the last verse.

1. TS IV.1.7.k. For this Sūtra cf. TS V.1.8.6.

हिरण्यगर्भः समवर्तताग्र इति स्रुच्यमाघारयति॥८॥

8. With *hiraṇyagarbhaḥ samavartatāgre*[1] he performs the pouring of ghee in fire to be done with the ladle.[2]

1. TS IV.1.8.n.
2. For this see II.14.1. For the Sūtra cf. TS V.5.1.2.

ऊर्ध्वा अस्य समिधो भवन्तीति प्रयाजानामाप्रियो भवन्ति॥९॥

9. (The verses beginning with) *ūrdhvā asya samidho bhavanti*[1] are to be used as the Āprī-verses[2] for the fore-offerings.

1. TS IV.1.8.a-m.
2. The offering verses for the fore-offerings (Prayājas) in an animal-sacrifice are called Āprī-verses.

आग्नेयीस्त्रिष्टुभ आग्नेयानां याज्यानुवाक्याः॥१०॥

10. The verses in Triṣṭubh metre[1] addressed to Agni[2] are to be used as the invitatory verses and offering verses (in the Animal-sacrifices).

1. Cf. TS V.5.1.1.
2. TS IV.1.3.K and TS IV.4.4.d-f are to be used according to Tālavṛndavāsī (on this Sūtra). These verses are to be used at the time of the offerng of the omentum, of the animal sacrificial bread, and of the Havis of the four animals mentioned in XII.7.1. (Except the one for Prajāpati).

यः प्राणतो य आत्मदा इति प्राजापत्यस्य॥११॥

11. The six verses beginning with *yaḥ prāṇato ya ātmadāḥ*[1] are to be used for the animal-sacrifice in honour of Prajāpati.

1. TS IV.1.8.o-t.

अपि वा संज्ञप्तानां शिरांसि प्रच्छिद्य मृदा प्रलिप्य निदधाति॥१२॥

12. Or he keeps[1] down the heads of the animals after they are killed, after having cut their heads (and) besmeared them with clay.[2]

1. See XVI.27.7.
2. Cf. TS V.7.10.2.

XVI.8

अपः कबन्धान्यभ्यवहरन्ति॥१॥

1. They bring (throw) the trunks (of the animals whose heads have been cut) (in) to water.

प्राजापत्येन संस्थापयतीति विज्ञायते॥२॥

2. It is said (in a Brāhmaṇa-text) "The Adhvaryu causes to stand completely (i.e. concludes) (the ritual) with the victim for Prājapati."[1]

1. Cp. TS V.1.8.3. Thus only the victim for Prajāpati is offered ritually. In the case of other animals only the ritual upto carrying fire around is to be done. The heads are taken and the trunks are thrown in water.

अपि वा सर्वेषामेतेषां स्थाने वायवे नियुत्वते श्वेतमजं तूपरमालभते॥३॥

3. Or in stead of all (the animals)[1] (the Adhvaryu) seizes a white, hornless he-goat for Vāyu Niyutvat.[2]

1. Cf. TS V.5.1.1.
2. Cf. MS III.1.10; KS XXIX.8; ŚB VI.2.2.6. According to ŚB VI.2.2.15 either five animal sacrifices or animal sacrifice for Prajāpati or one for Vāyu Niyutvat is to be performed.

वायुमती श्वेतवती वपाया याज्यानुवाक्ये। वायुमती नियुत्वती दैवतस्य॥४॥

4. The invitatory and offering verses for the offering of the omentum (of this animal) should consist the words *vāyu* and *śveta*;[1] (the invitatory and offering verses) for (the offering) to the deities should consist of the words *vāyu* and *niyut*.[2]

1. Cf. TS V.5.1.2.
2. Following verses should be used: TB II.8.1.1-2. (from *pīvonnam* upto *ā no niyudbhiḥ* = MS IV.14.2.

तस्य शिरः प्रच्छिद्य मृदा प्रलिप्य निदधाति॥५॥

5. Having cut the head of it (the victim for Vāyu), having besmeared it with clay, he keeps it down (for being used later).

वायव्यः कार्या इत्युक्तम्॥६॥

6. It is said (in a Brāhmaṇa-text)—"should an animal for Vāyu be used? or...."[1]

1. TS V.5.1.3.

तस्याग्नये वैश्वानराय द्वादशकपालं पशुपुरोडाशं निर्वपति॥७॥

7. For (in connection with) this (animal-sacrifice for Vāyu Niyutvat) he offers an animal-sacrificial-bread baked on twelve potsherds for Agni-Vaiśvānara.[1]

1. Cf. KS XIX 8; MS III.1; ŚB VI.2.1.35.

यः कश्च नाग्नौ पशुरालभ्यते वैश्वानर एवास्य द्वादशकपालः पशुपुरोडाशो भवतीत्येके॥८॥

8. According to some (ritualists)[1] in the fire (-altar-building ritual) even if an animal is killed for any deity, the animal-sacrificial-bread baked on twelve potsherds should be offered to Agni Vaiśvānara only.

1. Cf. KS XIX.8.

तेनेष्ट्वा संवत्सरं न मांसमश्नीयान्न स्त्रियमुपेयान्नोपरि शयीत॥९॥

9. After having offered it (sacrificial bread to Agni Vaiśvānara) the sacrificer should not eat meat, should not apporach a women, should not sleep on a high place (i.e. couch).

1. Cp. ŚB VI.2.2.39 where this view mentioned.

अपि वा मांसमश्नीयादुपरि शयीत स्त्रियं त्वेव नोपेयादिति वाजसनेयकम्॥१०॥

10. Or rather he may eat meat, and may sleep on a high place, but he should not approach a woman—this is the view of the Vājasaneyins.

1. Cf. ŚB VI.2.2.39.

यत्प्राग्दीक्षणीयायास्तत्कृत्वा त्रिहविषं दीक्षणीयां निर्वपति॥११॥

11. Having done (all) that precedes[1] the Dīkṣaṇīyā-offering the Adhvaryu should perform the Dīkṣaṇīyā-offering with three oblations.[2]

1. i.e. preparaton of the Śālā and Apsudīkṣā.
2. In the sacrifice without fire-altar-building this offering consists of a sacrificial bread for Agni and Viṣṇu. In case there is a fire-altar-building rite the Dīkṣaṇīyā-offering consists of the following oblations: a sacrificial bread on eleven potsherds or rice-pap for Agni and Viṣṇu, 2. rice-pap for Aditi (Cp. however, Sūtra 12) 3. a sacrificial bread on twelve potsherds for Agni Vaiśvānara (Cf. TS V.5.1.4-6).

वैश्वानरं द्वादशकपालं तृतीयं पुरस्तादसंवत्सरभृतः॥१२॥

12. In the case of a sacrificer who is not going to carry Agni for one year, the third viz the (sacrificial bread) on twelve potsherds for (Agni) Vaiśvānara should be made the first (oblation).

1. And not third. For this Sūtra cf. TS V.5.1.6.

यत्प्राग्दीक्षाहुतीभ्यस्तत्कृत्वाकूत्यै प्रयुजे ऽग्नये स्वाहेति पञ्चाध्वरिकीर्हुत्वाकूतिमग्निमिति षडाग्निकीः। विश्वे देवस्य नेतुरिति पूर्णाहुतिं सप्तमीम् ॥१३॥

13. Having done (all) that precedes the Dīkṣā-libations, having offered the five libation (of ghee) connected with Soma-sacrifice, with *ākutyai prajuje agnaye svāhā*,[1] (he offers) the six (libations of ghee) connected with the fire-altar-building-rite, with *ākūtim agnim....*[2] Then he offers the seventh libation of ghee by means of spoon fully filled (with ghee) with *viśve devasya netuḥ.*[3]

1. See X.8.5.
2. TS IV.1.9.a.
3. TS IV.1.9.b. For this Sūtra cf. in general TS V. 1.9.1; cp. ŚB VI.6.1.14.

यं कामयेत प्रमायुकः स्यादिति तस्य सकृदनुद्रुत्य जुहुयात्। प्राणानस्य संभिनत्ति। बधिरो ह भवतीति विज्ञायते॥१४॥

14. (In the case of a sacrificer) about whom he desires that he should die (prematurely), he should offer after having recited all the formulae one after another. "He breaks his (of the sacrificer) breaths; (the sacrificer) becomes dumb"—thus is said in a (Brāhmaṇa-text).[1]

1. MS III.1.9. MS, however, has "About whom he desires that he should be dumb ...."

XVI.9

संवत्सरं दीक्षित उख्यं बिभर्ति। त्र्यहं षडहं द्वाहशाहं वा॥१॥

1. The consecrated (sacrificer) carries the fire in the pan for one year; or for three days, or for six days or for twelve days.[1]

1. For the details of carrying the fire see XVI.10.8ff.
2. Cf. TS V.5.2.5-7.

यो ऽर्वाक् संवत्सरादरुश्चिदेव स इत्येके॥२॥

2. Some say, "One who carries the fire in the pan for a period less than a year, is a builder of wounded fire-altar (as it were)."[1]

1. KS XXII.10.

अग्नेर्वै दीक्षयेत्युक्तम्॥३॥

3. In a Brāhmaṇa-text, it is said—"By means of the consecration of Agni (the Gods obtained Virāj he should remain consecrated for three days; three-feeted is the Virāj; he obtains Virāj...).[1]

1. TS V.6.7.1ff. Here different periods beginning from three days upto one year are prescribed.

यत्प्राङ्मुष्टिकर्मणस्तत्कृत्वा शणकुलायेन मुञ्जकुलायेन वोखां प्रच्छाद्य मा सु भित्था इति द्वाभ्यामाहवनीयं प्रवृणक्ति॥४॥

4. (After the sacrificer) has done all the rituals before the rite of making fists, having covered the fire-pan either by means of a wickerwork of hemp or a wickerwork of Muñja-grass,[1] (the Adhvaryu) places it on the Āhavanīya (-fire)[2] with two verses beginning with *mā su bhitthā*.[3]

1. Cf. ŚB VI.6.1.23-24.
2. Cf TS V.1.9.2.
3. TS IV.1.9.c-d.

मित्रैतामुखां तपेति प्रदक्षिणमङ्गारैः परीन्द्धे॥५॥

5. With *mitraitām ukhāṁ tapa*[1] he keeps burning coals around the (fire-pan)[2] in the clockwise manner.

1. TS IV.1.9.e-f.
2. Cp. KS XIX.10.

द्रवन्नः सर्पिरासुतिरिति तस्यां क्रुमुकमुल्लिखितं घृतेनाक्त्वावदधाति मुञ्जांश्च॥६॥

6. With *drvannaḥ sarpirāsutiḥ...*[1] he places slit[2] Krumuka[3] (wood) after having besmeared it with ghee[4] and Muñja-grass[5] in the pan.

1. TS IV.1.9.g
2. Cf. KS XIX.10. This is done perhaps for the sake of making the wood easily inflammable.

3. Cf. TS V.1.9.5. Krumuka is a kind of tree.
4. Cf. TS V.1.9.5.
5. Cf. MS III.1.9.

यो गतश्रीः स्यादित्युक्तम्॥७॥

7. It has been said in a Brāhmaṇ-text[1]: "(For) one who is a Gataśrī[2] (the fire should be obtained) by means of churning (and not by means of the method mentioned above) and should be kept in the fire-pan.... For one who wants firm foundation the fire should be the one produced out of the fire-pan.... In the case of a sacrificer about whom (the Adhvaryu) desires that he should create an enemy for him, he should bring fire from somewhere and keep it in the fire-pan....)"

1. TS V.1.9.3f.
2. See TS II.5.4.4.

प्रदाव्यादाहरेद्यं कामयेत प्रस्यन्दिन्यामस्य राष्ट्रं जायुकं स्यादिति। वृक्षाग्राहाज्ज्वलतो ब्रह्मवर्चसकामस्य। भर्जनादन्नकामस्य॥८॥

8. (In the case of a sacrificer) about whom he may desire that his kingdom be victorious in a land rich in streams,[1] he (the Adhvaryu) should bring (the fire) from a forest fire; (in the case of a sacrificer) desirous of Brahman-splendour, from a burning tip of a tree;[2] (in the case of a sacrificer) desirous of food, from a furnace.[3]

1. Cp. MS III.1.9.
2. Cp. KS XIX.10.
3. Cp. KS XIX 10, MS III.1.9.

न काम्यमग्निं कुर्वाण आहवनीये प्रवृञ्ज्यात्॥९॥

9. The sacrificer building the fire-altar for a particular desire, should not set the fire-pan on the Āhavanīya-fire.

जात उख्ये ऽनुगमयत्याहवनीयम्॥१०॥

10. When the fire is produced in the pan, he lets Āhavanīya to be extinguished.

परस्या अधि संवत इति वैकङ्कतीं समिधमादधाति॥११॥

11. With *parasyā adhi saṁvataḥ...*[1] he puts a fuel-stick of Vikaṅkata[2] (tree in the fire in the pan).

1. TS IV.1.9.h.
2. Cf. TS V.1.9.6. Cp. also ŚB VI.6.3.1.

परमस्याः परावत इति शमीमयीम्॥१२॥

12. With *paramasyāḥ parāvataḥ*...[1] he puts a fuel-stick of Śamī (tree) (in the fire in the pan).

1. TS IV.1.9.i.
2. Cf. TS V.1.9.6.

एतद्वा विपरीतम्॥१३॥

13. Or in the reverse order.[1]

1. Thus TS IV.1.9.i is to be used for Vikaṅkata and TS IV.1.9.h is to used for Śamī.

सीद त्वं मातुरस्या उपस्थ इति तिसृभिर्जातमुख्यमुपतिष्ठते॥१४॥

14. He stands near the fire in the pan praying it with three[1] verses beginning with *sīda tvaṁ māturasyā upasthe*[2].

1. Cf. TS V.1.9.6.
2. TS IV.1.9.k-m.

XVI.10

यदग्ने यानि कानि चेति पञ्चभिरौदुम्बरमपरशुवृक्णमुख्य इध्ममभ्यादधाति॥१॥

1. With five verses beginning with *yadagne yāni kāni ca*[1] (the Adhvaryu) puts fuel of Udumbara wood cut by means of an axe, in the fire in the pan.[2]

1. TS IV.1.10.a-e.
2. Cf. TS V.1.10.1.

तैल्वकमभिचरतः॥२॥

2. In the case of a sacrificer practising black magic (the Adhvaryu puts a fuel-stick) of Tilvaka (-tree) (in the fire in the pan).[1]

1. Cf. MS III.1.9.

दंष्ट्राभ्यां मलिम्लूनित्याश्वत्थीं समिधमादधाति॥३॥

3. With *daṁṣṭrābhyāṁ malimlūn*...[1] he puts a fuel stick of Aśvattha (-tree).[2]

1. TS IV.1.10.f.
2. Cf. TS V.1.10.2.

ये जनेषु मलिम्लव इति वैकङ्कतीम्॥४॥

4. He puts fuel-sick of Vikaṅkata (-tree)[1] with *ye janeṣu malimlavaḥ....*[2]

1. Cf. TS V.1.10.2.
2. TS IV.1.10.g.

यो अस्मभ्यमरातीयादिति शमीमयीम्॥५॥

5. With *yo asmabhyamarātīyāt...*[1] (he puts a fuel-stick) of Śamī (-tree).[2]

1. TS IV.1.10.h.
2. Cf. TS V.1.10.2.

तस्मादग्निचितः पापं न कीर्तयेन्नो अग्निं बिभ्रतो नो अग्निविदः॥६॥

6. Therefore one should not speak evil against him who has performed (the ritual of) fire-altar-building; (similarly) of him who holds fire (in the pan) (or) of him who knows (the ritual of) the fire-altar-building.[1]

1. Cp. MS III.1.9.

संशितं मे ब्रह्योदेषां बाहू अतिरमित्युत्तमे यजमानं वाचयंस्तूष्णीमौदुम्बर्यौ समिधावादधाति॥७॥

7. While making the sacrificer utter the last two verses beginning with *saṁśitaṁ me brahma* and *udeṣāṁ bāhū atiram*[1] (the Adhvaryu) puts two fuel-sticks of Udumbara (-tree) in the fire in the pan silently (without any formula).[2]

1. TS IV.1.10. i and k.
2. Cf. TS V.1.10.2-3.

मातेव पुत्रं पृथिवी पुरीष्यमग्निं स्वे योनौ भरिष्यत्युखा। तां विश्वैर्देवैर्ऋतुभिः संविदानः प्रजापतिर्विश्वकर्मा युनक्त्विति मौञ्जे शिक्ये षड्व्यामे द्वादशोद्यामे वोखामवदधाति॥८॥

8. With *māteva putram...*[1] he keeps (hangs) the fire-pan on sling of Muñja-grass six or twelve fathom long.[2]

1. Cp. TS IV.1.5.e. with some variants.
2. Cf. TS V.1.10.5.

एकविंशतिनिर्बाधो यो रुक्मः सूत्रोतो दृशानो रुक्म इति तमासीनो यजमानो ऽन्तर्निर्बाधं प्रतिमुच्य बहिर्निर्बाधान्कुरुते॥९॥

9. Being seated, the sacrificer having first tied a golden plate which has twenty-one knobs[1] and is woven in a thread[2] around his neck in such a manner that the knobs will be to the inner side, with *dṛṣāno rukmaḥ...*[3] then makes the knobs outside[4].

1. Cf. TS V.1.10.3.
2. Cf. ŚB VI.7.1.6.
3. TS IV.1.10.1.
4. Cf. KS XIX II; MS III.2.1.

विश्वा रूपाणीति शिक्यपाशं प्रतिमुञ्चते॥१०॥

10. With *viśvā rūpāṇi*[1] (the sacrificer) binds the knot of the sling[2] (near his neck).

1. TS IV.1.10.m.
2. Cf. TS V.1.10.4.

नक्तोषासेति कृष्णाजिनमुत्तरम्॥११॥

11. With *naktoṣāsā...* (he binds) the black antelope-skin on (it).[1]

1. TS IV.1.10.n.

सुपर्णो ऽसि गरुत्मानित्युख्यमवेक्ष्य सुपर्णो ऽसि गरुत्मानित्यादायोत्थायोपरि नाभेर्धारयमाणो विष्णोः क्रमो ऽसीति चतुरो विष्णुक्रमान्प्राचः क्रामति॥१२॥

12. Having looked (at the fire)[1] in pan with *suparṇosi garutmān...*[2] then having taken it with *suparṇo'si garutmān...*,[3] and then having stood up, he takes[4] Viṣṇu-steps[5] with *viṣṇoḥ kramo'si...*[6] towards the east while holding (the fire-pan) above (the level of) the navel.[7]

1. Cf TS V.1.10.5.
2. TS IV.1.10.0.
3. TS IV.1.10.p.
4. Cf. TS V.2.1.1.
5. TS IV.2.1.a.
6. Cp. IV.14.6.
7. Cf. MS III.2.1; KS XIX.11.

अक्रन्ददग्निरित्येतामनूच्याग्ने ऽभ्यावर्तिन्निति चतसृभिः प्रदक्षिणमावर्तते॥१३॥

13. Having recited *akrandadagniḥ...*[1] he turns by the right[2] with four verses beginning with *agne abhyāvartin.*[3]

1. TS IV.2.1.b
2. Cf. TS V.2.1.2-3.
3. TS IV.2.1.c-f.

उदुत्तममिति शिक्यपाशमुन्मुच्या त्वाहार्षमित्याहृत्योपतिष्ठते ऽग्ने बृहन्नुषसामूर्ध्वो अस्थादिति॥१४॥

14. With *uduttamam*[1] having loosened the knot of the sling,[2] with *ā tvāhārṣam...*[3] having brought (the fire in the pan) back (to the place from where he had started taking the Viṣṇu-steps),[4] he stands praying with *agre bṛhannuṣasāmūrdhvo asthāt...*[5]

1. TS IV.2.1.g.
2. Cp. ŚB VI.7.3.8.
3. TS IV.2.1.h.
4. Cf. TS V.2.1.4.
5. TS IV.2.1.i.

यं कामयेत राष्ट्रं स्यादिति तं मनसा ध्यायेत्॥१५॥

15. He should think in his mind about him in connection with whom he thinks that he should get kingdom.[1]

1. Cf. TS V.2.1.4.

औदुम्बर्यासन्द्यरत्निमात्रशीर्षण्यानूच्या प्रादेशमात्रपादा मौञ्जविवाना फलकास्तीर्णा वा मृदा प्रदिग्धा॥१६॥

16. (There should be) a throne made out of Udumbara-wood, the head (length) and the breadth of which is of one cubit measure, the feet of which are of one span measure, the seat of which is woven with Muñja grass or spread with a board and besmeared with clay.[1]

1. Cp. X.29.7; ŚB VI.7.1.13ff.

सीद त्वं मातुरस्या उपस्थ इति तस्यां चतसृभिरुख्यं सादयति॥१७॥

17. With four verses beginning with *sīda tvaṁ māturasyāḥ...*[1] the Adhvaryu places the fire in the pan on it (throne).[2]

1. TS IV.1.2.k-n.
2. Cf. TS V.2.1.5.

शर्करायां वा तिसृभिः सादयति। हंसवत्योपतिष्ठत इत्येके॥१८॥

18. Or he keeps it on the gravel. According to some (ritualists) he keeps it down with three (verses)[1] (and) stands praying with a verse containing the word *haṁsa*[2] (swan).

1. TS IV.2.1.k-m.
2. TS IV.2.1.n

XVI.11

येन देवा ज्योतिषोर्ध्वा उदायन्निति प्रादेशमात्रैः काष्ठैरुख्यमुपसमिन्द्धे॥१॥

1. With *yena devā jyotiṣā...*[1] he enkindles the fire in the pan[2] with fuel-sticks of one span measure.

1. TS V.7.2.c.
2. Cf. TS V.7.2.3.

नित्यो ज्वलति॥२॥

2. It burns permanently.

व्रतकाले ऽन्नपते ऽन्नस्य नो देहीत्यौदुम्बरीं समिधं व्रते ऽक्त्वात्भ्यादधाति॥३॥

3. At the time of (drinking) the fast (milk) with *annapate'nnasya no dehi...*[1] he puts a fuel-stick of Udumbara-wood in the fire (in the pan) after having besmeared it with the fast (-milk)[3].

1. TS IV.2.3.a.
2. Cp. ŚB VI.6.4.4. ŚB does not refer to Udumbara.

देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां गायत्रेण च्छन्दसा रात्रिमिष्टकामुपदधे तया देवतयाङ्गिरस्वद्ध्रुवा सीदेति सायं समिधमादधाति॥४॥

4. With *devasya tvā...*[1] he puts a fuel-stick in the fire (in the pan) at the evening.

1. KS XXXVIII.12.

एतेनैव त्रैष्टुभेन च्छन्दसाहरिष्टकामुपदध इति प्रातः॥५॥

5. With the same (formula) (but using the expression) *traiṣṭubhena chandsā* (instead of *gāyatreṇa chandasā*) (and) *ahari-ṣṭakām* (instead of *rātririmṣṭakām*) (he places a fuel stick on the fire in the pan) in the morning.

दिवस्परीत्येकादशभिर्द्वादशभिस्त्रयोदशभिर्वा वात्सप्रेणोपतिष्ठते॥६॥

6. He stands near (the fire in the pan) praising it with the hymn of Vatsaprī[1] consisting of eleven or twelve or thirteen verses, (and beginning with) *divaspari*.[2]

1. Cf. TS V.2.1.6.
2. TS IV.2.2.a-l.

पूर्वेद्युर्विष्णुक्रमान्क्रामति॥ उत्तरेद्युरुपतिष्ठते॥७॥

7. (As long as he carries the fire in the pan) on the first day he takes the Viṣṇu-steps;[1] on the next day he stands praising near it (with the *Vātsapra-hymn*).[2]

1. See XVI.10.12.
2. Cf. TS V.2.1.7.

एवं सदा क्रयात्॥८॥

8. Thus (he does) always upto the purchase (of Soma).

यदहः सोमं क्रीणीयात्तदहरुभयं समस्येत्। प्र च क्रामेदुप च तिष्ठेत॥९॥

9. The day[1] on which he will purchase Soma, he should bring together both (the acts). He should take the Viṣṇu-steps; and he should stand near (while praising)[2].

1. i.e. the Aupavasathya-day.
2. Cp. MS III.2.2.

मुष्टिकरणप्रभृति कर्म प्रतिपद्यते॥१०॥

10. (Then) he performs the work beginning with making fists.[1]

1. See XVI.9.4. For the Sūtra cf. TS V.2.1.7.

यद्युख्ये भ्रियमाणे ऽयं देवः प्रजा अभिमन्येताग्नेयीभिर्भिषग्वतीभिस्ति-
सृभिस्तिस्त्रः समिध आदध्यात्॥ भिषङ्नो अग्न आवह स्वरूपं कृष्णावर्तने।

असि होता न ईड्यः॥ त्वं नो अग्ने भिषग्भव देवेषु हव्यवाहनः। देवेभ्यो हव्यवाडसि॥ भिषजस्त्वा हवामहे भिषजः समिधीमहि। भिषग्देवेषु नो भवेति॥११॥

11. If during the period in which the fire in the pan is being carried, this god viz. Rudra becomes angry with his (of the sacrificer) progeney, he should put three fuel-sticks on the fire in the pan with the three verses containing the word *bhiṣaj* (physician) (and) beginning with *bhiṣanno agna āvaha.*

1. Cf. KS XXII.12.

यदि कामयेत वर्षेदिति या सौरी रश्मिवतीस्ताभिस्तिसृभिस्तिस्त्रः समिध आदध्यात्॥ सूर्यो अपो वि गाहते रश्मिभिर्वाजसातमः। बोधा स्तोत्रे वयोवृधः॥ परि यो रश्मिना दिवो ऽन्तान्ममे पृथिव्याः। उभे आ पप्रौ रोदसी महित्वा॥ वहिष्ठेभिर्विहरन्यासि तन्तुमवव्ययन्नसितं देवं वस्वः॥ दविध्वतो रश्मयः सूर्यस्य चर्मेवावाधुस्तमो अप्स्वन्तरिति॥१२॥

यदि कामयेत न वर्षेदिति याः सौरीर्भ्राजस्वतीस्ताभिस्तिसृभिस्तिस्त्रः समिध आदध्यात्॥१३॥

12. If he desires that it should rain, he should put those three fuel-sticks (in the fire in the pan)[1] with those three verses which are addressed to Sūrya, which contain the word *raśmi* (ray) and begin with *sūryo apo vi gāhate.*

1. Cf. KS XXII.12.

XVI.12

अदृश्रमस्य केतवो वि रमश्यो जनाँ अनु। भ्राजन्तो अग्नयो यथा। तरणिर्विश्वदर्शत इत्येषा। दिवो रुक्म उरुचक्षा उदेति दूरे अर्थस्तरणिर्भ्राजमानः। नूनं जनाः सूर्येण प्रसूता आयन्नर्थानि कृणवन्नपांसीति॥१॥

XVI.11.13-XVI.12. 1. If he desires that it should not rain, he should put three fuel-sticks in the fire in the pan with those three verses which are addressed to Sūrya which contain the word *bhrājas*[1] and begin with *adṛśramasya ketavaḥ.*[2]

1. Cf. KS XXII.12
2. KS XXII.12.

यद्युख्ये भ्रियमाणे यजमानस्य नश्येदग्ने ऽभ्यावर्तिन्नग्ने अङ्गिरः पुनरूर्जा सह रय्येत्येताभिश्चतसृभिरुपतिष्ठेत॥२॥

2. If something belonging to the sacrificer is lost while the fire in the pan is being carried by the sacrificer he should stand near (the fire)[1] praising it with these four verses beginning with *agnebhyāvartin*.[2]

1. Cf. KS XXII.12
2. TS IV.2.1.c-f.

विन्दत्येवेति विज्ञायते॥३॥

3. It is known (from a Brāhmaṇa-text) "He does find (it)."[1]

1. KS. XXII.12.

यदहः प्रयायादुदु त्वा विश्वे देवा इत्युख्यमुद्यम्य सीद त्वं मातुरस्या उपस्थ इति चतसृभिर्द्वीषे शकटे प्रउग उख्यमासादयति॥४॥

4. On the day on which he may go out, having raised the fire in the pan with *udu tvā viśve...*[1] he keeps the fire in the pan on a cart with two shafts[2] with four verses beginning with *sīda tvam....*[3]

1. TS IV.2.3.b.
2. Cf. KS XIX.12.
3. TS IV.2.1.k-n. For this Sūtra cp. TS V.2.2.2.

तिसृभिरासादयति। हंसवत्योपष्ठित इत्येके॥५॥

5. According to some (ritualists) he keeps it down with three (verses)[1] and stands praying with a verse containing the word *haṁsa* (swan).[2]

1. TS IV.2.1.k-m.
2. TS IV.2.1.n.

समोप्येतरावग्नी अन्वारोप्य प्रेदग्ने ज्योतिष्मान्याहीति प्रयाति॥६॥

6. Having poured both the other fires in an earthen vessel, then having placed them behind the fire in the pan on the cart,[1] he goes out with *predagne jyotiṣmān.*[2]

1. Cf. ŚB VI.8.1.7; cp. MS III.2.2;
2. TS IV.2.3.c.

अक्रन्ददग्निरित्यक्षशब्दमनुमन्त्रयते॥७॥

7. He addresses the creaking sound of the axle[1] with *akrandadagniḥ....*[2]

1. Cf. TS V.2.2.3.
2. TS IV.2.1.d.

अध्यवसाय समिधाग्निं दुवस्यतेति घृतानुषिक्तामवसिते समिधमा-दधाति॥८॥

8. Having reached (the sacrificial place and having settled down), he puts a fuel-stick soaked in ghee in the fire in the pan with *samidhāgniṁ duvasyata...*[1]

1. TS IV.2.3.d. For this Sūtra cf. V.2.2.4.

उत्तरया त्रिष्टुभा राजन्यस्य। जगत्या वैश्यस्य॥९॥

9. With the next verse, in Triṣṭubh (-metre)[1] the fuel-stick is kept in the fire in the pan for a sacrificer (who is) a Kṣatriya;[2] in the Jagatī (-metre)... for a Vaiśya.[3]

1. TS IV.2.3.e.
2. Cf. TS V.2.2.4.
3. Cf. KS XIX.12. KS does not give any Jagatī-verse. The commentator on Āpśs Tālvṛntavāsin mentions TS IV.4.4.g for this purpose.

इन्धनव्रतनाध्यवसानसंनिपाते घृतानुषिक्तां पूर्वामादधाति॥१०॥

10. When the (acts viz.) adding fuel,[1] drinking of fast (food viz. Milk)[2] and the settlement on the sacrificial place[3] occur (are to be done) at the same time, he puts a (fuel-stick) soaked in ghee first (in the fire in the pan).

1. See XVI.11.1.
2. XVI.11.3.
3. XVI.12.2.

यद्युखां भस्माभिनिपीदेदुख्यमादायोदकान्तं गत्वेमं सुयोनिं सुवृतं हिरण्मयं सहस्रभृष्टिं महिषावरोह। उत्सं जुषस्व मधुमन्तमूर्व समुद्रियं सदनमाविशस्व॥ इमं स्तनं मधुमन्तं धयापां प्रप्यातमग्ने सरिरस्य मध्ये। उत्सं जुषस्व मधुमन्तमूर्व समुद्रियं सदनमाविशस्वेत्येताभ्यामुखाया अग्निमुद्धृत्यानिरूहञ्छिक्यादुखामापो देवीः प्रति गृह्णीत भस्मैतदिति तिसृभिरप्सु भस्म प्रवेशयति॥११॥

11. If ashes gather in the fire-pan, then having taken the fire in the pan, having gone to the water shore, with these two

verses beginning with *imaṁ suyoniṁ suvṛtam*[1] having taken up the fire from the pan, without taking out the pan from the sling, he throws the ashes in water with the three verses beginning with *āpo devīḥ prati gṛhṇīta...*[2].

1. It is difficult to find out the source of these verses. For the second verse cp. TS V.5.10.e.
2. TS IV 2.3.f-h. For this Sūtra cp. TS V.2.2.4.

भस्मनोऽपादाय प्रपीड्य प्रसद्य भस्मनेति द्वाभ्यामुखायां प्रत्यवधाय पुनरूर्जा सह रय्येति पुनरुदैति॥१२॥

12. Having taken (a little quantity) of the ashes (thrown in water by means of his finger),[1] having pressed it, (and) with two verses beginning with *prasadya bhasmanā*[2] having kept (the ash back in the fire-pan) he returns[3] with *punarūrjā saha rayyā....*[4]

1. Cf. ŚB VI.8.2.6.
2. TS IV.2.3.i,k.
3. Cf. TS V.2.2.5.
4. TS IV.2.3.1,m.

पुनस्त्वादित्या रुद्रा वसवः समिन्धतामिति पुनरुख्यमुपसमिन्द्धे॥१३॥

13. With *punastvādityā rudrā vasavaḥ*,[1] he again adds fuel to the fire in the pan....[2]

1. TS IV.2.3.n.
2. Cf. TS V.2.2.6.

XVI.13

बोधा स बोधीति बोधवतीभ्यामुपतिष्ठते॥१॥

1. With two verses containing the word *bodha* (awaken) beginnning with *bodhā sa bodhi*[1] he stands near (the fire in the pan praising it.[2]

1. TS IV.2.3.o-p.
2. Cf. MS II.2.2.; Cp. TS V.2.2.6.

नित्यमप्सु भस्मप्रवेशनं दीक्षितस्य कृतास्विष्टकासु। अकृतासु संसर्गार्थं भवति॥२॥

2. After the bricks have been prepared, the consecrated (sacrificer should) regularly (do the work of) throwing ashes

in water, when (the bricks) are not yet prepared (the ashes) are to be used for mixing (with the brick material).[1]

1. Cp. XVI.4.1-2. Thus it seems that the ashes are supposed to be useful for making bricks firm.

पुरीषे पशुकामः कुर्वीत॥३॥

3. One who desires cattle, should do (the work of throwing ashes) on the (cow)-dung (in the cow-stall).[1]

1. Cf. MS III.2.2.

अप्सु यायावरः प्रवपेत्॥४॥

4. A nomad (sacrificer) should throw (the ashes) in water.

दीक्षितस्येष्टकाः करोति मासप्रभृतिषु दीक्षाकल्पेषु परस्ताददीक्षितस्येतरेषूपरिष्टात्प्राजापत्यात्पशोः॥५॥

5. (The Adhvaryu) prepares the bricks in the case of the sacrificer who has already been consecrated during the Dīksā period of one month and onwards.[1] In the case of a sacrificer who has not yet been consecrated, at any other time[2] after (the sacrifice) of the victim dedicated to Prajāpati (or to Vāyu)[3].

1. Thus when the Dīkṣā period is of one month, during the first half of the month; if four months then the first two months etc.
2. Thus when the Dīkśā remains for three, six, or ten days.
3. For this sacrifice see XVI.8.2.

मृन्मयीरिष्टकाः करोति पादमात्र्यो ऽरत्निमात्र्य ऊर्वस्थिमात्र्योऽणूकमात्र्य ऋजुलेखा दक्षिणावृतः सव्यावृतस्त्र्यालिखिताश्च॥६॥

6. He prepares the bricks made out of clay, of the size of a foot, a cubit, bone of thigh,[1] back-bone, (some) having straight lines, (some others) turned to the right, (some others) turned to the left, and (some) having three lines.

1. Cp. ŚB VIII.7.2.17.

निर्मन्थ्येन लोहिनीः पचन्ति॥७॥

7. They bake (the bricks) by means of fire produced through churning, (until they become) red.

अभिन्ना भवन्ति॥८॥

8. They should not be damaged.[1]

1. Cp. ŚB VIII.7.2.16

खण्डां कृष्णां लक्ष्मणां च नोपदध्यात्॥९॥

9. (The Adhvaryu) should not place (a brick which is) broken, black[1] or having (unwanted) mark(s).

1. Cp. ŚB VIII.7.2.16. See also XVII.22.5.

पुष्करपर्णं रुक्मो हिरण्मयः पुरुषः स्रुचौ सप्त स्वयमातृण्णाः शर्करा हिरण्येष्टकाः पञ्च घृतेष्टका दूर्वास्तम्बः कूर्म उलूखलं मुसलं शूर्पमश्मानः पशुशिरांसि सर्पशिरश्चामृन्मीयरिष्टकाः॥१०॥

10. The lotus leaf,[1] the gold plate,[2] the golden man,[3] the two *sruc* (ladle)s,[4] the seven naturally perforated gravel (stones)[5] the golden bricks,[6] the five ghee-bricks,[7] the Dūrvā-cluster,[8] the tortoise,[9] the mortar the pestle,[10] the winowing basket,[11] the stones,[12] the heads of the victims,[13] and the head of a serpent[14] are bricks not made out of clay.

1. XVI.22.2
2. XVI.22.3.
3. XVI.22.3.
4. XVI.22.4-5.
5. XVI.23.1; XVII.1.12; XVII.3.8; XVII.7.3.
6. XVI.23.8; 29.1; XVII.1.14; XVII.4.1; XVII.7.2.
7. XVII.5.7.
8. XVI.24.1.
9. XVI.25.1.
10. XVI.26.1ff.
11. XVI.26.5.
12. XVII.9.5.
13. XVI.27.7ff.
14. XVI.27.22.

जानुदघ्नं साहस्रं चिन्वीत प्रथमं चिन्वानः। नाभिदघ्नं द्विषाहस्रं द्वितीयम्। आस्यदघ्नं त्रिषाहस्रं तृतीयम्। उत्तरमुत्तरं ज्यायांसम्॥११॥

11. The sacrificer (who is) building (the fire-altar) for the first time should build it of the height of the knee and consist-

ing of a thousand (bricks); ....for the second time of the height of the navel... two thousand..., for the third time... of the height of the mouth... three throusand....,[1] (thus one should build) a higher and higher (building) in the next and next (performance).

1. Cp. TS V.6.8.2-3.

महान्तं बृहन्तमपरिमितं स्वर्गकामश्चिन्वीतेति वाजसनेयकम्॥१२॥

12. According to the Vājasaneyaka (the sacrificer) desirous of heaven should build a great, big (and) of unlimited (unfixed size of the fire-altar).[1]

1. Cp. ŚB X.2.3.17.

XVI.14

अपवृत्ते दीक्षापरिमाणे ऽपेत वीतेति गार्हपत्यचितेरायतनं व्यायाममात्रं चतुरस्रं परिमण्डलं वोद्धत्य हरिण्या पलाशशाखया शमीशाखया वा संमृज्य प्राचीमुदीचीं वा शाखामुदसित्वा शं नो देवीरभिष्टय इत्यद्भिरवोक्ष्याग्नेर्भस्मासीति सिकता निवपति॥१॥

1. After the Dīkṣā-period is over, after having dug up (by means of the wooden sword) the place of the Gārhapatya-fire-altar-building[1] of the size of one fathom[2] either four-cornerd or circular in shape with *apeta vīta...*;[3] then having wiped the place with a yellowish Palāśa-branch[4] or Śamī-branch, (then) having thrown the branch either to the east or to the north,[5] having sprinkled water[6] thereon with *śaṁ no devīḥ...*[7] (the Adhvaryu) scatters[8] sand with *agner bhasmāsi...*[9] (on that place).

1. Cf. TS V.2.3.2.
2. Cf. MS III.2.3; ŚB VII.1.1.37.
3. TS IV.2.4.a.
4. Cp. ŚB VII.1.1-1.
5. ŚB VII.1.1.5.
6. Cf. TS V.2.3.2.
7. TB I.2.1.1.
8. Cf. TS V.2.3.2.
9. TS IV.2.4.b.

संज्ञानमित्यूषान्॥२॥

2. With *saṁjñānaṁ...*[1] (he scatters) salty earth.[2]

1. TS IV.2.4.c.
2. Cf. TS V.2.3.2.

तान्निपवन्यददश्चन्द्रमसि कृष्णं तदिहास्त्विति मनसा ध्यायति॥३॥

3. While scattering it he thinks in his mind *yadadaśca-ndramasi....*[1]

1. Cp. TB I.1.3.2f; cp. also V.9.7.

सं या वः प्रियास्तुनव इत्यूषान्सिकताश्च संसृज्य चित स्थ परिचित इत्येक-विंशत्या शर्कराभिर्गार्हपत्यचितेरायतनं परिश्रयति। तिस्रस्तिस्रः संहिताः॥४॥

4. Having with *saṁ yā vaḥ priyāstanuvaḥ...*[1] mixed the salty earth and the sand, with twentyone formulae beginning with *citaḥ stha paricitaḥ*[2] he encircles the place of the Gārhapatya-fire-altar-building by means of twentyone pebbles.[3] At every time three (of these stones) are placed closely near each other.

1. TS IV.2.4.d.
2. KS XVI.11; ŚB VII.1.1.14; TS IV.2.7.1.
3. Cf. ŚB VII.1.1.35.

व्रजं कृणुध्वं स हि वो नृपाणो वर्म सीव्यध्वं बहुला पृथूनि। पुरः कृणुध्वमा-यसीरधृष्टा मा वः सुस्रोच्चमसो दृंहता तमिति शर्करा अभिमन्त्र्यायं सो अग्निरिति चतस्रो मध्ये प्राचीरिष्टका गार्हपत्यचितावुपदधाति॥५॥

5. Having addressed the pebbles with *vrajaṁ kṛṇudhvaṁ sa hi...*[1] he lays down four bricks oriented to the east[2] on the Gārhapatya-fire-building in the middle of it with *ayaṁ so agniḥ....*[3]

1. KS XXXVIII.13.
2. Cf. TS V.2.3.4.
3. TS IV.2.4.e-h.

इडामग्ने ऽयं ते योनिर्ऋत्विय इति द्वे पुरस्तात्समीची तिरश्ची वा॥६॥

6. (He lays down) two bricks in the east (of the four in the

central) oriented to the same direction[1] or obliquely,[2] with two verses beginning with *iḍāmagne* and *ayaṁ te yoniḥ*.[3]

1. Cf. TS.V.2.3.4.
2. Cf. ŚB VII.1.1.18.
3. TS IV.2.4.i-k.

एवं पश्चाच्चिदसि परिचिदसीति॥७॥

7. In the same manner, behind the four central bricks, he lays down two bricks[1] the first with *cidasi*[2] and (the second) with *paricidasi*.[3]

1. Cf. TS V.2.3.4-5.
2. TS IV.2.4.1.
3. TS IV.2.4.m.

अवशिष्टं त्रयोदशभिर्लोकंपृणाभिः प्रच्छादयति॥८॥

8. He covers the remaining (space) by means of thirteen Lokaṁpṛṇā (space-filling-brick)s.[1]

1. Cf. TS V.2.4.m.

लोकं पृण ता अस्य सूददोहस इति द्वाभ्यांद्वाभ्यां मन्त्राभ्यामेकैकां लोकंपृणामुपदधाति॥९॥

9. He lays down each Lokaṁpṛṇā(-brick) with two formulae beginning with *lokaṁ pṛṇa*[1] and *tā asya sūdadohasaḥ*....[2]

1. TS IV.2.4.n.
2. TS IV.2.4.o.

सर्वास्विष्टकासु तयादेवतमन्ततो दधाति॥१०॥

10. In all the bricks at the end (of every formula with which a brick is laid down) he palces (the words) *tayā devatayāṅgirasvad dhruvā sīda*.[1]

1. TS IV.2.4.m. etc. Cf. TS V.5.-6.3.

XVI.15

चात्वालस्थानात्पुरीषमाहृत्य पृष्टो दिवीति वैश्वानर्यर्चा चितावनुव्यूहति॥१॥

1. Having brought loose soil from the place of the Cātvāla[1] (pit) (The Adhvaryu) spreads it on the layer[2] with a verse addressed to Agni-Vaiśvānara[3] beginning with *pṛṣṭo divi*.[4]

1. Cf. ŚB VII.1.1.36.
2. Cf. TS V.2.3.7.
3. Cf. TS V.6.6.e.
4. TS I.5.11.d.

सा चितिर्भवति॥२॥

2. This is a layer.

पञ्चचितीकं चिन्वीत प्रथमं चिन्वानः। त्रिचितीकं द्वितीयम्। एकचितीकं तृतीयम्॥३॥

3. (The sacrificer who is) building (the fire-altar) for the first time should build (the Gārhapatya-altar) with five layers; for the second time (...) with three layers; for the third time (...) with only one layer.[1]

1. Cf. TS V.2.3.6-7.

एकचितीकानेवात ऊर्ध्वं चिन्वीत॥४॥

4. Hereafterwards he should build them (Gārhapatya-altars) with one layer only[1].

1. Cp. KS XX.1.

अजीजनन्नमृतं मर्त्यास इति गार्हपत्यचितिमभिमृश्य समितमिति तस्यां चतसृभिरुख्यं संनिवपति॥५॥

5. Having touched the Gārhapatya-altar with *ajījanannamṛtaṁ martyāsaḥ...*[1] he pours the fire in the Ukhā (fire-pan) (on it)[2] with four verses beginning *samitam.*[3]

1. TB I.2.1.19.
2. Cf. TS V.2.4.1.
3. TS IV.2.5.a-d.

विज्ञायते च वि वा एतौ द्विषाते यश्चोखायां यश्च चीयते। ब्रह्म यजुः॥ यत्संन्युप्य विहरति ब्रह्मणैवैनौ संशास्तीति॥६॥

6. And it is known (from a Brāhmaṇa-text): "These two (fires) viz. The one in the fire-pan and the one which is being built, hate indeed each other. Brahman is identical with the Yajus-formula. Because having poured it together (with the formula) he performes the further ritual. Therefore, he teaches them together by means of the Brahman itself."[1]

1. The source of this sentence is not known. Cp. however, TS V.2.4.1; MS III.2.3.

साकं हि शुचिना शुचिः प्रशास्ता क्रतुनाजनि। विद्वाँ अस्य व्रता ध्रुवा

वया इवानु रोहत इति संन्युप्तावभिमन्त्र्य मातेव पुत्रमिति शिक्यादुखां निरूह्य यदस्य पारे रजस इति वैश्वानर्या शिक्यमादत्ते॥७॥

7. Having addressed the together-thrown (fires) with *sākaṁ hi śucinā...*[1]; having then taken out the fire-pan from the sling,[2] with *māteva putram...*[3] he takes the sling[4] with a verse addressed to (Agni) Vaiśvānara beginning with *yadasya pāre....*[5]

1. KS XXXVIII.13.
2. KS XX.1.ŚB VII.1.1.42.
3. TS IV.2.5.e.
4. Cf. TS V.2.4.2.
5. TS IV.2.5.f.

नैर्ऋतीरिष्टकाः कृष्णास्तिस्रस्तुषपक्वास्ताः शिक्यं रुक्मसूत्रमासन्दीं चादाय दक्षिणमपरमवान्तरदेशं गत्वा नमः सु ते निर्ऋत इति स्वकृत इरिणे प्रदरे वा शिक्यं निधाय तस्येष्टकाभिः पाशमभ्युपदधाति॥८॥

8. Having taken three black bricks which are dedicated to Nirṛti and baked on fire of husks, the sling,[1] thread of the gold plate[2] and the seat,[3] having gone to the south-western region, having with *namaḥ su te nirṛte...*[4] kept the sling on a natuarally salty place or in a rift, he keeps the bricks on the noose of it (sling).[5]

1. See XVI.10.8.
2. See XVI.10.9.
3. See XVI.10.6.
4. TS IV.2.5.g.
5. Cf. TS V.2.4.2-3.

यस्यास्ते अस्याः क्रूर आसञ्जुहोमीत्येताभिस्तिसृभिः पराचीरसंस्पृष्टा दक्षिणापवर्गम्॥९॥

9. With three verses beginning with *yasyāste asyāḥ krūra āsañ juhomi*[1] (he keeps them) in the direction away from him, without letting them touch each other and ending in the south.[2]

1. TS IV.2.5.i-l.
2. He stands facing the south; keeps the first brick; then to the south of it, the second, and to the south of it, the third. Cf. TS V.2.4.3. Cp. ŚB VI.2.1.12.

न तयादेवतं करोति॥१०॥

10. He does not use the formula *tayā devatayā...*[1]

1. Cp. XVI.14.10. Cf. ŚB VII.2.1.12.

XVI.16

यत्ते देवी निर्ऋतिराबबन्धेति शिक्यजालेनैनाः प्रच्छाद्य रुक्मसूत्रमासन्दीं च परस्तान्निधायापास्मदेतु निर्ऋतिर्नेहास्या अपि किंचन॥ अगोत्रां नाष्ट्रां पाप्मानं सर्वं तद्वपहन्महे॥ अपास्मन्नैर्ऋतान्पाशान्मृत्यूनेकशतं च ये। अपास्य ये सिनाः पाशा मृत्यूनेकशतं सुवे॥ ये ते पाशा एकशतं मृत्यो मर्त्याय हन्तवे। तान्यज्ञस्य मायया सर्वानवयजामहे॥ देवीमहं निर्ऋतिं बाधमानः पितेव पुत्रं दसये वचोभिः। विश्वस्य या जायमानस्य वेद शिरःशिरः प्रति सूरी विचष्ट इत्येताभिश्चतसृभिरुपहिता अभिमन्त्र्य यदस्य पारे रजस इति वैश्वानर्या परिषिच्य भूत्यै नम इत्युपस्थायाप्रतीक्षमायन्ति॥१॥

1. Having covered these bricks by means of the net of the sling with *yat te devi nirṛtirā babandha*[1] having kept the thread of the gold plate and the seat further to them,[2] having addressed the kept down bricks with four verses beginning with *apāsmadetu nirṛtiḥ*;[3] having poured water with a verse addressed to Agni Vaiśvānara beginning with *yadasya pāre rajasaḥ*,[4] having stood near them while praising with *bhūtyai namaḥ*[5] (the Adhvaryu, the sacrificer and the Brahman) return without looking back.[6]

1. TS IV.2.5.h.
2. Cf. ŚB VII.2.1.15.
3. KS. XXXVIII.13.
4. TS. IV.2.5.f.
5. Cf. MS III.2.4.
6. Cf. TS V.2.4.4.

निर्ऋत्या अन्तर्हित्या इति विज्ञायते॥२॥

2. It is known (from a Brāhmaṇa-text that this is to be done) "in order to separate Nirṛti".[1]

1. TS V.2.4.4.

शं नो देवीरभिष्टय इत्यद्भिर्मार्जयन्ते॥३॥

3. They cleanse themselves[1] by means of water with *śaṁ no devīḥ....*[2]

1. Cf. TS V.2.4.4.
2. TB I.2.1.1, KS XXXVIII.13.

ऊर्जं बिभ्रद्वसुमना: सुमेधा गृहानैमि मनसा मोदमानः सुवर्चाः। अघोरेण चक्षुषाहं शिवेन गृहाणां पश्यन्वय उत्तिराणि॥ गृहाणामायुः प्र वयं तिरामो गृहा अस्माकं प्र तिरन्त्वायुः। गृहानहं सुमनसः प्रपद्येऽ वीरघ्नो वीरवतः सुवीरानिति गृहानभ्येति॥४॥

4. (The sacrificer) comes back to his home[1] with *ūrjaṁ bibhrat....*[2]

1. i.e. to the place of the performance of the sacrifice. Cp. XVIII.5.15. According to Tālavṛntavāsin by the word "home" we have to understand "Prācīnavaṁśa".
2. KS XXXVIII.13.

निवेशनः संगमनो वसूनामित्याहवनीयं गार्हपत्यं वोपतिष्ठन्ते॥५॥

5. With *niveśanaḥ saṁgamano vasūnām...*[1] they[2] stand near the Āhavanīya[3] or Gārhapatya[4] while praising it.

1. TS IV.2.5.m.
2. i.e. The Adharvyu, the sacrificer and the Brahman.
3. Cf. KS XX.2.
4. Cf. TS V.2.4.4.

XVI.17

राज्ञो निवपनादि कर्म प्रतिपद्यते॥१॥

1. (The Adhvaryu) begins the work, beginning with throwing down of the Soma, etc.[1]

1. Thus X.20.13-19.

प्रायणीयया प्रचर्य वेदिं विमिमीते॥२॥

2. Having performed the Prāyaṇīyā (introductory offering),[1] he measures out the altar.[2]

1. See X.21.1-14.
2. See XI.4.11ff.

हविष्कृता वाचं विसृज्येति वाजसनेयकम्॥३॥

3. According to the Vājasaneyins[1] this is to be done by him after having released his speech with the Haviṣkṛt (call) (in the Prayaṇīyā-offering).

1. See ŚB VII.2.2.1.

प्रायणीयाया ध्रौवादित्येतदादि कर्म प्रतिपद्यते॥४॥

4. (The Adhvaryu) begins the work with (the remaining) ghee in the Dhruvā (-ladle) in the Prāyaṇiyā-(offering)[1] etc.

1. See X.22.1

आतिथ्यया प्रचर्याग्निं विमिमीते॥५॥

5. Having performed the Ātithyā (Guest-offering)[1], he measures out the Agni i.e. the place where the fire-altar-building for the Āhavanīya is going to be done.

1. See X.30.1-14; 31.8-16.

हविष्कृता वाचं विसृज्येति वाजसनेयकम्॥६॥

6. According to the Vājasaneyins[1] (this is to be done by him) after having released his speech with the Haviṣkṛt (call) (in the Ātithyā-offering).

1. See ŚB VII.3.1.4.

समूलं हरितं दर्भस्तम्बमाहृत्य मध्ये ऽग्नेर्निखाय जुह्वां पञ्चगृहीतं गृहीत्वा सजूरब्दो ऽयावभिरिति दर्भस्तम्बे पञ्चाहुतीर्जुहोति॥७॥

7. Having brought a green bunch of Darbha-grass[1] along with the roots, having buried it in the central part[2] of the site of the fire-altar-building of the Āhavanīya, having taken five-times scooped ghee[3] in the Juhū (-ladle), he offers five libations on the bunch of Darbha-grass with *sajūrabdo yāvabhiḥ...*[4]

1. Cp. TS V.6.4.2 where a bunch of Darbha-grass is mentioned without other details.
2. Cf. ŚB VII.2.3.3.
3. Cp. ŚB VII.2.3.4.
4. TS V.6.4.1.

यावान्यजमान ऊर्ध्वबाहुस्तावता वेणुनाग्निं विमिमीते॥८॥

8. He measures (the site of) the fire-altar-building of the Āhavanīya by means of a Bambu (staff) of the size as much as the sacrificer standing with his arms raised[1].

1. Cf. TS V.2.5.1-2.

त्रीन्प्राचश्चतुर उदीचः॥९॥

9. (He measures it) three men long to the east (and) four to the north[1].

1. Cf. KS XX.3. Thus the fire-place is sevenfold (*saptavidha* : four plus three).

पुरुषमात्राणि पक्षपुच्छानि॥१०॥

10. The tail and wings should be of the size of one man.

1. The shape of the fire-altar-building should be like a bird (falcon).

आत्मा चतुःपुरुषः॥११॥

11. The trunk should be four men in size.

अरत्निना दक्षिणतो दक्षिणं पक्षं प्रवर्धयति॥१२॥

एवमुत्तरत उत्तरम्॥१३॥

12-13. He increases the right wing by one cubit[1] to the south; in the same way he increases the left wing by one cubit to the north.

1. *aratni* = 1/5 man.
2. Cf. TS V.2.5.1.

प्रादेशेन वितस्त्या वा पश्चात्पुच्छम्॥१४॥

14. (He increases) the tail by one span[1] or one *vitasti* towards the west.

1. prādeśa = 1/10 man. Cf. KS XX.2.
2. Cf. ŚB X.2.2.8.

एकविधः प्रथमो ऽग्निः। द्विविधो द्वितीयः। त्रिविधस्तृतीयः। त एवमेवोद्यन्त्यैकशतविधात्॥१५॥

15. According to the Vājaneyins "The first Agni (fire-altar-building should be) one man in size; the second two men; the third three men; they increase them (the buildings) in this way upto one hundred men in size[1].

1. The quotation is completed in the next Sūtra.

तदु ह वै सप्तविधमेव चिन्वीत सप्तविधो वाव प्राकृतो ऽग्निस्तत ऊर्ध्वमेकोत्तरानिति वाजसनेयकम्॥१६॥

16. One should however build (the fire-altar) of the size of seven men (at the time of the first building). The fire-altar-

building of the size of seven men is indeed the basic one and after that (the size of the fire-altar-building should be) more by one (man) (in each successive occasion)"[1].

1. Cp. ŚB X.2.3.17-18.

स्योना पृथिवि भवानृक्षरा निवेशनी। यच्छा नः शर्म सप्रथाः। बडित्था पर्वतानामित्येताभ्यां विमितमग्निमाक्रमन्ते॥१७॥

17. With two verses beginning with *syonā pṛthivī*[1] and *baḍitthā parvatānām*[2] they step upon the measured out (site of the) fire-altar-building.

1. KS XXXVIII.13.
2. TS II.2.2.1.

XVI.18

सं वरत्रा दधातनेति संप्रेष्यति॥१॥

1. (The Adhvaryu) orders the servants *saṁ varatrā dadhāta-na...*[1]

1. TS IV.2.5.n.

निष्कृताहावमवटमित्यवटादुदकमाहावेषूत्सिञ्चति॥२॥

2. With *niṣkṛtāhāvamavaṭam....* he pours water from the (water) spring into the pails.

1. TS IV.2.5.o.

तेषु बलीवर्दान्पाययन्ति॥३॥

3. They cause the (plough) oxen to drink (water) in them (i.e. pails).

उद्योजनमन्तर्याममीषां खगल्यं शफम्। अष्ट्रां तालं प्रतीनाहमुभे मण्डूक्यौ युजाविति युगलाङ्गलं संप्रसारयति॥४॥

4. With *udyojanamantaryāmam...*[1] he extends the pole and plough (i.e. makes them ready).

1. MS II.7.12.

सीरा युञ्जन्तीति द्वाभ्यां सीरं युनक्ति षड्गवं द्वादशगवं चतुर्विंशतिगवं वा॥५॥

5. With two (verses) beginning with *sīrā yuñjanti*[1], he yokes six oxen[2] or twelve oxen[3] or twenty-four oxen[4] to the plough.

1. TS IV.2.5.p-q.
2. Cf. TS V.2.5.2.
3. Cf. TS V.2.5.2.
4. Cf. ŚB VII.2.2.26.

उष्टारयोः पिल्वयोरथो आबन्धनीययोः। सर्वेषां विद्म वो नाम वाहाः कीलालपेशस इति युक्तानभिमन्त्र्योदस्थाद्गोजिद्धनजिदश्वजिद्धिरण्यजित्सूनृतया परीवृतः। एकचक्रेण सविता रथेनोर्जो भागं पृथिवीमेत्वापृणन्निति लाङ्गल-मुच्छ्रयति॥६॥

6. Having addressed the yoked oxen with *uṣṭārayoḥ pilvayoḥ....*[1] he raises the pole and the plough with *udasthād gojit....*[2]

1. MS II.7.12.
2. KS XXXVIII.14

ब्रह्म जज्ञानमित्येषा। अनाप्ता या वःप्रथमा यस्यां कर्माणि कृण्वते॥ वीरान्नो अत्र मा दभंस्तद्व एतत्पुरो दधे॥ पर्यू षु प्र धन्व वाजसातये परि वृत्राणि सक्षणिः। द्विषस्तरध्यै ऋणया न ईयसे॥ सहस्रधारे ऽव ते समस्वरन्दिवो नाके मधुजिह्वां असश्चतः। अस्य स्पशो न नि मिषन्ति भूर्णयः पदे पदे पाशिनः सन्ति सेतव इति ब्रह्मवर्माणि जुहोति॥७॥

7. With *brahma jañānam...*[1] he offers the Brahmavarman (-libations).

1. All the four verses from KS XXXVIII.14.

मलिम्लुचो नामासि त्रयोदशो मास इन्द्रस्य वर्मासीन्द्रस्य शर्मासीन्द्रस्य वरूथमसि तं त्वा प्रपद्यते॥८॥

8. With *malimluco nāmāsi...*

1. Cp. KS XXXVIII.14. The Sūtra continues in the next section.

XVI.19

गायत्रीं लोमभिः प्रविशामि॥ त्रिष्टुभं त्वचा प्रविशामि। जगतीं मांसेन प्रविशामि। अनुष्टुभमस्थ्ना प्रविशामि। पङ्क्तिं मज्ज्ना प्रविशामि। ऐन्द्राग्नं वर्म बहुलं यदुग्र विश्वे देवा नातिविध्यन्ति सूराः। तन्नस्त्रायतां तन्नो विश्वतो महदायुषमन्तो जरामुनगच्छेम देवा इति विमितमग्निमाक्रमन्ते॥१॥

1. (and with) *gāyatrīṁ lomabhiḥ*...[1] they (the Adhvaryu and other ploughers) step upon the measured out (site of the) fire-altar-building).

1. Cp. KS XXXVIII.14.

लाङ्गलं पवीरवमिति द्वाभ्यां कृषति॥२॥

2. With the two verses beginning with *lāṅgalaṁ pavīr-avam*...[1] the Adhvaryu ploaughs.

1. TS IV.2.5.r-s.

कीनाशा बलीवर्दानजन्ति॥३॥

3. The ploughers drive the oxen.

पुच्छच्छिरो ऽधि क्वषति॥४॥

4. (The Adhvaryu) ploughes from the tail upto the head.

कामं कामदुघे धुक्ष्वेति प्रदक्षिणमावर्तयंस्तिस्त्रःस्तिस्त्रः सीताः संहिता कृषति॥५॥

5. Causing (the oxen) turn in the clockwise manner with *kāmaṁ kāmadughe dhukṣva*...[1] he ploughs each time three close furrows[2].

1. TS IV.2.5.t.
2. Cf. TS V.2.5.4-5.

मध्ये संभिन्ना भवन्ति॥६॥

6. (The furrows) cross each other in the middle.

1. i.e. the furrows mentioned in Sūtra 5 and 7.

दक्षिणात्पक्षादुत्तरम्। उत्तरस्माद्दक्षिणाम्। दक्षिणायै श्रोणेरुत्तरमंसम्। उत्तरायै दक्षिणम्। एतद्वा विपरीतम्॥७॥

7. (He then draws three furrows) from the right (wing) to the left wing; (three) from the left wing to the right wing; (three)

from the right hip (south-western corner) to the left shoulder (north-eastern corner), from the left hip (north-western corner) to the right shoulder (south-eastern corner). Or in the reverse manner.

विमुच्यध्वमघ्निया देवयाना अतारिष्म तमसस्पारमस्य। ज्योतिराप्राम सुवरगन्मेति दक्षिणेंऽस उत्तरे वा बलीवर्दान्विमुच्य तानुदीचः प्राचो वोत्सृज्याध्वर्यवे ददाति॥८॥

8. After the oxen have been unyoked with *vimucyadhvamaghniyā*[1] on the south-eastern or north-eastern corner, released either to the north or to the east (the sacrificer) gives them to the Adhvaryu (later)[2].

1. TĀ VI.6, cp. MS II.7.12.
2. Cp. ŚB VII.2.2.21.

चतुरश्रमसंभिन्नं षोडशसीतं वाजसनेयिनः समामनन्ति॥९॥

9. The Vājasaneyins think that (the place to be ploughed should be a quadrangle), where the furrows do not cross each other and where there are sixteen furrows[1].

1. See ŚB VII.2.2.7-20.

पञ्चदशोदपात्रान्निनयति। द्वादश कृष्टे त्रीनकृष्टे॥१०॥

10. (The Adhvaryu) pours fifteen pots full of water :— twelve on the ploughed part and three on the unploughed part.[1]

1. Cf. ŚB VII.2.4.4, 6,12.

या जाता ओषधय इति चतुर्दशभिरोषधीर्वपति॥११॥

11. With fourteen *verses yā jātā oṣadhayaḥ....*[1] he sows herbs.

1. TS IV.2.6.a-o. Cf. TS V.2.5.5.

अनुसीतमित्युक्तम्॥१२॥

12. It has been said (in a Brāhmaṇa-text) : "(He sows) on the furrows"[1].

1. TS V.2.5.5.

तिलमाषा व्रीहियवाः प्रियङ्ग्वणवो गोधूमा वेणुश्यामाकनीवारा जर्तिलाश्च गवीधुका आरण्यजा मर्कटका विज्ञेयाः॥१३॥

13. (The herbs are as follows :) sesames, beans, rice, bar-

ley, Priyaṅgu and Aṇus, wheat, Veṇu, Śyāmāka, Nīvāra, Jartila, Gavīdhuka, Markaṭaka. (From Veṇu onwards) should be known as wild.

1. From sesame upto wheat are considered as cultivated or belonging to village (Grāmya). The wild herbs are uncultivated.

गार्मुतसप्तमाः कुलत्थसप्तमा वा सप्त ग्राम्याः कृष्टे। सप्तारण्या अकृष्टे॥१४॥

14. (In the list of wild herbs) Gārmuta or Kulattha is the seventh. (He sows) seven cultivated (herbs) on the ploughed (part) and the seven uncultivated on the unploughed (part).

1. Cf. TS V.2.5.5.

XVI.20

यामोषधीनां नाधिगच्छेत्तस्याः स्थाने यवान्मधुमिश्रान्वपेत्॥१॥

1. (The Adhvaryu) should sow barley mixed with honey instead of that herb which he may not obtain[1].

1. Cf. MS III.2.4.

उप्ता मे ऽसीति वा मनसा ध्यायेत्॥२॥

2. Or he may think in his mind, "You are sown by me"[1].

1. Cf. MS II.2.4; KS XXX.3.

अधिगतायां यः प्रथम इध्म आगच्छेत्तस्मिन्नेनामुपसंनह्येत्॥३॥

3. He should bind it with the fuel-stick which comes (to his hand) first, after it has been obtained[1].

1. Cp. MS III.2.4.

ये वनस्पतीनां फलग्रहयस्तानिध्म उपसंनह्य प्रोक्षेत्॥४॥

4. Having tied the (wood) of the trees which bear fruits, to the fuel, he sprinkles (water on it)[1].

1. Cp. TS V.2.5.6.

मा नो हिंसीज्जनिता यः पृथिव्या इति चतसृभिर्दिग्भ्यो लोष्टान्समस्यति ये ऽन्तर्विधाद्बहिर्विधमापन्ना भवन्ति॥५॥

5. With the four verses beginning with *mā no hiṁsīt*[1], he throws clods of earth which have come from the inner part (of

the site) to the outer part of the site to the four directions (each with one of the verses in the order).

1. TS VI.2.7.a-d.
2. Cp. TS V.2.5.6.

यं द्विष्याद्यत्र स स्यात्तस्यै दिशो जघन्यं लोष्टमाहरेदिषमूर्जमहमित आदद इति॥६॥

6. With *iṣamūrjamaham...* he should take the last clod of earth from the direciton in which he whom he hates (lives)[1].

1. Cp. TS V.2.5.6.

घृतेन सीतेति सीतान्तरालान्यभिमृशति। उत्तरवेदिं वा॥७॥

7. He touches the intervals between the furrows[1] with *ghṛtena sītā...*[2]

1. Cf. MS II.2.5, with a different formula.
2. TS IV.2.5.u.

उत्तरवेदिमुपवमति यावानग्निः॥८॥

8. He prepares[1] the Uttaravedi as big as (The place) measured out for the fire-altar-building.

1. After having performed the ritual mentioned in VII.3.10-14.

व्याघारणान्तां कृत्वाग्ने तव श्रवो वय इति षड्भिः सिकता न्युप्य चित स्थ परिचित इत्यपरिमिताभिः शर्कराभिराहवनीयचितेरायतनं परिश्रयति यथा गार्हपत्यस्यैवम्॥९॥

9. He prepares the Uttaravedi after having done the ritual upto pouring of ghee[1] with six verses beginning with *agne tava śravo vayaḥ*[2], having scattered sand[3] he encloses the place of the Āhavanīya-fire-altar-building[4] with unlimited number of gravel-stones with *cita stha paricitaḥ....*[5] and in the same way he encloses the fire-altar-bulding of the Gārhapatya[6].

1. Thus VII.4.1-5.6.
2. TS IV.2.7.e-k.
3. Cf. TS V.2.6.1.
4. Cf. TS V.2.6.2.
5. TS IV.2.7.l.
6. See XVI.14.4.

त्रिसप्ताभिः पशुकामस्य। त्रिणवाभिर्भ्रातृव्यवतः। दशभिर्दशभिरन्नाद्य-कामस्य। अपरिमिताभिरपरिमितकामस्य॥१०॥

10. With thrice seven (gravel-stones) for a sacrificer desirous of cattle, thrice-nine..... for one having enemies, ten times ten.... for one desirous of food; unlimited number... for one desirous of unlimited (result).[1]

1. Cp. TS V.2.6.2; cp. also KS XX.4.

यं कामयेतापशुः स्यादित्यपरिमित्य तस्येत्युक्तम्॥११॥

11. It has been said in a Brāhmaṇa-text : If he (Adhvaryu) desires that he (the sacrificer) should be devoid of cattle, without having scattered sand on the place of the which fire-altar-building (he should enclose it with the gravel stones....[1]

1. Cp. TS V.2.6.3-4.

आप्यायस्व समेतु त इति सिकता व्यूहति॥१२॥

12. With *ā pyāyasva sametu te*[1] he scatters sand[2].

1. TS IV.2.7.m.
2. Cp. TS V.2.6.4.

उत्तरया त्रिष्टुभा राजन्यस्य॥१३॥

13. He scatters the sand with the next verse in the Triṣṭubh metre[1] in the case of the sacrificer being a Kṣatriya.

1. TS IV.2.7.n.

असावि सोमो अरुषो वृषा हरी राजेव दस्मो अभि गा अचिक्रदत्। पुनानो वारं पर्येत्यव्ययं श्येनो न योनिं घृतवन्तमासदमिति जगत्या वैश्यस्य॥१४॥

14. With a verse in Jagatī metre beginning with *asāvi somaḥ*[1] in the case of (the sacrificer being a) Vaiśya[2].

1. ṚV X.52.1.
2. Cf. KS XX.4. which does not give any verse.

XVI.21

आतिथ्याया ध्रौवादित्येतदादि कर्म प्रतिपद्यते॥१॥

1. (Then the Adhvaryu) does the work beginning with (taking of the ghee remaining) in Dhruvā (at the time) of the Guest-offering (Ātithyā-iṣṭi)[1].

1. For this see X.1.1.

पौर्वाह्णिकीभ्यां प्रचर्याग्रेण प्राग्वंशं लोहिते चर्मण्यानडुहे प्राचीनग्रीव उत्तरलोम्नि प्रथमस्याश्चितेरिष्टकाः संसादयति। अपि वा तिस्रः स्वयमातृण्णा-स्तिस्रश्च विश्वज्योतिषः॥२॥

2. Having performed (the Pravargya and Upasad) belonging to the morning he places the bricks of the first layer on the red hide of a bull with its neck to the east and hair upwards in front of the Prāgvaṁśa-hall[1]; or (he does not place all the necessary bricks but only) the three naturally perforated (stone-bricks) and the three Viśvajyotis (All Light bricks).

1. Cf. ŚB VII.3.2.1f.

ता दर्भाग्रमुष्टिनाज्येन व्यवोक्ष्य समुद्यम्य चित्यग्निभ्यः प्रणीयमानेभ्यो ऽनुब्रूहीति संप्रेष्यति। प्रणीयमानेभ्यो ऽनुब्रूहीति वा॥३॥

3. Having sprinkled ghee[1] on them (bricks) by means of a handful of Darbha-grass, having raised (the hide with bricks) he orders (the Hotṛ), "Do you recite verses for the fires of the layer being carried forward"[2], or "Do you recite verses for being carried forward".

1. Cf. ŚB VII.3.2.2f; cp. TS V.4.5.3.
2. Cf ŚB VII.3.2.5.

प्रथमायां त्रिरनूक्तायां हिरण्यगर्भः समवर्तताग्र इति प्राञ्चो ऽश्वप्रथमा अभिप्रव्रजन्ति॥४॥

4. After the first verse is recited thrice by the Hotṛ[1], with *hiraṇyagarbhaḥ samavartatāgre*.... they go to the east keeping horse in front of them while the Hotṛ continues his recitation.

1. The Hotṛ recites ṚV III.22.4; V.6.6; I.26.10; III.24.4. Cf. ŚāṅkhāŚS IX.24.9.

श्वेतमश्वं पुरस्तान्नयन्ति॥५॥

5. They lead a white horse in front[1].

1. Cp. ŚB VII.3.2.10; cp. also MS III.2.5; Acording to TS V.2.6.5 the horse should be black.

प्रजापतिस्त्वा सादयतु तया देवतयाङ्गिरस्वद्ध्रुवा सीदेत्युत्तरवेदिमभिमृश्य

मयि गृह्णाम्यग्रे अग्निं यो नो अग्निः पितर इति द्वाभ्यामात्मन्नग्निं गृहीत्वा यास्ते अग्ने समिध इति स्वंयचित्याभिमृशति॥६॥

6. Having touched the Uttaravedi with *prajāpatistvā sādayatu....*[1] then having mystically taken the fire in himself with two verses beginning with *mayi gṛhṇāmyagre....*[2] he touches the Uttaravedi with the verse called Svayaṁciti (self-building) beginning with *yāste agne samidhaḥ*[3].

1. TS V.5.2.4.
2. TS V.7.9.a-b.
3. TS V.7.8.a.

इष्टकाभिरग्निं चिनोत्यध्वर्युर्यजमानो वा॥७॥

7. Either the Adhvaryu or the sacrificer builds the fire altar building by means of the bricks.

स्वयं चिन्वन्नात्मन्नग्निं गृह्णीते न स्वयंचित्याभिमृशति॥८॥

8. The sacrificer himself building mystically takes fire in himself but does not touch the Uttaravedi with the verse called Svayaṁciti.

प्राचीरुपदधाति प्रतीचीरुपदधातीति गणेषु रीतिवादः॥९॥

9. When it is said, he places the bricks towards the east, he places the bricks towards the west it refer to the bricks in groups.

प्राचीमुपदधाति प्रतीचीमुपदधातीति कर्तुर्मुखवादः॥१०॥

10. When it is said he palces the bricks towards the east, he places the bricks towards the west, it refers to the direction towards which the builder is facing at the time of the building.

दक्षिणतः श्वेतो ऽश्वस्तिष्ठति॥११॥

11. A white horse stands to the south of the fire-altar-building.

तमालभ्येन्द्रं विश्वा अवीवृधन्नित्युत्तरेण पुच्छाप्ययमन्तर्विध आक्रमणं प्रतीष्टकामुपदध्यात्॥१२॥

12. After having touched it, he places a brick with *indraṁ viśvā avīvṛdhanḥ*[1] in the inner part of the Agni-field, to the

north of the place of the meeting of the tail (of the horse with the Agni-field)[2].

1. TS IV.6.3.m.
2. Cp. TS V.5.7.1-2; Cp. Also ŚB IX.2.3.20.

उत्तरत: पश्चाद्वोपचारो ऽग्नि:॥१३॥

13. The fire-altar place should be approached either from the north or from the west.

1. Cf. ŚB VII.3.2.17. TS V.7.6.1 allows only west.

वाङ् म आसन्निति सर्वत्रारोहन्प्रत्यवरोहंश्च जपति। सकृद्वान्तत:॥१४॥

14. Everywhere every time while ascending or descending he mutters[1] *vāṅ ma āsan*[2]. Or he mutters this formula only once at the end.

1. TS V.5.9.3.
2. TS V.5.9.g.

XVI.22

तत्त्वा यामि ब्रह्मणा वन्दमान इति शालामुखीये हुत्वा प्राञ्चमश्वमभ्यस्थाद्विश्वा इति दक्षिणेन पदा दर्भस्तम्बमाक्रमय्य प्रदक्षिणमावर्तयित्वा यदक्रन्द इति पुनरेवाक्रमयति॥१॥

1. Having offered a libation of ghee in the Śālāmukhīya[1] i.e. the old Āhavanīya and now Gārhapatya fire with *tattvā yāmi brahmaṇā*[2] having caused the horse with its face to the east[3] step upon the bunch of grass[4] with its right[5] front foot with *abhyasthād viśvā...*[6] then having caused it turn to the right he again makes it step with *yadakrandaḥ...*[7]

1. Cf. TS V.7.6.4f.
2. TS V.7.6.1.
3. Cf. MS III.2.5.
4. Cp. TS V.2.6.5.
5. TS IV.2.8a.
6. Cf. MS III.2.5.
7. TS IV.2.8.b.

अपां पृष्ठमसीत्यश्वस्य पदे पुष्करपर्णमुत्तानमुपधायापां निधिं गायेति संप्रेष्यति॥२॥

2. With *apāṁ pṛṣṭhamasi...*[1] having kept a lotus leaf with

its back downwards[2] on the place where the horse had put its foot he orders, "Do you sing the sāman named Apāṁ nidhi (the treasure of water)"[3].

1. TS IV.2.8.c.
2. Cp. MS III.2.6.
3. This sāman is to be sung on SV I.151.

ब्रह्म जज्ञानमिति पुष्करपर्ण उपरिष्टान्निर्बाधं रुक्ममुपधाय हिरण्यगर्भः समवर्तताग्र इति तस्मिन्हिरण्मयं पुरुषं प्राचीनमुत्तानं दक्षिणेनातृण्णं प्राङ्मुख उपधाय पुरुषसाम गायेति संप्रेष्यति॥३॥

3. Having kept, with *brahma jajñānam...*[1] the gold plate[2] with its knobs upwards[3] on the lotus leaf[4] then with his face to the east, having kept with *hiraṇyagarbhaḥ samavartatāgre...*[5] the golden man with his face to the east[6] on his back[7], to the south of the opening[8] (of the gold plate) he orders, "Do you sing the Puruṣa-Sāman".

1. TS IV.2.8.d.
2. See XVI.10.9.
3. Cf. KS XX.5.
4. Cf. ŚB VII.4.1.10.
5. TS IV.2.8.e.
6. Cf. TS V.2.7.2.
7. Cf. ŚB VII.4.1.18.
8. Cf. TS V.2.7.2.

द्रप्सश्चस्कन्देति पुरुषमभिमृश्य नमो अस्तु सर्पेभ्य इति तिसृभिरभिमन्त्र्य कृणुष्व पाज इति पञ्चभिरुत्तरवेदिवत्पुरुषं व्याघार्य स्रुचावुपदधातीत्युक्तम्॥४॥

4. Having touched[1] with *drapsaścaskanda...*[2], the (golden) man, and having addressed him[3] with three verses beginning with *namo astu sarpebhyaḥ*[4], having poured ghee[5] on the (golden) man with five verses beginning with *kṛṇuṣva pājaḥ*[6] in the same manner as on the Uttara-vedi[7], "he keeps down the two ladles"—this has been said (in a sacred text)[8].

1. TS V.2.7.3.
2. TS IV.2.8.f.
3. Cf. MS III.2.6.KS XX.5.
4. TS IV.2.8.c-i.
5. Cf. TS V.2.7.5.
6. TS I.2.14.a-e. See MS III.2.6; KS XX.5; ŚB VII.4.1.33.

7. For this see VII.5.4.; XVI.22.8; cf. MS III.2.6.
8. See TS V.2.7.3f. Here it is said that the ladles are to be kept down without any formula in the following manner: the ladle made out of Kārṣmarya wood should be filled with ghee and be placed to the south of the golden man; another ladle made out of Udumbara wood should be filled with curds and be placed to the north of the golden man.

अपि वाग्नेस्त्वा तेजसा सादयामीत्याज्यस्य पूर्णां कार्ष्मर्यमयीं दक्षिणेन पुरुषम्। इन्द्रस्य त्वौजसा सादयामीति दध्नः पूर्णामौदुम्बरीमुत्तरेण पुरुषम्॥५॥

5. Or with *agnestvā tejasā sādayāmi*... (he places the ladle) made out of Kārṣmarya-wood and full of ghee to the south of the golden man; with *indrasya tvāujasā sādayāmi*... (he places the ladle) made out of Udumbara wood full of curds to the north of the golden man[1].

1. Cf. ŚB VII.4.1.41.

अग्निर्मूर्धेति कार्ष्मर्यमयीमुपतिष्ठते॥ भुवो यज्ञस्येत्यौदुम्बरीम्। एतद्वा विपरीतम्॥६॥

6. With *agnirmūrdhā*...[1] he stands near the ladle made out of Kārṣmarya wood while praising; with *bhuvo yajñasya*...[2] near the ladel made out of the Udumbara wood[3]. Or he does in the reverse manner.

1. TS IV.4.4.a.
2. TS IV.4.4.d.
3. Cf. MS III.2.6; KS XX.5; ŚB VII.4.1.33ff.

मूर्धन्वतीभ्यामुपदधाति यजुर्भ्यामुपतिष्ठत इत्येके॥७॥

7. According to some ritualists[1] he places the ladles with the two verses containing the word *mūrdhan* (head),[2] and with the two Yajus formulae he stands near them praising.

1. These ritualists are not known.
2. Viz. TS IV.4.4 a and d.

अत्र पुरुषवद्रुक्मं व्याघार्य॥८॥

8. Having now poured ghee on the golden plate[1] in the same manner in which ghee was poured on the golden man[2],

1. Cf. TS V.2.7.5.
2. For this see XVI.22.4. This sentence is not complete. It will be complete in XVI.23.1.

XVI.23

ध्रुवासि धरुणास्तृतेति स्वयमातृण्णामभिमृश्याश्वेनोपघ्राप्य प्रजापतिस्त्वा सादयतु पृथिव्याः पृष्ठ इत्यविदुषा ब्राह्मणेन सह मध्ये ऽग्नेरुपदधाति। भूरिति चैतया व्याहृत्या॥१॥

1. with *dhruvāsi dharuṇāstṛta...*[1] having touched the naturally perforated stone,[2] having caused the horse smell it[3], with *prajāpatistvā sādayatu pṛthivyāḥ pṛṣṭhe*[4] the Adhvaryu along with an ignorant Brāhmin[5], places it (the naturally perforated stone) in the central part of the place on which fire-altar-building is going to be built and with this sacred utterance viz. *bhūḥ*.

1. TS IV.2.9.a This stone is considered to be a brick. It is metaphorically described as the earth; in the 3rd layer it is described as intermediary space (XVII.1.12) and in the 5th layer as the heaven (XVII.5.8).
2. Cf. TS V.2.8.1.
3. TS IV.2.9.b.
4. Cf. TS V.2.8.1-2.
5. CFf. TS V.2.8.1-2.
6. Cf. TS V.5.5.3; Cp. XVII.1.12; 3.8.

चित्तिं जुहोमीति स्वयमातृण्णायां हुत्वानुप्राणिति॥२॥

2. Having offered a libation of ghee on the naturally perforated stone with *cittiṁ juhomi...* he breathes on it.

1. TS V.5.4.3.
2. Cf. TS V.5.5.2. For similar breathing see XVII.1.13; XVII.3.9.

अविद्वान्ब्राह्मणो वरं ददात्येकं द्वौ त्रीन्वा॥३॥

3. The ignorant Brahmin gives one or two or three boons (gifts) (chosen by the Adhvaryu) (out of the possessions of the sacrificer to the Adhvaryu)[1].

1. Cf. TS V.2.8.2.

आसीनः प्रथमां स्वयमातृण्णामुपदधाति॥ ऊर्ध्वज्ञुर्द्वितीयाम्। तिष्ठंस्तृतीयाम्॥४॥

4. The Adhvaryu places the first naturally perforated stone while sitting; with his knees raised up the second; while standing, the third.

स्वयमातृण्णायां साम गायेति संप्रेष्यति॥५॥

एवं द्वितीयां तृतीयां चोपधाय संप्रेष्यति॥६॥

5-6. In connection with the naturally perforated (stone) he orders. "Sing the sāman"; in the same way after having placed the second and the third (naturally perforated stones), he orders.

1. Cf. ŚB VIII.7.4.5. Here the Bhūḥ Sāman, Bhuvaḥ Sāman and the Svaḥ Sāman are to be sung.

यदि मन्येत यजमानः पूर्वो मातिक्रान्तो भ्रातृव्य इति प्रथो ऽसीत्युपहितां प्राचीमुदूहेत्। यदि वापरः पृथिव्यसीति प्रतीचीम्। सदृङ्यदि भूरसि भुवनमसीति विचालयेत्॥७॥

7. If the sacrificer thinks, "The enemy in the east has attacked me, he should push it (the naturally perforated stone) to the east after it has been placed, with *pratho'si*...; if... in the west... to west... with *pṛthivyasi*.. if he thinks. "The enemy having the same view[1] as mine has attached me" he should move it (the naturally perforated stone) with *bhūrasi bhuvanamasi*...[3]

1. i.e. who is standing next to the sacrificer and facing the same side as he.
2. Cf. KS XX.6; cp. MS III.2.6. For the formulae cp. TS IV.2.9.b.

तेजो ऽसि तेजो मे यच्छेति हिरण्येष्टकाम्॥८॥

8. With *tejosi tejo me yaccha*[1] he places the golden brick[2].

1. TS V.7.6.
2. i.e. a piece of gold; cp. XVI.13.10. For this Sūtra cf. TS V.7.6.2-5.

पृथिव्युदपुरमन्नेनेति मण्डलेष्टकाम्॥९॥

9. With *pṛthivyudapuramannena*...[1] he places brick having a mark of a circle on it[2].

1. TS IV.4.5.c.
2. Cf. TS. V.3.9.2; Cp. XVII.1.15; XVII.4.2.

भूरसि भुवनस्य रेतः। इष्टका स्वर्गो लोकः। वाचा त्वान्वारोहामि। अग्निर्ज्योतिर्ज्योतिरग्निः। तया देवतयाङ्गिरस्वद्ध्रुवा सीद॥ सूरसि सुवनस्य

रेतः। इष्टका स्वर्गो लोकः। मनसा त्वान्वारोहामि। सूर्यो ज्योतिर्ज्योतिः सूर्यः। तया देवतयाङ्गिरस्वद्ध्रुवा सीदेत्यन्वारोहे द्वे॥१०॥

10. With the two formulae beginning with *bhūrasi bhuvana sya retaḥ sūrasi suvanasya retaḥ*[1] he places the two Anvāroha bricks.

1. For the formulae see and cp. MS III.7.16; KS XXXIX.3.

XVI.24

काण्डात्काण्डत्प्ररोहन्तीति द्वाभ्यां दूर्वेष्टकां सलोष्टं हरितं दूर्वास्तम्ब-मप्रच्छिन्नाग्रं यथास्योपहितस्य स्वयमातृण्णायामग्रं प्राप्नुयादिति॥१॥

1. With two verses beginning with *kāṇḍāt kāṇḍāt...*[1] the Adhvaryu places the Dūrvā brick[2] i.e. a green bunch of Dūrvā grass along with the clod of earth (in which it is grown) one of the points of which have not been cut[3] in such a manner as the point of it when placed will reach to the naturally perforated stone (brick).

1. TS IV.29.c-d.
2. Cf. TS V.2.8.3.
3. Cf. ŚB VII.4.2.13.

प्रबाहुगिष्टकायां हिरण्यशकलावध्यूह्य यास्ते अग्ने सूर्ये रुच इति द्वाभ्यां वामभृतम्॥२॥

2. Having kept two golden pieces to the left and right on the brick[1], he places the Vāmabhṛt (holder of wealth) brick with two verses beginning with *yāste agne sūrye rucaḥ*[2].

1. Cp. KS XX.6.
2. TS IV.2.9.n-o.

विराड् ज्योतिरिति तिस्रो रेतःसिचः॥३॥

3. With three formulae beginning with *virāḍ jyotiḥ*[1] he places three Retaḥsic (Semen-pourer) bricks.

1. TS IV.2.9.p.

तासां द्वे प्रथमायां चित्यां यून उपदध्यात्। सर्वा मध्यमायां विवयसः। एकां प्रथमायामेकामुत्तमायां स्थविरस्य॥४॥

4. He should place two out of these in the first layer in the case of the sacrificer being young; all of them in the middle

(third layer)... of... middle age; one in the first (layer) one in the last (=fifth) (layer)... of... old[1].

1. Only the first and the last cases are mentioned in TS V.5.4.2; cp. KS XX.6; MS III.2.6. For the second case, there is no support from the Brāhmaṇa-texts.

अन्यतरामुपदध्याद्द्वेष्यस्य॥५॥

5. He should place only one (of these three bricks in the first layer in the case) of a (sacrificer) worthy to be hated (by the Adhvaryu)[1].

1. Cf. KS XX.6.

यजुषेमां चामूं चोपदधाति। मनसा मध्यमाम्॥६॥

6. With a formula he places this (first) and that (third) (only) with mind the middle (the second brick)[1].

1. Thus the formula *virāḍ jyotiradhārayad* is to be used for the first brick; *svaraḍ jyotiradhārayad* for the third brick. The formula for the second one is to be recited mentally.

बृहस्पतिस्त्वा सादयतु पृथिव्याः पृष्ठे ज्योतिष्मतीमिति विश्वज्योतिषम्॥७॥

7. With *bṛhaspatistvā sādayatu*...[1] he places the Viśvajyotis (All light) (brick)[2].

1. TS IV.4.6.a.
2. Cf. TS V.3.9.2.

अग्नेर्यान्यसीति द्वे संयान्यौ॥८॥

8. With two formulae beginning with *agneryānyasi*[1] he places the two Saṁyānī (going bricks)[2].

1. TS IV.4.6.e-f.
2. Cf. TS V.3.10.1-2.

मधुश्च माधवश्चेति द्वे ऋतव्ये समानतयादेवते॥९॥

9. With the two formulae beginning with *madhuśca mādhavaśca* he places the two seasonal bricks with the (fromula) *tayā devatayā* being used commonly for both.

1. TS IV.4.11.a.
2. Cf. TS V.4.2.1; cp. KS XX.6; ŚB VII.4.2.29.
3. Thus the formula *tayā devatayā*... is to be uttered after both the bricks are placed. Cf. ŚB VII.4.2.29; VII.3.2.5.

सर्वास्वृतव्यास्ववकामनूपदधाति॥१०॥

10. He places Avakā (Blyxa-optandra) after all (each) Ṛtavyā (-brick).[1]

1. Cf. TS V.4.2.1.

अवकासु सादयतीत्येके॥११॥

11. According to some (ritualists)[1] he deposits (the bricks) on the Avakās.

1. This is the view of the Vājasaneyins. See ŚB VIII.3.2.5.

अषाढासीति द्वाभ्यामषाढामुपरिष्टाल्लक्ष्माणम्॥१२॥

12. With the two formulae beginning with *aṣāḍhāsi*[1] he places the Aṣāḍhā (invincible) (brick)[2] with a mark on the upper side of it.[3]

1. TS IV.2.9.e-f.
2. See XVI.5.4.
3. Cf. TS V.2.8.3f. The mark consists of three lines.

यं कामयेत वसीयान्त्स्यादित्युत्तरलक्ष्माणं तस्येत्युक्तम्॥१३॥

13. It has been said (in a Brāhmaṇa-text): "In the case of whom he desires that he should be more prosperous he should place the Aṣāḍhā(-brick) with the mark on the upper side of it".[1]

1. TS V.2.8.4. It is further said here that in case the priest desires that the sacrificer be poor then he should place it with the marked side downwards.

घर्मेष्टकामुपधाय कुलायिनीम्॥१४॥

14. After having placed the Gharma (Heat) (brick) he places the Kulāyinī (Nest-type) (brick).

तयोः प्रवर्ग्ये मन्त्रौ॥१५॥

15. The formulae of these two bricks are given in the Pravargya(-chapter).[1]

1. The source for the information given in the Sūtras 14 and 15 is not known. One of the Mantras however has been given in KS XXXIX.3.

XVI.25

मधु वाता ऋतायत इति तिसृभिर्दध्ना मधुमिश्रेण कूर्ममभ्यज्य मही द्यौः पृथिवी च न इति पुरस्तात्स्वयमातृण्णायाः प्रत्यञ्चं जीवन्तं प्राङ्मुख उपदधाति॥१॥

1. With three verses beginning with *madhu vātā ṛtāyate*[1] having anointed a tortoise by means curds mixed with honey with *mahī dyauḥ pṛthivī ca naḥ*[2], (the Adhvaryu facing the east) places it, the living one, with its face to the west, to the east of the naturally perforated (stone).[3]

1. TS IV.2.9.g-i.
2. TS IV.2.9.k.
3. Cp. TS V.2.8.5-6; cp. ŚB VII.5.1.7. According to the TS the tortoise should face to the east. Āpśs follows ŚB or MS III.2.7.

चतस्र आशाः प्रचरन्त्वग्नय इति वोपधायावकाभिः परीतंस्य जालेन प्रच्छाद्य शङ्कुभिः परिणिहत्यापां गम्भीरं गच्छ मा त्वा सूर्यः परीताप्सीन्मो अग्निर्वैश्वानरः। अघोरः प्रजा अभिविपश्यानु त्वा दिव्या वृष्टिः सचताम्॥ संसर्प त्रीन्समुद्रान्स्वर्गाल्लोकानपां पतिर्वृषभ इष्टकानाम्। तत्र गच्छ यत्र पूर्वे परेताः पुरीषं वसानः स्वां योनिं यथायथमित्युपहितमभिमन्त्रयते॥२॥

2. Or having placed it with *catasra āśāḥ pracarantvagnaye,* having (then) covered it which is surrounded by the Avakā-plants by means of a net, having (then) fixed it by means of nails, he addresses the placed down (tortoise) with *apāṁ gambhīraṁ gaccha....*[3]

1. TS V.7.8.b.
2. Cp. ŚB VII.5.1.11.
3. KS XXXIX.3; VS XIII.30-31.

XVI.26

यच्चिद्धि त्वं गृहेगृह उलूखलक युज्यसे। इह द्युमत्तमं वद जयतामिव दुन्दुभिरिति प्रादेशमात्रं चतुःस्रक्त्यौदुम्बरमुलूखलमुत्तरे ऽंसे प्रयुनक्ति॥१॥

1. With *yacciddhi tvaṁ gṛhe gṛhe...* (the Adhvaryu) keeps a square[2] of one span in size mortar made out of Udumbara-wood,[3] on the north-eastern-corner.

1. ṚV I.28.5.
2. Cf. ŚB VII.3.1.15.
3. Cf. TS V.2.8.7.

अपरिमितं मुसलम्॥२॥

2. (He also keeps) a pestle of indefinite size.

उत स्म ते वनस्पते वातो वि सर्वौषधस्य पूरयित्वावहत्येदं विष्णुर्विचक्रम इति मध्ये ऽग्नेरुपदधाति॥३॥

3. With *uta sma te vanaspate...*[1] having filled (the mortar) with all sorts of herbs, having struck it (with the pestle)[2] he places it on the central part of the fire-altar-building with *idaṁ viṣṇur vi cakrame.*[3]

1. ṚV I.28.6.
2. Cf. TS V.2.8.7.
3. TS I.2.13.e.

तद्विष्णोः परमं पदमिति मुसलम्॥४॥

4. With *tadviṣṇoḥ paramaṁ padam...*[1] (he places) the pestle.

1. TS IV.2.9.1.

दिवो वा विष्णविति शूर्पम्॥५॥

5. With *divo vā viṣṇo...*[1] he places the winnowing basket.

1. TS I.2.15.h.

स्यूता देवेभिरमृतेनागा उखां स्वसारमधि वेदिमस्थात्। सत्यं पूर्वैर्ऋषिभिश्चाकुपानो ऽग्निः प्रविद्वानिह तत्करोत्विति घृतेनोखां पूरयति। दध्ना मधुना सिकताभिर्वा सर्वैर्वा॥६॥

6. With *syūtā devebhiḥ...*[1] he fills the pan (in which the scrificer has carried the fire) with ghee, curds, honey or sand or with all (these substances)[1] after having mixed[3] them.

1. MS II.7.16; KS XXXIX.3.
2. According to TS V.7.9.1 with sand; according to KS XX.7 with sand and ghee and according to MS III.2.7 with sand, curds, ghee and honey.
3. *saṁsṛjya*: this word is given by Garbe in the next Sūtra but it belongs to this Sūtra.

संसृज्य न रिक्तामवेक्षेत। शुग्विद्धा भवति॥७।

7. He should not look at the empty (pan)[1]; for it is pierced with heat.

1. Cf.MS III.2.7; ŚB VII.1.1.40.

अथास्यां पय आनयति॥८॥

8. Then he pours milk in it.

संन्युप्य पूरणमेके समामनन्ति॥९॥

9. Some (ritualists)[1] think (that) there should be filling immediately after (the fire) has been poured out.[2]

1. See ŚB VII.1.1.41.
2. See XV.15.5.

यं कामयेत क्षोधुकः स्यादित्यूनां तस्येत्युक्तम्॥१०॥

10. It has been said (in a Brāhmaṇa-text): "In the case of a sacrificer about whom (the Adhvaryu) desires that he should suffer from hunger (he should keep the pan) empty...."[1]

1. See TS V.2.9.1ff.

ध्रुवासि पृथिवीति मध्ये ऽग्नेरुप दधाति॥११॥

11. With *dhruvāsi pṛthivi...*[1] he places it (the fire-pan) in the central part of the fire(-altar-building site).[2]

1. TS IV.2.g.m.
2. Cf. TS V.2.9.1.

पृथिवि पृथिव्यां सीद माता मातरि माता स्योना स्योनायामुखां स्वसारमधि वेदिमस्थात्। सत्यं पूर्वैर्ऋषिभिश्चाकुपानो ऽग्निः प्रविद्वानिह तद्दधात्विति वोलूखलमुपदधातीति वाजसनेयकम्॥१२॥

12. Or (he places) it with *pṛthivi pṛthivyāṁ sīda...*[1] According to the view of the Vājasaneyins,[2] he places it on the mortar.[3]

1. Cp. KS XXXIX.3; cp. MS III.7.16.
2. See ŚB VII.5.1.26.
3. Instead of *ūlukhalam*, it should read as *ulūhale*.

अग्ने युक्ष्वा हि ये तव युक्ष्वा हि देवजूतमानिति द्वाभ्यामुखायां हुत्वा पुरुषशिरसि हिरण्यशल्कान्प्रत्यस्यति॥१३॥

13. After having offered a libation of ghee in the fire-pan[1] with the verses beginning with *agne yukṣvā hi ye tava*[2]

and *yukṣvā hi devahūtamān*,[3] he throws the pieces of gold in the human head.[4]

1. Cf. TS V.5.3.1.
2. TS IV.2.9.q.
3. TS IV.2.9.r.
4. According to TS V.2.9.3. the pieces of gold are to be placed on the vital parts e.g. on mouth, eyes, ears etc. of the human head. See XVI.27.1-4.

XVI.27

द्रप्सश्चस्कन्देत्यास्ये। अभूदिदं विश्वस्य भुवनस्येति वा॥१॥

1. With *drapsaścaskanda*[1] (the Adhvaryu throws a golden piece) in the mouth; or with *abhūdidaṁ viśvasya bhuvanasya.*[2]

1. TS IV.2.9.s.
2. TS IV.2.9.t.

ऋचे त्वेति दक्षिणे ऽक्षिकटे रुचे त्वेति सव्ये॥२॥

द्युते त्वेति कर्णयोः॥३॥

भासे त्वेति दक्षिणस्यां नासिकायाम्। ज्योतिषे त्वेत्युत्तरस्याम्॥४॥

2-4. With *ṛce tvā*[1] (he throws a golden piece) in the right eye-hole; with *ruce tvā*[2] in the left (eye-hole), with *dyute tvā*[3] in the ears; with *bhāse tvā*[4] in the right nostril; with *jyotiṣe tvā*[5] in the left (nostril).

1. TS IV.2.9.u (IV.4.6.k).
2. TS IV.4.6.k.
3. TS IV.4.6.k.
4. TS IV.4.6.k.
5. TS IV.4.6.k.

समित्स्रवन्तीति शृतातङ्क्येन दध्ना मधुमिश्रेण पुरुषशिरः पूरयति॥५॥

5. With *samitsravanti*[1] he fills the human head by means of curds which is produced by curdling the cooked milk and which is mixed with honey.[2]

1. TS IV.2.9.v.
2. Cf. TS V.2.9.3.

सर्वेषां पशुशिरसां हिरण्यशल्कप्रत्यसनं पूरणं च वाजसनेयिनः समामनन्ति॥६॥

6. The Vājasaneyins think that the act of throwing[1] golden pieces and the act of filling should be done in connection with all the animal-heads.

1. ŚB VII.5.2.8 mentions the act of throwing of golden pieces. But there is no reference to filling there.

तस्मिन्त्सुपर्णो मधुकृत्कुलायीति पुरुषशिर आदायादित्यं गर्भमित्युख्यायां पुरस्ताच्चुबुकं प्राचीनमुत्तानं प्राङ्मुख उपधाय चित्रं देवानामित्यर्धर्चाभ्यामक्षिकूट-योर्हुत्वा पशुशीर्षाण्युपदधाति॥७॥

7. With *tasmintsuparṇo madhumat kulayī*...[1] having taken the human head,[2] with *ādityaṁ garbham*[3] having kept it with its chin to the east and face to the east, with its hollow side upwards, in the fire-pan with *ādityaṁ garbhaṁ*,[4] having offered libations of ghee on the corners of eyes with the two half verses beginning with *citraṁ devānām*,[5] he places the heads of the animals.[6]

1. TS IV.2.9.w.
2. Cf. ŚB VII.5.2.13.
3. TS IV.2.10.a.
4. TS IV.2.10.a.
5. TS I.4.43.b.
6. For this Sūtra cf. in general TS V.2.9.2f.

यं कामयेतापशुः स्यादिति विषूचीनानि तस्येत्युक्तम्॥८॥

8. It has been said (in a Brāhmaṇa-text): "In connection with whom (the Adhvaryu) desires that he (sacrificer) should be devoid of cattle... (he should keep the heads) with their faces turned away...."[1]

1. See TS V.2.9.3-4.

वातस्य ध्राजिमिति पुरस्तात्प्रतीचीनमश्वस्य॥९॥

9. With *vātasya dhrājim*...[1] the Adhvaryu keeps the head of the horse turned to the west in front of the human head.[2]

1. TS IV.2.10.c.
2. Cf. TS V.2.9.4.

अजस्रमिन्दुमिति पश्चात्प्राचीनं मृषभस्य॥१०॥

10. With *ajasramindum*...[1] (he keeps the head) of a bull with its face to the east, behind (the human head).

1. TS IV.2.10.e.
2. Cf. TS V.2.9.4.

वरूत्रिं त्वष्टुरिति दक्षिणत उदीचीनं वृष्णेः॥११॥

11. With *varūtriṁ tvaṣṭuḥ*...[1] (he keeps the head) of a ram facing the south to the right of the human head).[2]

1. TS IV.2.10.g.
2. Cp. TS V.7.10.1.

यो अग्निरग्नेरित्युत्तरतो दक्षिणा बस्तस्य॥१२॥

12. With *yo agniragneḥ*...[1] he keeps the head of a he-goat facing the north, to the left (of the human head).

1. TS IV.2.10.i.
2. Cf. TS V.7.10.1.

तान्यव्यवायेनोत्सर्गैरुपतिष्ठते॥१३॥

13. He stands near them (the heads) praising them without any interruption,[1] with the Utsarga[2] (Release) (-verses).

1. Cp. MS III.2.7; KS XX.8.
2. These verses are referred to in the next Sūtras.

इमं मा हिंसीर्द्विपादमिति पुरुषस्य॥१४॥

इमं मा हिंसीरेकशफमित्यश्वस्य॥१५॥

इमं समुद्रमित्यृषभस्य॥१६॥

इमामूर्णायुमिति वृष्णेः॥१७॥

अजा ह्यग्नेरिति बस्तस्य॥१८॥

14-18. (Thus) with *imaṁ mā hiṁsīrdvipādam*[1] he praises the human (head), with *imaṁ mā hiṁsīrekaśapham*[2] (the head) of horse; with *imaṁ samudram*[3] (the head) of bull; with *imām ūrṇāyum*[4] (the head) of ram; with *ajā hyagneḥ*[5] (the head) of he-goat.

1. TS IV.2.10.b.
2. TS IV.2.10.d.

3. TS IV.2.10.f.
4. TS IV.2.10.h.
5. TS IV.2.10.k.
6. For Sūtras 14-18 cf. ŚB VII.5.2.32-36.

यदि वायव्यस्य स्यान्मुख्यस्य स्थाने सर्वेषामुपधानैरुपधाय सर्वेषामुत्सर्गैरुपतिष्ठेत॥१९॥

19. If there is (only the head) of the (he-goat) for Vāyu,[1] then in that case having kept (it) in the place of the chief head with the verses meant for all the heads,[2] he should stand near it while praising with the Utsarga-formulae[3] of all.[4]

1. See XVI.8.3.
2. See XVI.27.7,9,10,11,12.
3. See XVI.27.14-18.
4. For this Sūtra cf. KS XX.10.

अपि वा तस्यतस्य स्थान उपधाय तस्यतस्योत्सर्गेणोपतिष्ठते॥२०॥

20. Or having kept it on the place of each (head) he stands near it praising it with its respective Utsarga-formula.[1]

1. Cf. KS XX.8.

यं कामयेत कनीयो ऽस्यान्नं स्यादिति संतरां तस्येत्युक्तम्॥२१॥

21. It has been said (in a Brāhmaṇa-text): "In the case of whom (the Adhvaryu) desires that he (sacrificer) should have less food, (he should keep the heads) very close (to the human head....)[1]

1. See TS V.7.10.2-3.

नमो अस्तु सर्पेभ्य इति दक्षिणेंऽसे सर्पशिर उपदध्याद्विषूचीनं पशुशीर्षैः॥२२॥

22. With *namo astu sarpebhyaḥ*...[1] on the south-eastern corner he should keep the head of the serpent with its face to the opposite direction of the heads of the animals.[2]

1. TS IV.2.8.g-i.
2. Cf. TS V.2.9.5-6.

अपि वा यजुरेव वदेन्नोपदध्यात्॥२३॥

23. Or he should simply recite the formula and not keep (the head).[1]

1. Cf. TS V.2.9.5-6.

XVI.28

मा छन्दस्तत्पृथिव्यग्निर्देवता तेनर्षिणा तेन ब्रह्मणा तया देवतयाङ्गिरस्वद्ध्रुवा सीद। प्रमा छन्दस्तदन्तरिक्षं वातो देवता। प्रतिमा छन्दस्तद्द्यौः सूर्यो देवता। अस्रीविश्छन्दस्तद्दिशः सोमो देवता। विराट् छन्दस्तद्वाग्वरुणो देवता। गायत्री छन्दस्तदजा बृहस्पतिर्देवता। त्रिष्टुप् छन्दस्तद्धिरण्यमिन्द्रो देवता। जगती छन्दस्तद्गौः प्रजापतिर्देवता। अनुष्टुप् छन्दस्तद्वायुर्मित्रो देवता। उष्णिहा छन्दस्तच्चक्षुः पूषा देवता। पङ्क्तिश्छन्दस्तत्कृषिः पर्जन्यो देवता। बृहती छन्दस्तदश्वः परमेष्ठी देवता तेनर्षिणा तेन ब्रह्मणा तया देवतयाङ्गिरस्वद्ध्रुवा सीदेत्येताभिर्द्वादशभिस्त्रिरभ्यासं पुरस्तात्प्रतीचीं पुरुषाकृतिं चिनोति॥१॥

1. With twelve formulae beginning with *mā chandaḥ*[1] (the Adhvaryu) prepares, in the east, a human figure out of bricks from east to west using each formula thrice and adding to each formula *tayā devatayā....*[1]

1. KS XXXIX.4; cp. TS IV.3.7.a. and V.3.2.4.

पुरुषशिरोऽस्याः शिरो भवति॥२॥

2. The head of the (golden) man should become the head of this (human figure).[1]

1. Cp. MS III.5.1.

सहस्रशीर्षा पुरुष इत्युपहितां पुरुषेण नारायणेन यजमान उपतिष्ठते॥३॥

3. The sacrificer stands near the laid (human figure) with the Puruṣa Nārāyaṇa (section of formulae) beginning with *sahasraśīrṣā puruṣaḥ.*[1]

1. TĀ III.12.

अपस्या उपदधाति। अपां त्वेमन्त्सादयामीति पञ्च पुरस्तात्प्रतीचीः। अर्णवे सदने सीदेति पञ्च दक्षिणत उदीचीः। अपां त्वा सदने सादयामीति पञ्च पश्चात्प्राचीः। गायत्री छन्द इति पञ्चोत्तरतो दक्षिणाः॥४॥

4. (The Adhvaryu) places the Apasyā (water-bricks)[1]. (In the east) he places the five turned towards the west with *apāṁ tveman sādayāmi...*[2]; in the south the five turned towards the north with *arṇave sadane sīda...*[3]; in the west the five turned

towards the east with *apāṁ tvā sadane sādayāmi...*[4]; in the north the five turned towards the south with *gāyatrī chandaḥ....*[5]

1. For these cf. TS V.2.10.1-3;
2. TS IV.3.1.a.
3. TS IV.3.1.b.
4. TS IV.3.1.c.
5. TS IV.3.1.d.

XVI.29

ये यज्ञं समगृभ्णन्देवा देवेभ्यस्परि। तान्गायत्री नयतु प्रजानती स्वर्गे लोके अमृतं दुहाना॥ ये ज्योतींषि संदधति स्वरारोहन्तो अमृस्य लोकम्। ते यन्तु प्रजानन्तो यज्ञं विदानाः सुकृतस्य लोके॥ ये पशवो मेध्यासो यज्ञस्य योनिमभिसंबभूवुः। तान्ददन्ते कवयो विपश्चितो यज्ञं विदानाः सुकृतस्य लोके॥ यः पन्था विततो देवयानश्छन्दोभिर्विगृहीत एति। तेनातिष्ठद्दिवमन्तरिक्षं यज्ञं गृहीत्वा सुकृतस्य लोकम्॥ यो यज्ञः सहस्रधारो द्यावापृथिव्योरधि निर्मितः। तेनैतु यजमानः स्वस्त्या दिवो ऽधि पृष्ठमस्थादिति पञ्च हिरण्येष्टकाः प्रतिदिशम्। एकां मध्ये॥१॥

1. With *ye yajñaṁ samagṛbhṇan....*[1] (the Adhvaryu) places the five Hiraṇya (Gold-) bricks[2] each one in each direction (and) one in middle.

1. KS XXXIX.3.
2. Perhaps cf. TS V.5.1.1-2.; (cp. Āpśs XVII.7.2).

आयवे स्वाहायोष्कृते स्वाहायोष्पत्वने स्वाहा विष्णवे स्वाहा बृहस्पतये स्वाहेति पञ्चोपधायाद्भ्यः संभूतः पृथिव्यै रसाच्च विश्वकर्मणः समवर्तताधि। तस्य त्वष्टा विदधद्रूपमेति तत्पुरुषस्य विश्वमाजानमग्र इत्येतामुपधायर्तसदसि सत्यसदसि तेजःसदसि वर्चःसदसि यशःसदसि गृणानासि। धामासि धाम्यै त्वा धामभ्यस्त्वा धामसु सीद। सनिरसि सन्यै त्वा सनेयम्। वित्तिरसि वित्त्यै त्वा विदेयम्। शक्तिरसि शक्त्यै त्वा शकेयम्। भूतिरसि भूत्यै त्वा भूयासम्। कर्मासि कर्मणे त्वा क्रियासम्॥२॥

2. With *āyave svāhā...*[1] having placed in the same manner five (bricks)[2] then having placed one with *adbhyaḥ saṁbhūtāḥ....*[3],

1. KS XXXIX.2.

2. These are also Golden bricks cf. Satyāśs.
3. KS XXXIX.20; TĀ III.13.1. The sentence in this Sūtra is incomplete. See the next section.

XVI.30-31

गूर्दोऽसि गूर्दाय त्वा गूर्देभ्यस्त्वा गूर्दे सीद। क्षत्रं पाहि क्षत्रं पिन्व क्षत्रं जिन्व क्षत्रं यच्छ क्षत्रं दृंह क्षत्रमसि क्षत्राय त्वा क्षत्रेभ्यस्त्वा क्षत्रे सीद। विश्वेषु त्वा पार्थिवेषु सादयामि। विश्वेषु त्वान्तरिक्षेषु सादयामि। विश्वेषु त्वा देवेषु सादयामि। विश्वासु त्वाप्सु सादयामि विश्वासु त्वौषधीषु सादयामि। विश्वेषु त्वा वनस्पतिषु सादयामि। विश्वासु त्वा दिक्षु सादयामि। दिवि सीद। स्वर्जिदसि पृतनाजिदसि भूरिजिदस्यभिजिदसि विश्वजिदसि सर्वजिदसि सत्राजिदसि धनजिदसि भ्राडसि विभ्राडसि प्रभ्राडसि। सपत्नहनं त्वा वज्रं सादयामि। अभिमातिहनं त्वा वज्रं सादयामि। अरातिहनं त्वा वज्रं सादयामि। यातुहनं त्वां वज्रं सादयामि। पिशाचहनं त्वा वज्रं सादयामि। रक्षोहणं त्वा वज्रं सादयामि। शत्रुहणममित्रहणं भ्रातृव्यहणमसुरहणं त्वेन्द्रं वज्रं सादयामि। उद्वदस्युदितिरस्युद्यस्याक्रममाणास्याक्रामन्त्यस्याक्रान्तिरसि संक्रममाणासि संक्रामन्त्यसि संक्रान्तिरसि स्वर्ग्यासि स्वरसि। इषि सीदोर्जि सीद भगे सीद द्रविणे सीद सुभूते सीद पृथिव्या यज्ञिये सीद विष्णोः पृष्ठे सीदेडायाः पदे सीद घृतवति सीद पिन्वमाने सीद॥१॥

संवत्सरे सीद परिवत्सरे सीदेदावत्सरे सीदेदुवत्सरे सीदेद्वत्सरे सीद वत्सरे सीद। एकस्यां सीद दशसु सीद शते सीद सहस्रे सीदायुते सीद नियुते सीद प्रयुते सीदार्बुदे सीद न्यर्बुदे सीद समुद्रे सीद मध्ये सीद पद्मे सीदान्ते सीद परार्धे सीद। पिन्वमानासि पिन्वमानाय त्वा पिन्वमानेभ्यस्त्वा पिन्वमाने सीद। ऋतमस्यृताय त्वर्तेभ्यस्त्वर्ते सीद। सत्यमसि सत्याय त्वा सत्येभ्यस्त्वा सत्ये सीद। संधिरसि संधये त्वा संधिभ्यस्त्वा संधिषु सीद। संश्लिडसि संश्लिषे त्वा संश्लिड्भ्यस्त्वा संश्लिट्सु सीद। संपदसि संपदे त्वा संपद्भ्यस्त्वा संपत्सु सीदेत्येताभ्यामनुवाकाभ्यां प्रतिमन्त्रमृषीष्टकाः सादनप्रवादैश्च पर्यायैः॥१॥

XVI.29.2b-XVI.31.1 He places the Ṛṣi (Sage) bricks each one with a formula from two sections (Anuvākas) beginning with *ṛtasadasi*...[1] along with the rounds of placing (-formulae).

1. KS XXXIX. 5 and 6.

XVI.32

अयं पुरो भुव इति पञ्चाशतं प्राणभृतः। दशदश प्रतिदिशमक्ष्णया दश। मध्ये ऽन्तरामुपधाय बाह्यां बाह्याम्॥१॥

1. With *ayaṁ puro bhuvaḥ*[1] (the Adhvaryu) places fifty Prāṇabhṛt (Out-breath-holder) (bricks)[2]: (he places) ten in each direction, ten diagonically) in the centre, (thus having placed the middle one (first) (then) the each (next one) to the outer side (of it).

1. TS IV.3.2.a-e.
2. Cf. TS V.2.10.3.

प्राची दिशमिति पञ्चाशतमपानभृतो यथा प्राणभृतः। बाह्यामुपधायान्तरा-मन्तराम्॥२॥

2. With *prācī diśām...*[1] (he places) fifty Apānabhṛt (In-breath-holder-bricks) in the same manner as that of the Prāṇabhṛt (bricks) (but here) having placed the outer (-most brick first) then the each (next one) to the inner side (of it).

1. TS IV.3.3.a-e.

आयुषः प्राणं संतनु। प्राणादपानं संतनु। अपानाद्व्यानं संतनु। व्यानाच्चक्षुः संतनु। चक्षुषः श्रोत्रं संतनु। श्रोत्रान्मनः संतनु। मनसो वाचं संतनु। वाच आत्मानं संतनु। आत्मनः पृथिवीं संतनु। पृथिव्या अन्तरिक्षं संतनु। अन्तरिक्षाद्दिवं संतनु। दिवः सुवः संतन्विति द्वादश संततीः॥३॥

3. With *āyuṣaḥ prāṇaṁ santanu...*[1] he places the twelve Santati (Continuity) bricks.

1. TB I.5.7.1ff, see also KS XXXIX.8.
2. In TS V.2.10.6, these bricks are called Saṁyataḥ.

पृथिवी वशामावास्या गर्भो वनस्पतयो जराय्वग्निर्वत्सो ऽग्निहोत्रं पीयूषः। अन्तरिक्षं वशा धाता गर्भो रुद्रो जरायु वायुर्वत्सो घर्मः पीयूषः। द्यौर्वशा स्तनयित्नुर्गर्भो नक्षत्राणि जरायु सूर्यो वत्सो वृष्टिः पीयूषः। ऋग्वशा बृहद्रथंतरे गर्भः प्रैषनिविदो जरायु यज्ञो वत्सो दक्षिणाः पीयूषः। विड्वशा राजन्यो गर्भः पशवो जरायु राजा वत्सो बलिः पीयूष इति पञ्च वशाः॥४॥

4. With *pṛthivī vaśāmāyāsyā* he places the five Vaśā (Barren cow)(-bricks).

1. KS XXXIX.8.

अर्थेत स्थाध्वगतो ऽग्नेर्वस्तेजिष्ठेन तेजसा देवताभिर्गृह्णामीति कुम्भं कुम्भीं चाद्भिः पूरयित्वा शर्म च स्थ वर्म च स्थ देवस्य वः सवितुः प्रसवे मधुमतीः सादयामीति पुरस्तादनुसीतमुपधाय ज्योतिषे वामिति हिरण्यशल्कौ प्रत्यस्यति॥५॥

5. With *artheta sthādhvagataḥ*...[1] having filled a male and a female jar[2] with water, having kept them along the furrow[3] in the east with *śarma ca stha varma ca stha*...,[4] he throws two pieces of gold in them with *jyotiṣe vām*....

1. KS XXXIX.1.
2. Cf. TS V.6.2.3. The female jar has two proturberances similar to the breasts.
3. Cf. TS V.6.2.5.
4. KS XXXIX.1.

एवमुत्तरा उत्तरैर्मन्त्रैः प्रतिदिशमनुसीतम्। चतस्रो मध्ये॥६॥

6. In the same way (he places) the next (jars) with the next formulae in each direction two every-time, along the furrow; (and) four in the middle.[1]

1. Thus in all there will be twelve jars. Cf. TS V.6.2.2ff.

शुक्रा स्थ वीर्यावतीरिन्द्रस्य व इन्द्रियावतो देवताभिर्गृह्णामि॥७॥

XVI.33

ऋतं च स्थ सत्यं च स्थ देवस्य वः सवितुः प्रसवे मधुमतीः सादयामि। चक्षुषे वाम्॥ मन्द्रा स्थाभिभुवो विश्वेषां वो देवानां देवताभिर्गृह्णामि। सपत्नघ्नीश्च स्थाभिमातिघ्नीश्च स्थ देवस्य वः सवितुः प्रसवे मधुमतीः सादयामि। रेतसे वाम्॥ अधिपति स्थौजस्वानादित्यानां वो देवानां देवताभिर्गृह्णामि। रक्षोघ्नीश्च स्थारातिघ्नीश्च स्थ देवस्य वः सवितुः प्रसवे मधुमतीः सादयामि। प्रजाभ्यो वाम्॥ क्षत्रभृत स्थौजस्विनीर्मित्रावरुणयोर्वो ब्रह्मणा देवताभिर्गृह्णामि। वसु च स्थ वामं च स्थ देवस्य वः सवितुः प्रसवे मधुमतीः सादयामि। तेजसे वाम्॥ व्रजक्षित स्थोर्ध्वश्रितो बृहस्पतेर्वो ब्रह्मणा देवताभिर्गृह्णामि। भूतं च स्थ भव्यं च स्थ देवस्य वः सवितुः प्रसवे मधुमतीः सादयामि। वर्चसे वामिति कुम्भेष्टकानां ग्रहणसादनप्रत्यसनाः॥१॥

XVI.32.7-XVI.33.1. (The formulae beginning with) *śukrā stha*[1] are (the formulae) of taking, placing and throwing (golden pieces) for the Kumbha (Jar)-bricks.

1. KS XXXIX.1.

हिरण्यवर्णा इत्युपहिता अभिमन्त्रयते॥२॥

2. With *hiraṇyavarṇāḥ....*[1] (the Adhvaryu) addresses the (Jar-bricks which are) deposited.

1. TS V.6.1.a-n.

दिवि श्रयस्वेति बार्हस्पत्यं नैवारं पयसि चरुं मध्ये कुम्भेष्टकानामुपदधाति॥३॥

3. With *divi śrayasva...*[1] he keeps Nīvāra-rice-pap cooked in milk[2] and dedicated to Bṛhaspati in the middle of the Jar-bricks.[3]

1. TS V.6.1.o.
2. Cf. MS III.4.10.
3. Cf. TS V.6.2.5.

समन्या यन्तीत्येषा। हिरण्यवर्णः स हिरण्यसंदृगपां पतिः सेदु हिरण्यवर्णः। हिरण्ययात्परि योनेर्निषद्या हिरण्यदा ददत्यन्नमस्मा इत्येताभ्यां च नैवारम्॥४॥

4. And he addresses the Nīvāra-rice-pap (which has been kept down) with these two (verses): *samanyā yanti...*[1] and with *hiraṇyavarṇaḥ sa hiraṇyasaṁdṛk....*[2]

1. TS II.5.12.q.
2. MS II.13.1.

त्रिवृत्ते अग्ने शिरस्तन्मे अग्ने शिरः। पञ्चदशौ ते अग्ने बाहू तौ मे अग्ने बाहू। सप्तदशस्ते अग्ने आत्मा स मे अग्न आत्मा। एकविंशौ ते अग्ने ऊरू तौ मे अग्ने ऊरू। त्रिणवौ ते अग्ने अष्ठीवन्तौ तौ मे अग्ने अष्ठीवन्तौ। त्रयस्त्रिंशं ते अग्ने प्रतिष्ठानं तन्मे अग्ने प्रतिष्ठानमित्येताः शिरसि पक्षयोर्मध्ये पुच्छे वोपदधाति॥५॥

5. With *trivṛt te agne śiraḥ* (he places) these (Trivṛt-bricks) on the head, on the two wings, on the central part, and[2] on the tail (part).

1. KS XXXIX.3.
2. The context shows that there should be reading *copadadhāti* rather than *vopadadhāti*.

त्रिवृत्ते अग्ने शिरस्तेन मा पाहीति संनमयंस्तांतामुपतिष्ठते यजमानः॥६॥

6. The sacrificer stands praying near each (brick after it has been placed by the Adhvaryu) while changing the words *trivṛt te agne śiraḥ* with *tena mā pāhi....*[1]

1. Cf. KS XXXIX.5.

त्वामग्ने वृषभमित्यृषभमुपधाय लोकं पृण ता अस्य सूददोहस इत्यवशिष्टपरिमिताभिर्लोकंपृणाभिः प्रच्छादयति॥७॥

7. With *tvāmagne vṛṣabham*...[1] having placed the Bull-brick, he covers the remaining space of this layer by means of unlimited number of "space-fillers" with *tā asya sūdadohasaḥ*....[3]

1. TS V.7.2.a.
2. i.e. the brick on which there is a mark of a figure of a bull. Accoording to TS V.7.2.1 such a brick is to be placed in every layer. See also Āpśs XVII.1.10; 2.7; 2.13; 9.3.
3. See XVI.14.9.

सर्वान्वर्णानिष्टकानां कुर्यादिति॥८॥

XVI.34

लेखाधिकारो भवति विज्ञायते च॥१॥

XVI.33.8-XVI.34.1. The expression: "One should bring all the forms of the bricks"[1] means that there should be lines (on the bricks and through these lines those forms are made).

1. TS V.7.8.3.

या दक्षिणावृतस्ता दक्षिणत उपदध्यात्। सव्यावृत उत्तरतः। ऋजुलेखाः पश्चात्पुरस्ताच्च। त्र्यालिखिता मध्ये॥२॥

2. And it is known[1] from a Brāhmaṇa-text: "One should place (the bricks) which have (lines) turned to the right, to the south; which have lines turned to the left to the north; which have straight lines, to the west and to the east; which have three lines, in the middle—this is connected with the lines (which should be drawn on the bricks)."

1. These words from the Sūtra 1 appear to be belonging to the second Sūtra.
2. Cf. MS III.4.7; cp. ŚB X.2.1.8;10,11.

चितौ हिरण्यं निधाय चित्तिमचित्तिमिति चितिक्लृप्त्याभिमृशति॥३॥

3. Having kept gold on the layer[1] (the Adhvaryu) touches the layer with the Citiptikḷpti-verse beginning with *cittimacittim*.[2]

1. Cf. ŚB X.1.3.7.
2. TS V.5.4.4.

यत्ते ऽचितं यदु चितं ते अग्ने यदूनं यद्वात्रातिरिक्तम्। विश्वे देवा अङ्गिर-सश्चिनवन्नादित्यास्ते चितिमापूरयन्तु॥ यास्ते अग्ने समिधः॥ चित्तिमचित्तिम्॥ वयमग्ने धनवन्तः स्यामालं यज्ञायोत दक्षिणायै। ग्रावा वदेदभि सोमस्यांशुनेन्द्रं शिक्षेमेन्दुना सुतेन॥ रायस्पोषं नो धेहि सुनवाम सोमं यज्ञेन त्वामुपशिक्षेम शक्र॥ ईशानं त्वा शुश्रुमो वयं धनानां धनपते गोमदग्ने। अश्वावद्भूरि पुष्टं हिरण्यवदन्नमध्येहि मह्यम्॥ दुहां ते द्यौः पृथिवी पयो ऽजगरस्त्वा सोदको विसर्पतु। प्रजापतिनात्मानमाप्रीणे रिक्तो म आत्मा॥ यो रुद्रो अग्ने यो अप्सु य ओषधीषु यो रुद्रो विश्वा भुवनाविवेश। तस्मै रुद्राय नमो अस्तु देवा इत्येताभिः स्वयंचित्याभिमृशति॥४॥

4. Then he touches it with the verses called Svayaṁciti[1] beginning with *yatte citam yadu citaṁ te.*[2]

1. The word is singular in the text (cp. XVI.21.6). We expect the plural form.
2. See KS XL.5.

उत्तरतः कृष्णो ऽश्वस्तिष्ठति। श्यावो वा॥५॥

5. A black[1] or a brown[2] horse stands to the north.

1. Cf. TS V.7.1.1.
2. Cf. KS XXII.8.

तमालभ्य चात्वालात्पुरीषमाहृत्य पृष्टो दिवीति वैश्वानर्यर्चा चिता-वनुव्यूहति॥६॥

6. Having touchd it (the horse) then having brought loose soil from the pit, he spreads it on the layer with a verse addressed to Vaiśvānara (beginning with) *pṛṣṭo divi.*

1. Cf. TS V.7.1.2; cp. XVI.21.11-12.

सा चितिर्भवति॥७॥

7. Thereby the (first) layer becomes built (fully).

XVI.35

यो अप्स्वन्तरग्निर्यो वृत्रे यः पुरुषे यो अश्मनि। य आविवेश भुवनानि विश्वा तेभ्यो अग्निभ्यो हुतमस्त्वेतत्॥ यः सोमे अन्तर्यो गोष्वन्तर्वयांसि य आविवेश यो मृगेषु। य आविवेश द्विपदो यश्चतुष्पदस्तेभ्यो अग्निभ्यो हुतम-

स्त्वेतत्॥ पृष्टो दिवीत्येषा। येनेन्द्रस्य रथं संबभूवुर्यो वैश्वानर उत वैश्वदेव्यः॥ धीरो यः शक्रः परिभूरदाभ्यस्तेभ्यो अग्निभ्यो हुतमस्त्वेतत्॥ यं हुतादमग्निं यमु काममाहुर्यं दातारं प्रतिग्रहीतारमाहुः। यो देवानां देवतमस्तपोजास्तेभ्यो अग्निभ्यो हुतमस्त्वेतत्॥ उक्षान्नाय वशान्नायेत्येताभिः षड्भिश्चितिंचितिमु-पधायाभिजुहोति॥१॥

1. Every time after having placed (built) a layer (the Adhvaryu) offers ghee with these six (verses) (beginning with) *yo apsvantaragniḥ.*[1]

1. For the verses see KS XL.2-3. MS II.13.3.

अग्ने भूरीणीत्याग्नेय्या धामच्छदा चितिंचितिमुपधायाभिजुहोति॥२॥

2. With the verse addressed to Agni Dhāmacchad beginning with *agne bhūrīṇi*[1] he should offer ghee after having placed (built) each layer.[2]

1. TS III.1.11.a.a. or rather MS III.13.11.
2. Cf. in general ŚB X.1.3.8.

उपतिष्ठत इत्येके॥३॥

3. According to some (ritualists) he stands near the layer praising it.[1]

1. Cp. ŚB X.1.3.8.

आग्नेय्या गायत्र्या प्रथमां चितिमभिमृशेदित्युक्तम्॥४॥

4. It has been said (in a Brāhmaṇa-text): "He should touch the first layer with a verse addressed to Agni and in Gāyatrī meter."[1]

1. See for details TS V.7.1.1.

अग्ने देवाँ इहा वह जज्ञानो वृक्तबर्हिषे। असि होता न ईड्यः॥ अगन्म महा मनसा यविष्ठं यो दीदाय समिद्धः स्वे दुरोणे। चित्रभानू रोदसी अन्तरुर्वी स्वाहुतं विश्वतः प्रत्यञ्चम्॥ मेधाकारं विदथस्य प्रसाधनमग्निं होतारं परिभूतमं मतिम्। त्वामर्भस्य हविषः समानमित्त्वा महो वृणते नरो नान्यं त्वत्॥ मनुष्वत्त्वा नि धीमहि मनुष्वत्समिधीमहि। अग्ने मनुष्वदङ्गिरो देवान्देवायते

यज॥ अग्निर्हि वाजिनं विशे ददाति विश्वचर्षणिः। अग्नी राये स्वाभुवं स प्रीतो याति वार्यमिषं स्तोतृभ्य आ भरेत्येता आम्नाता भवन्ति॥५॥

5. These verses beginning with *agne devān ihā vaha*[1] are transmitted (for being used in this respect).

1. For the verses see TB III.11.6.2-4. It is possible that these verses might have been taken from KS XXXIX.3 and that is why the verses are given completely and not simply with their beginning.

षडुपसदः॥६॥

6. There are six Upasads connected with fire-altar-building.

द्व्यहंद्व्यहमेकैकेनोपसन्मन्त्रेण जुहोति॥७॥

7. For each period of two days one makes a libation with one formula of Upasad.[1]

1. In the basic paradigm there are three Upasad-days. Here the first two days the offering mentioned in XI.3.12, on the next two days the offering mentioned in XI.4.5(a) and on the last two days the offfering mentioned in XI.4.5(b) is to be performed.

अनूपसदमग्निं चिनोति द्व्यहम्॥८॥

8. In accordence with the Upasads one builds the fire-altar.[1]

1. Thus on each Upasad day there will be one layer.

उत्तमा चितिः॥९॥

9. The last layer (is to be built) (during the last) two days.

1. Here the word meaning "two days" belonging to the eighth Sūtra is to be brought in the ninth Sūtra. See XVII.26.56. See also XVII.3.1, XVII.4.4, XXI.4.11.

त्रीणि चतुस्तनानि व्रतानि। त्रीणि त्रिस्तनानि। त्रीणि द्विस्तनानि। एकमेकस्तनम्॥१०॥

10. The fast-milk from four teats should be there (for the sacrifier) for three times; for the (next) three times..., three teats...; for the (next) three times..., two teats...; in the same manner[1] (for the last three times) one teat....

1. The text reads *ekam* but I suggest it be read *evam*.

आपराह्णिकीभ्यां प्रचर्य श्वेतमश्वं परिणीय वसन्ति वसन्ति॥११॥

11. After having performed the afternoon Pravargya and Upasad-rites in the afternoon, having carried the white horse[1] in a clock-wise manner on the altar, the performers pass the night.[2]

1. Cp. XVI.21.5. What is to be done with the black horse (XVI.34.5), is not mentioned.
2. Here the work of the first Upasad-day is over. Cp. XVI.21.2.

XVII.1

श्वो भूते पौर्वाह्णिकीभ्यां प्रचर्य द्वितीयां चितिं चिनोति॥१॥

1. On the next day, after having performed (the Pravargya and Upasad) of morning, the Adhvaryu builds the second layer.

ध्रुवक्षितिरिति पञ्चाश्विनीरुपदधाति॥२॥

2. With *dhruvakṣitiḥ*...[1] he places five Aśvinī-bricks.[2]

1. TS IV.3.4.a-e.
2. Cf. TS V.3.1.1.

सजूर्ऋतुभिरिति पञ्चर्तव्या। आश्विनीरनूपधाय॥३॥

3. After having placed the Aśvinī bricks he places the five Ṛtavyā[1] (seasonal bricks) with *sajūr ṛtubhiḥ*....[2]

1. Cf. TS V.3.1.1-2.
2. TS IV.3.4.f.

प्राणं मे पाहीति पञ्च प्राणभृत ऋतव्या अनूपधाय॥४॥

4. After having placed the Ṛtavyā(-bricks) (he places) the five Prāṇabhṛt[1] (Breath-holder)(-bricks) with *prāṇaṁ me pāhi*.[2]

1. Cf. TS V.3.1.2.
2. TS IV.3.4.g.

अपस्पिन्वेति पञ्चापस्या अनुपरिहारम्॥५॥

5. Carrying (the brick) everytime around (the altar) (keeping the altar to the right)[1] (he places) the five (Apasyā)[2] (Watery) (bricks) with *apaspinva*....[3]

1. Cf. TS V.3.1.3.
2. In TS V.3.13 these bricks are called Vṛṣtisani (Shower-winning).
3. TS IV.3.4.h.

वायोर्यान्यसीति द्वे संयान्यौ॥६॥

6. With (two formulae beginning with) *vāyoryānyasi*[1] (he places) the two Saṁyānī (Going) (bricks).[2]

1. TS IV.4.6.f.

शुक्रश्च शुचिश्चेति द्वे ऋतव्ये समानतयादेवते॥७॥

7. With the two formulae beginning *śukraśca śuciśca*[1] he places the two Ṛtavyā (seasonal-bricks) of which (the recitation of) the formula *tayā devatayā...* is common.

1. TS IV.4.11.b.

त्र्यविर्वय इति पञ्च दक्षिणस्यां श्रोण्याम्। पष्ठवाड्वय इति पञ्चोत्तरस्याम्। बस्तो वय इति दक्षिणेंऽसे। वृष्णिर्वय इत्युत्तरे। व्याघ्रो वय इति दक्षिणे पक्षे। सिंहो वय इत्युत्तरे। एतद्वा विपरीतम्। पुरुषो वय इति मध्ये। विष्टम्भो वय इति चतस्रो वयस्याः पुरस्तात्प्रतीचीः॥८॥

8. With *tryavir vayaḥ...*[1] (he places) five (bricks) on the southwest corner; with *paṣṭhavāḍ vayaḥ...* five... north-west corner; with *basto vayaḥ...* south-east corner; with *vṛṣnir vayaḥ...* north-east corner; with *vyāghro vayaḥ...* southern wing; with *siṁho vayaḥ...* northern (wing)—or this may be in reverse order—with *puruṣo vayaḥ...* in the middle; with *viṣṭambho vayaḥ...* (he places) four Vayasyā (-bricks) from east to west in the front part.[2]

1. For the formulae in this Sūtra see TS IV.3.5.
2. The bricks mentioned in this Sūtra are called Vayasyā bricks. For them cp. TS V.3.1.5.

यं कामयेतापशुः स्यादिति वयस्यास्तस्येत्युक्तम्॥९॥

9. It has been said (in a Brāhmaṇa-text)[1]: "In connection with whom (sacrificer), (the Adhvaryu) may desire that he should be devoid of cattle, (he should place) the Vayasyā (bricks) for him first and then the water-bricks); (if he may desire that the sacrificer should be a possessor of cattle then in the reverse order)."[2]

1. TS V.3.1.4.
2. See Sūtra 5 above.

ऋषभादिश्चित्यन्तः॥१०॥

10. Then the layer is to be built completely, beginning with (placing of) the Bull-bricks.

1. Thus the rites mentioned in XVI.33.8-35.5.

श्वो भूते पौर्वाह्णिकीभ्यां प्रचर्य तृतीयां चितिं चिनोति॥११॥

11. On the next day, having performed (the Pravargya and Upasad rites) of the morning, (the Adhvaryu) builds the third layer.

इन्द्राग्नी अव्यथमानामिति स्वयमातृण्णामभिमृश्याश्वेनोपघ्राप्य विश्वकर्मा त्वा सादयत्वन्तरिक्षस्य पृष्ठ इत्यविदुषा ब्राह्मणेन सह मध्ये ऽग्नेरुपदधाति। भुव इति चैतया व्याहृत्या॥१२॥

12. With *indrāgnī avyathamānām*...[1] having touched the naturally perforated stone,[2] then having caused a horse to smell,[3] he, accompanied by an ingnorant Brahmin, should place it on the central part with *viśvakarmā tvā sādayatu*...[4] and with the sacred utterance viz. *bhuvaḥ*.[5]

1. TS IV.3.6.a.
2. For this cp. XVI.23.1; XVII.3.8.
3. Cp. XVI.23.1;XVII.3.8.
4. TS IV.3.6.b.
5. Cp. XVI.23.1.

चित्तिं जुहोमीति स्वयमातृण्णायां हुत्वा व्यनिति॥१३॥

13. With *cittiṁ juhomi* having made a libation (of ghee) on the naturally perforated stone he should breathe (over the stone).[1]

1. Cp. XVI.23.2.

ज्योतिरसि ज्योतिर्मे यच्छेति हिरण्येष्टकाम्॥१४॥

14. With *jyotirasi jyotirme yaccha* (he places) the golden brick.

1. Cp. XVI.23.8 and the notes on it.

अधिद्यौरिति मण्डलेष्टकाम्॥१५॥

15. With *adhi dyauḥ*[1] (he places) a brick having a mark of circle on it.[2]

1. TS IV.4.5.d.
2. Cp. XVI.23.9 and the note no. 2 on it.

अत्र रेतःसिचो विवयसः॥१६॥

16. At this time (he places) the Retaḥsic (Semen-pourer) for the sake of a sacrificer of middle age.[1]

1. Cp. XVI.24.3-4.

विश्वकर्मा त्वा सादयत्वन्तरिक्षस्य पृष्ठे ज्योतिष्मतीमिति विश्वज्योतिषम्॥१७॥

17. With *viśvakarmā tvā sādayatu*...[1] he places the Viśvajyotis (All-light)[2] (brick).

1. TS IV.4.6.b.
2. Cp. XVI.24.7.

अन्तरिक्षस्य यान्यसीति द्वे संयान्यौ॥१८॥

18. With *antarikṣasya yānyasi* he places the two Saṁyānī (Going-) bricks.

1. TS IV.4.6.g-h.
2. Cp. XVI.24.8.

XVII.2

नभश्च नभस्यश्चेति चतस्र ऋतव्याः। द्वेद्वे समानतयादेवते॥१॥

1. With *nabhaśca nabhasyaśca*...[1] (the Adhvaryu places) the four Ṛtavyā (Seasonal) bricks; For each two bricks there should be only one *tayā devatayā* formula.[2]

1. TS IV.4.11.c-d.
2. Cp. XVI.24.9.

राज्ञ्यसि प्राची दिगिति पञ्च दिश्याः प्रतिदिशमेकां मध्ये॥२॥

2. With *rājñyasi*...[1] he places five Diśyā (Direction)[2] bricks one in each direction and one in the middle.

1. TS IV.3.6.c.
2. Cf. TS V.3.2.2.

आयुर्मे पाहीति दश प्राणभृतः पुरस्तादुपधाय॥३॥

षट्त्रिंशतं बृहतीः। मा छन्द इति द्वादश दक्षिणतः। पृथिवी छन्द इति द्वादश पश्चात्। अग्निर्देवतेति द्वादशोत्तरतः॥४॥

3-4. After having placed ten Prāṇabhṛt (Breath-holder) (bricks) in the east[1] with *āyur me pāhi*...[2] (he places) thirty-six

Bṛhatī (bricks) (in the following manner): with *mā chandaḥ*[3] twelve to the south; with *pṛthivī chandaḥ*[4] twelve to the west; and with *agnir devatā*[5] twelve to the north.[6]

1. Cf. TS V.3.2.2-3.
2. TS IV.3.6.d.
3. TS IV.3.7.a.
4. TS IV.3.7.a.
5. TS IV.3.7.a
6. Cf. For this Sūtra TS V.3.2.4.

मूर्धासि राडिति सप्त वालखिल्याः पुरस्तात्प्रतीचीः। यन्त्री राडिति सप्त पश्चात्प्राचीः॥५॥

5. With *mūrdhāsi rāṭ...*[1] he places the seven Valakhilyā-(bricks) turned to the west in the east; with *yantrī rāṭ...*[2] (he places) the (other) seven Vālakhilyās turned to the east, in the west.[3]

1. TS IV.3.7.b.
2. TS IV.3.7.b.
3. Cf. TS V.3.2.5.

अक्ष्णया द्वेष्यस्य प्रसवाय त्वोपयामाय त्वा काटाय त्वार्णवाय त्वा धर्णसाय त्वा द्रविणाय त्वा सिन्धवे त्वा समुद्राय त्वा सरस्वते त्वा विश्वव्यचसे त्वा सुभूताय त्वान्तरिक्षाय त्वेति द्वादश भूतेष्टकाः॥६॥

6. For the sacrificer whom he hates he places the Vālak-hilyā-bricks diagonically,[1] with *prasavāya tvopayāmāya ...*[2] (he places) the twelve Bhūta (Being) bricks.[3]

1. Cf. MS II.2.9.
2. KS XL.4; cp. MS III.12.12.
3. TS V.6.3.1 mentions the Bhūteṣṭakās but does not give the formulae for these.

ऋषभादिश्चित्यन्तः॥७॥

7. Then the layer is to be built completely beginning with (placing of) the Ṛṣabha (Bull bricks).

1. Thus the rites mentioned in XVI.33.8-35.5 are to be performed. Cp. XVII.1.10.

श्वो भूते पौर्वाह्णिकीभ्यां प्रचर्य चतुर्थीं चितिं चिनोति॥८॥

8. On the next day having performed the (Pravargya and Upasad-rites) of the morning, (the Adhvaryu) builds the fourth layer.

आशुस्त्रिवृदग्नेर्भागो ऽसीत्येताभ्यामनुवाकाभ्यां यथा ब्राह्मणमुपधा-यान्तरिक्षमस्यन्तरिक्षाय त्वेति द्वे संयान्यौ॥९॥

9. With two sections[1] beginning with *āśustrivṛt* and *agnerbhāgo'si* having placed (the Akṣṇayāstomīya-bricks) in accordance with the details mentioned in the Brāhmaṇa,[2] he places the two Saṁyānī (Going) (bricks) with *antarikṣamasi...*[3]

1. TS IV.3.8.and 9.
2. TS V.3.3. Here the details about the direction in which the particular brick is to be placed and the formula which accompanies it are given.
3. TS IV.4.6.h; Cp. Āpśs XVI.24.8, XVII.1.18.

सहश्च सहस्यश्चेति द्वे ऋतव्ये समानतयादेवते॥१०॥

10. With *sahaśca sahasyaśca...*[1] he places the two Ṛtavyā (-bricks) for which the formula *tayā devatayā* is to be used commonly.[2]

1. TS IV.4.11.e.
2. Cp. XVI.24.9, XVII.2.1.

एकयास्तुवतेति सप्तदश सृष्टीः॥११॥

11. With *ekayāstuvata...*[1] (he places) the seventeen Sṛṣṭi (creation-bricks).[2]

1. TS IV.3.10.
2. Cf. TS V.3.4.7.

इयमेव सा या प्रथमा व्यौच्छदिति षोडश व्युष्टीः॥१२॥

12. With *iyameva sā yā prathamā...*[1] he places the sixteen[2] Vyuṣṭi (Shining-) (bricks).[3]

1. TS IV.3.11.
2. For the sixteenth brick TS I.4.33 is used as an accompanying verse.
3. Cf. TS V.3.4.7.

ऋषभादिश्चित्यन्तः॥१३॥

13. Then the layer is to be built completely beginning with (placing of) the Bull-bricks.[1]

1. Thus the rites mentioned in XVI.33.8-35.5 are to be performed. Cp. XVII.1.10; 2.7.

XVII.3

श्वो भूते पौर्वाह्णिकीभ्यां प्रचर्य पञ्चमीं चितिं चिनोति॥१॥

1. On the next day, after having performed the Pravargya and Upasad-rites of the morning (the Adhvaryu) builds the fifth layer.

अग्ने जातान्प्र णुदा नः सपत्नानिति पुरस्तादुपदधाति। सहसा जातानिति पश्चात्। चतुश्चत्वारिंश स्तोम इति दक्षिणतः। षोडश स्तोम इत्युत्तरतः॥२॥

2. With *agne jātān pra ṇudā sapatnān*[1] (he places) an Asapatna (Enemyless-brick) in the east; *sahasā jātān...* in the west; *catuścatvārimśa stomaḥ* in the south; *soḍaśa stomaḥ*[2] in the north.

1. For the formulae see IV.3.12.a-d.
2. Cf. TS V.3.5.1-2.

इष्टकायां पुरीषमध्यूह्य पृथिव्याः पुरीषमसीति मध्ये ऽग्नेः पुरीषवतीम्॥३॥

3. Having kept loose soil on a brick he places (this) brick with loose soil[1] in the central part of the fire-altar-building with *purīṣam asi.*[2]

1. Cf. TS V.3.5.2.
2. TS IV.3.12.e.

एवश्छन्दो वरिवश्छन्द इति चत्वारिंशतं विराजो दशदश प्रतिदिश-मक्ष्णया॥४॥

4. With *evaśchando varivaśchandaḥ*[1] he places forty Virāj (-bricks) diagonically, ten in each direction.

1. TS IV.3.12.f.
2. Cf. TS V.3.5.3-4.

रश्मिरसि क्षयाय त्वा क्षयं जिन्वेति स्तोमभागाः। सप्तसप्त प्रतिदिशम्। अवशिष्टा मध्ये॥५॥

5. With *raśmirasi...*[1] he places the Stomabhāga (-bricks): seven in each direction; the remaining in the middle.[2]

1. TS IV.4.1.
2. Cf. TS V.3.5.5.

राज्ञ्यसि प्राची दिगिति पञ्च नाकसदः प्रतिदिशमेकां मध्ये॥६॥

6. With *rajñyasi prācī dik...*[1] (he places) the five Nākasad (Sitting in the Heaven) (bricks): one is each direction, one in the middle.[1]

1. TS IV.4.2.a-e.
2. TS V.3.7.1.

तासु पुरीषमध्यूह्यायं पुरो हरिकेश इति पञ्चचोडा अभ्युपदधाति। द्वेष्यं मनसा ध्यायन्पश्चात्प्राचीमुत्तमाम्॥७॥

7. Having kept loose soil,[1] with *ayaṁ puro harikeśaḥ*[2] he places the Pañcacoḍā (Five-chignoned) (bricks while meditating on the enemy; (he places) the last one in the west with its face to the east[3].

1. Cf. ŚB VIII.6.1.22.
2. TS IV.4.3.a-e.
3. Cf. TS V. 3.7.2-3.

आयोस्त्वा सदने सादयामीति स्वयमातृण्णामभिमृश्याश्वेनोपघ्राप्य परमेष्ठी त्वा सादयतु दिवः पृष्ठ इत्यविदुषा ब्राह्मणेन सह मध्ये ऽग्नेरुपदधाति। सुवरिति चैतया व्याहृत्या॥८॥

8. With *āyostvā sadane sādayāmi*[1] having touched the naturally perforated stone,[2] having then caused the horse to smell it, along with an ignorant Brāhmaṇa he places it in the central part of the fire (-altar-building) with *parameṣṭhī tvā sādayatu*[3] and with the sacred utterance *suvaḥ.*[4]

1. TS IV.4.3.g.
2. Cp. XVI.23.1; XVII.1.12. This is the third and the last naturally perforated stone.
3. TS IV.4.3.h.
4. Cf. TS V.5.5.3; cp. XVI.23.1.; XVII.1.12.

चित्तिं जुहोमीति स्वयमातृण्णायां हुत्वापान्य प्रोथदश्व इत्युत्तरें ऽसे विकर्णीम्॥९॥

9. With *cittiṁ juhomi* having made a libation (of ghee) on the naturally perforated stone, then having breathed over it,[1] he places the Vikarṇī (-brick)[2] on the north-eastern corner with *prothadaśvaḥ.*[3]

1. Cp. XVI.23.2. and XVII.1.13.

2. The brick on which there is a figure of a Viśakhakarṇī strī on it Cf. Mahāgnisarvasva on Baudhāśs XXX.6.
3. TS IV.4.3.i.

तेनान्याभिरिष्टकाभिरभ्युपदधाति॥१०॥

10. He does not place any other bricks on these two.[1]

1. Cf. TS V.3.7.3. The Garbe's text should be corrected as *te nānyābhiriṣṭakābhirabhyupadadhāti*.

XVII.4

सुवरसि सुवर्मे यच्छेति हिरण्येष्टकाम्॥१॥

1. With *suvarasi suvarme yaccha...*[1] (the Adhvaryu places) the golden brick.[2]

1. TS V.7.6.c.c.
2. Cf. TS V.7.6.2-3. Cp. XVI.23.9; XVII.1.15.

द्यौरपराजितेति मण्डलेष्टकाम्॥२॥

2. With *dyauraparājitā*[1] (he places brick) having a marked circle on it[2].

1. TS IV.4.5.e.
2. Cf. TS V.3.9.2; cp. XVI.23.9; XVII.1.15.

अत्रैकां रेतःसिचं स्थविरस्य॥३॥

3. At this time he places one Retaḥsic (Semen-pourer) (brick) (in the case) of an old (sacrificer).[1]

1. Cp. XVI.24.4.

प्रजापतिस्त्वा सादयतु दिवः पृष्ठे ज्योतिष्मतीमिति विश्वज्योतिषम्॥४॥

4. With *prajāpatistvā sādayatu...*[1] (he places) the Viśvajyotis (All-light) (-brick).

1. TS IV.4.6.c.
2. Cf. TS V.39.2; cp. XVI.24.7; XVII.1.17.

तपश्च तपस्यश्चेति द्वे ऋतव्ये समानतयादेवते॥५॥

5. With the two formulae beginning with *tapśca tapascyaśca*[1] (he places) the two Ṛtavyā (Seasonal) (bricks)[2] the *tayā devatayā...*[2] (formula) for which is common for both.

1. TS IV.4.11.f.
2. Cf. TS V.4.2.1; cp. XVI.24.9; XVII.2.1.

देवानां यान्यसि देवानां देवयान्यसीति द्वे संयान्यौ॥६॥

6. With *devānāṁ yānyasi...*[1] he places the two Saṁyānī (Going) (bricks).[2]

1. MS III.8.13; KS XXII.5.
2. Cp. XVI.24.8;XVII.1.18.

संयान्यावृतव्ये विश्वज्योतिषं रेतःसिचं हिरण्येष्टकां मण्डलेष्टकां विकर्णीं स्वयमातृण्णामित्येवमनुपूर्वा एके समामनन्ति॥७॥

7. According to the opinion of some (ritualists)[1] (there should be) the Saṁyānī, two Ṛtavyās, Viśvajyotis, Retaḥsic, Hiraṇyeṣṭakā, Maṇḍaleṣṭakā, Vikarṇī, Svayamātṛṇṇā (bricks) in this order.

1. Perhaps the followers of ŚB VII.7.1.9.

आपराह्णिकीभ्यां प्रचर्यौदुम्बरीः समिधो घृते वासयति॥८॥

8. After having performed the (Pravargya and Upasad-rites) of the afternoon, he keeps (three) fuel-sticks of Udumbara-wood in ghee[1] throughout the night.

1. For the ritual mentioned in XVII.14.5.

श्वो भूते पौर्वाह्णिकीभ्यां प्रचर्य पञ्चम्याश्रितेः शेषं याज्ञसेनीं चितिं चिनोति॥९॥

9. On the next day after having performed the (Pravargya and Upasad-rites) of the morning, he builds the Yajñasenī-layer[1] as a part of the fifth layer.

1. The brick mentioned in the next Sūtra is called "Yājñasenī citi" because it was taught by Yajñasena to the son of Citriya. The work of building the fifth layer requires two days (see XVI.35.9).

अग्निर्मूर्धेति तिस्रो गायत्रीः पुरस्तादुपदधाति॥ एवमुत्तराणि त्रीणित्रीणि। त्रिष्टुभो दक्षिणतः। जगतीः पश्चात्। अनुष्टुभ उत्तरतः। बृहतीरुष्णिहाः पङ्क्तीरक्षरपङ्क्तीरिति विषुरूपाणि छन्दांसि यथावकाशम्। अतिच्छन्दसं मध्ये। द्विपदा अन्ततः॥१०॥

10. With *agnir mūrdhā...*[1] he places the three Gāyatrīs to the east (of the naturally perforated stone)[2]; in the same manner each of the three next (bricks): Thus the Triṣṭubhs to the South; the Jagatīs to the west; the Anuṣṭubhs to the North; the

bricks connected with metres of different forms viz. Bṛhatī, Uṣṇih, Paṅkti, Akṣarapaṅkti, in accordance with the available space; the Dvipadās at the end.

1. TS IV.4.4.a-c.
2. CF. TS V.3.8.1.

अन्यत्र साहस्रात्पशुकामस्य गोचितिं चिनोति॥११॥

11. Except the one-thousand-brick (fire-altar-building)[1] he should build the Gociti (Cow-building)[2] for the sacrificer desirous of cattle.

1. See XVI.13.11.
2. See for this XVII.4.12—5.1.

सहस्रं पादमात्रीरिष्टकाः॥१२॥

12. (In it there should be) one thousand bricks of the size of one foot.

ताः प्रथमायां चित्यां मध्यमायामुत्तमायां वोपदध्यात्॥१३॥

13. He places them either in the first or the middle or the last layer.

XVII.5

अग्ने गोभिर्न आ गहीत्यनुवाकेन प्रतिमन्त्रं पुनःपुनरभ्यासम्॥१॥

1. (The Adhvaryu) places them each one with a formula from the section beginning with *agne gobhir na ā gahi*[1] repeating (the formulae) again and again (upto one thousandth brick).

2. TS II.4.5.

इन्द्राग्निभ्यां त्वा सयुजा युजा युनज्मीत्यष्टौ सयुजः॥२॥

2. With *indrāgnibhyām̐ tvā sayujā yujā...*[1] (he places) the eight Sayuj (Yoked-together) (bricks).[2]

1. TS IV.4.5.
2. Cf. TS V.3.9.1.

रोहितेषु त्वा जीमूतेषु सादयाम्यरुणेषु त्वा कृष्णेषु त्वा नीलेषु त्वा सितेषु त्वा जीमूतेषु सादयामीति पञ्च जीमूताः॥३॥

3. With *rohiteṣu tvā jīmūteṣu...*[1] (he places the five Jīmūta (Cloud-bricks).

1. KS XL.4.

अम्बा नामासीति सप्त कृत्तिकाः॥४॥

4. With *ambā nāmāsi...*[1] (he places) seven Kṛttikā (-bricks).

1. TS IV.4.5.b.
2. Cf. TS V.3.9.1.

पुरोवातसनिरसीति पञ्च वृष्टिसनीरनुपरिहारम्॥५॥

5. With *purovātasnirasi...*[1] (he places) the five Vṛṣṭisani (Rain-winner) (bricks) in the circular manner.[2]

1. TS IV.4.6.d.
2. Cf. V.3.10.1. The first brick is to be placed in the east, the second in the south, the third in the west, the fourth in the north and the fifth in the middle.

सलिलाय त्वेत्यष्टावादित्येष्टकाः॥६॥

6. With *salilāya tvā...*[1] (he places) the eight Āditya (bricks).[2]

1. TS IV.4.6.f.
2. Cf. TS V.3.10.2-3.

ऋचे त्वा रुचे त्वेति पञ्च घृतेष्टका अनुपरिहारम्॥७॥

7. With *ṛce tvā ruce tvā...*[1] (he places) the five Ghṛta(-Ghee-bricks)[2] in the circular manner.[3]

1. TS IV.4.6.k.
2. These are not the bricks in the literal sense. They are simply libations of ghee metaphorically treated as bricks.
3. Cf. TS V.3.10.3-4. See also the next Sūtra and XVI.13.10. For the circular manner see the note on 5[th] Sūtra above.

आदित्येष्टकाभिर्घृतपिण्डान्व्यतिषक्तानिति वाजसनेयकम्॥८॥

8. According to the view of the Vājsaneyins[1] "He should place the Āditya-bricks and balls of ghee alternately (one Āditya-brick and one ghee ball; then the next Āditya-brick and the next ghee-ball and so on)."

1. The exact source not known.

यशोदां त्वेति पञ्च यशोदाः॥९॥

9. With *yaśodāṁ tvā* he places the five Yaśodā (Glory-giver-) (bricks).

1. TS IV.4.7.a.
2. Cf. TS V.3.11.1-2.

भूयस्कृदसीति पञ्च भूयस्कृतः॥१०॥

10. With *bhūyaskṛdasi*...[1] (he places) the five Bhūyaskṛt (More-making) (bricks).[2]

1. TS IV.4.7.a.
2. Cf. TS V.3.11.1-2.

अप्सुषदसीति पञ्चाग्निरूपाणि॥११॥

11. With *apsuṣadsi*...[1] (he places) the five Agnirūpa (Fire-form) (bricks).

1. TS IV.4.7.b.
2. Cf. TS V.3.11.2.

पृथिव्यास्त्वा द्रविणे सादयामीति पञ्च द्रविणोदाः॥१२॥

12. With *pṛthivyās tvā draviṇe sādayāmi*[1] (he places) the five Draviṇodas (Wealth-giver) (bricks).[2]

1. TS IV.4.7.c.
2. Cf. V.3.11.2.

प्राणं मे पाहीति षडायुष्याः॥१३॥

13. With *prāṇaṁ me pāhi*...[1] (he places) the six Āyuṣya (Life) (-bricks).[2]

1. TS IV.4.7.d.
2. Cf. TS V.3.11.2-3.

अग्ने यत्ते परं हृन्नामेत्यग्नेर्हृदयम्॥१४॥

14. With *agne yatte paraṁ hṛnnāma*...[1] (he places) the (brick named) "Heart of the fire".[2]

1. TS IV.4.7.e.
2. Cf. TS V.3.11.3.

यावा अयावा इति सप्तर्तव्याः॥१५॥

15. With *yāvā ayāvā*...[1] (he places) the seven Ṛtavyā (Seasonal) (bricks)[2].

1. TS IV.4.7.f.
2. Cf. TS V.3.11.3.

या देव्यसीष्टक आयुर्दा उपशीवरी। सा मामुपशेष्व जायेव पतिमित्सदा॥ या देव्यसीष्टके प्राणदा अपानदा व्यानदाश्चक्षुर्दा श्रोत्रदा वाग्दा आत्मदाः

पृथिविदा अन्तरिक्षदा द्यौर्दा स्वर्दाः कुमारीदाः प्रफर्विदाः प्रथमौपशदा युवतिदा उपशीवरी। सा मामुपशेष्व जायेव पतिमित्सदेति षोडशोपशीवरीः॥१६॥

16. With *yā devyasīṣṭake...*[1] (he places) the sixteen Upaśīvarī (Sleeping near) (bricks).

1. KS XXXIX.9.

XVII.6

अभीषाच्चाभिषवी चाभिवयाश्चोर्ध्ववयाश्च बृहद्वयाश्च सवयाश्च सह्वांश्च सहमानश्च सहस्वांश्च सहीयांश्चेति दशेन्द्रनामानि॥१॥

1. With *abīṣāccābhiṣavī ca...*[1] (the Adhvaryu) places the ten (bricks called) Indranāmāni (Indra's Names).

1. KS XXXIX.11 (with some changes).

अग्निना विश्वाषाडिति द्वाविंशतिमिन्द्रतनूः॥२॥

2. With *agninā viśvāṣāṭ...*[1] (he places) the twenty-two Indratanū (Indra's forms) (bricks).[2]

1. TS IV.4.3.
2. Cf. TS V.4.1.1.

प्रजापतिर्मनसान्धो ऽच्छेत इति त्रयस्त्रिंशतं यज्ञतनूः॥३॥

3. With *prajāpatir manasāndhoccheta...*[1] (he places) the thirtythree Yajñatanū (Forms of sacrifices) (bricks).[2]

1. TS IV.4.9.
2. Cf. TS V.4.1.1.

ज्योतिष्मतीं त्वा सादयामीति द्वादश ज्योतिष्मतीः॥४॥

4. With *jyotiṣmatīṁ tvā sādayāmi...*[1] (he places) the twelve Jyotiṣmatī (Bright) (bricks).[2]

1. TS I.4.34.
2. Cf. V.4.1.3.

पूर्णा पश्चादिति पौर्णमासीं पुरस्तादुपधाय कृत्तिका नक्षत्रमिति नक्षत्रेष्टकाः पुरस्तात्प्रतीचीरसंस्पृष्टकाः॥५॥

5. After having kept the Paurṇamāsī (Full-moon-)(brick) in the east with *pūrṇā paścāt...*,[1] he places the Nakṣatra (Con-

stellation) (bricks)[2] in the east with their faces to the west, without letting them touch each other, with *kṛttikā nakṣatram*....[3]

1. TS IV.4.10.c.a.
2. Cf. TS V.4.1.4.
3. TS IV.4.10.a and b.

पूर्वामुपधायापरामपरामा विशाखाभ्याम्॥६॥

6. Each time after having placed the earlier (brick) (he places) the next (brick) upto the Viśākhā-brick.

दक्षिणेन स्वयमातृण्णां रीतिं प्रतिपादयति॥७॥

7. He brings the line up to the south of the naturally perforated (stone).

यत्ते देवा अदधुरित्यमावास्यां पश्चादुपधायावशिष्टानां पूर्वांपूर्वामापभरणीभ्यः॥८॥

8. After having placed the Amāvāsyā (New-moon) (brick) with *yat te devā adadhuḥ*...[1] in the west, (he places)[2] each time one of the remaining bricks to the east (of the earlier one) upto Apabharaṇī (brick).

1. TS IV.4.10.c.b.
2. With TS IV.4.10.b.

उत्तररेण स्वयमातृण्णां रीतिं प्रतिपादयति॥९॥

9. He brings the line upto the north of the naturally perforated stone.

पौर्णमासीमन्ततः॥१०॥

10. The full-moon(-brick) at the end.

ऋचे त्वा रुचे त्वेति सर्वासु नक्षत्रेष्टकास्वनुषजति॥११॥

11. He adds *ṛce tvā ruce tvā*[1] to all (each formulae used for placing) the Nakṣatra(-bricks).

1. TS IV.4.10.a.b.

XVII.7

हिरण्यगर्भः समवर्तताग्र इत्यष्टौ सरितः॥१॥

1. With *hiraṇyagarbhaḥ samavartatāgre*...[1] (the Adhvaryu) places the eight Sarit (River) (bricks).

1. TS IV.1.8.n-u.

विश्वकर्मा दिशां पतिरिति पञ्च हिरण्येष्टकाः प्रतिदिशमेकां मध्ये॥२॥

2. With *viśvakarmā diśāṁ patiḥ...*[1] (he places) the five golden bricks one in each direction; one in the middle.

1. TS V.5.5.1.

प्राणाय त्वा चक्षुषे त्वेति चतस्रः स्वयमातृण्णाः प्रतिदिशम्॥३॥

3. With *prāṇāya tvā cakṣuṣe tvā...*[1] (he places) the four naturally perforated (stones) one in each direction.

1. TS V.5.5.4.

अग्न आ याहि वीतये॥ अग्निं दूतं वृणीमहे॥ अग्निनाग्निः समिध्यते॥ अग्निर्वृत्राणि जङ्घनत्॥ अग्ने स्तोमं मनामहे सिध्रमद्य दिविस्पृशम्॥ देवस्य द्रविणस्यव इति पञ्चाह्नां रूपाणि॥४॥

4. With *agna ā yāhi...*[1] (he places) the five forms of days.[2]

1. TS V.5.6.a-e.
2. Cf. TS V.5.6.2.

अथ व्रतमुपदधाति॥५॥

5. Then he places the Vrata.[1]

1. This ritual ends with XVII.9.2. Vrata is the same as the Mahāvrata; see Māś VI.2.3.1. Perhaps the verses on which Vrata is sung are meant.

प्राच्या त्वा दिशा सादयामीति पञ्चात्मेष्टकाः प्रतिदिशमेकां मध्ये॥६॥

6. With *prācyā tvā diśā sādayami...*[1] (he places) five Ātman (Trunk) (-bricks): one in each direction one in the middle.[2]

1. TS V.5.8.2-3.
2. Cf. TS V.5.8.3-4.

संयच्च प्रचेताश्चेति पञ्च वैश्वदेवीरात्मनि द्वेष्यं मनसा ध्यायन्॥७॥

7. With *saṁyacca pracetāśca...*[1] (he places) the five Vaiśvadevī (bricks belonging to All-gods) on the trunk of the fire-altar-building while thinking about the enemy in his mind.

1. TS IV.4.11.h-n. The last formula is to be added to each of the preceding formulae.
2. Cf. TS V.4.7.2-3. Here, however, these bricks are called Adhīpatnīs.

कया नश्चित्र आ भुवदूती सदावृधः सखा। कया शचिष्ठया वृता॥ कस्त्वा

सत्यो मदानां मंहिष्ठो मत्सदन्धसः। दृढा चिदारुजे वसु॥ अभी षु णः सखीनामविता जरितॄणाम्। शतं भवास्यूतिभिरिति वामदेव्यम्॥८॥

8. With *kayā naścitra ā...*[1] (he places) the Vāmadevya (brick),[2]

1. KS XXXIX.12.
2. The Sūtra is in complete. See the first Sūtra of the next section.

XVII.8

दक्षिणत आत्मनि॥१॥

1. to the south of the trunk (of the fire-altar-building).

1. Read this Sūtra along with XVII.7.8.

इन्द्रो दधीचो अस्थभिर्वृत्राण्यप्रतिष्कुतः। ववक्षुरुग्रो अस्तृत इत्यथर्वशिरो दशातिषक्ताः॥२॥

2. With *indro dadhico asthabhiḥ...*[1] (the Adhvaryu places) the ten (bricks)[2] close to each other as the head of the Atharvan, in the east[3] (of the Fire-altar-building).

1. TB I.5.8.1ff; cp. KS XXXIX.12.
2. Cf. TS V.6.6.3.
3. The word *pūrvārdhe* of the Sūtra 3 in Garbe's text should be brought here. Cf. also MāŚS VI.2.2.20.

पूर्वार्धे विद्यते शिरसो निरूहणम्। न विद्यत इत्यपरम्॥३॥

3. There is the act of taking out of the head; there is not—this is another (view).[1]

1. This Sūtra is difficult. Perhaps it refers to the head part of the fire-altar-building which is in the form of a bird.

अभि त्वा शूर नोनुमो ऽदुग्धा इव धेनवः। ईशानमस्य जगतः सुवर्दृशमीशानमिन्द्र तस्थुषः। ईशानमिन्द्र तस्थुषः। न त्वावाँ अन्यो दिव्यो न पार्थिवः। न जातो न जनिष्यते अश्वायन्तो मघवन्निन्द्र वाजिनः। गव्यन्तस्त्वा हवामह इति रथंतरं दक्षिणे पक्षे ऽध्यात्मन्नपवर्गः॥४॥

4. With two verses *abhi tvā śūra...*[1] (he places) the Rathantara-sāman-bricks in such a manner that the last (brick) (will be placed) on the trunk.[1]

1. KS XXXIX.12. For detais see the next two Sūtras.

प्रथमामुपधाय द्वितीयामथ विशयाम्॥५॥

अर्धमात्मन्यर्धं पक्षे॥६॥

5-6. Having placed the first and the second on the wing (part), he places the separately lying (Viśayā) (brick) with its half part on the trunk and half on the wing.

त्वामिद्धि हवामहे साता वाजस्य कारवः। त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठास्वर्वतः। त्वां काष्ठास्वर्वतः॥ स त्वं नश्चित्र वज्रहस्त धृष्णुया। मह स्तवानो अद्रिवः। मह स्तवानो अद्रिवः। गामश्वं रथ्यमिन्द्र सं किर। सत्रा वाजं न जिग्युष इति बृहदुत्तरे पक्षे॥७॥

7. With *tvāmiddhi havāmahe...*[1] (he places) the Bṛhat-sām-an (-brick) on the left wing.

1. KS XXXIX.12. Here also with two verses three bricks are kept.

तस्य रथंतरवत्कल्पः॥८॥

8. Its procedure is the same as that of Rathantara.[1]

1. See Sūtras 5 and 6.

XVII.9

यज्ञायज्ञा वो अग्नये गिरागिरा च दक्षसे। प्रप्र वयममृतं जातवेदसं प्रियं मित्रं न शंसिषम्। प्रियं मित्रं न शंसिषम्। ऊर्जा नपातं स हिनायमस्मयुः। दाशेम हव्यदातये। दाशेम हव्यदातये। भुवद्वाजेष्वविता भुवद्वृधः। उत त्राता तनूनामिति यज्ञायज्ञियं पुच्छे॥१॥

1. With two verses *yajñā yajñā vo agnaye...*[1] (the Adhvaryu) places the Yajñāyajñiya (-sāman-brick) on the tail.

1. KS XXXIX.12.

तस्य रथंतरवत्कल्पः॥२॥

2. Its procedure is the same as that of Rathantra.[1]

1. See XVII.8.5-6.

त्वामग्ने वृषभमित्यृषभमुपधाय संवत्सरस्य प्रतिमामिति प्राजापत्याम्॥३॥

3. Having placed the Vṛṣabha (Bull) (-brick) with *tvāmagne*

vṛṣabham...[1] (he places) the Prājāpatyā(-brick) with *saṁvatsarasya pratimām....*[2]

1. TS V.7.2.a. See XVI.33.7.
2. TS V.7.2.b. For this Sūtra cf. TS V.7.2.1-2.

शतायुधाय शतवीर्यायेति पञ्चाज्यानीः प्रतिदिशमेकां मध्ये॥४॥

4. Then with the five verses *śatāyudhāya śatavīryāya...*[1] (he places) the five Ajyāni(-bricks)[2] one in each direction, one in the middle.

1. TS V.7.2.d-h.
2. Cf. TS V.7.2.5.

इन्द्रस्य वज्रो ऽसीति चतस्रो वज्रिणीः प्रतिदिशमश्मन इषुहस्त उपदधाति॥५॥

5. With *indrasya vajro'si...*[1] carrying an arrow in his hand he places the four Vajriṇī (Having thunderbolt) (bricks)[2] one in each direction.[3]

1. TS V.7.3.A.
2. i.e. four stones.
3. Cf. TS V.7.3.1-2.

इन्द्रस्य वज्रो ऽसि वार्त्रघ्नस्तनूपा नः प्रतिस्पशः। यो न उपरिष्टादघायुरभिदासत्येतं सो ऽश्मानमृच्छत्विति मध्ये पञ्चमीमेके समामनन्ति॥६॥

6. According to the opinion of some (ritualists) (he should also place the fifth brick with *indrasya vajro'si...*[1] (adding the words), *yo na upariṣṭād....*

1. TS V.7.3.a.

पृथिव्यै त्वान्तरिक्षाय त्वा दिवे त्वेति तिस्रो लोकेष्टकाः॥७॥

7. With (the three formulae) *pṛthivyai tvāntarikṣāya...*[1] (he places) the three Loka-(World) bricks.

1. TS I.3.6.a.

अग्नये त्वा पवमानायाग्नये त्वा पावकायाग्नये त्वा शुचय इति तिस्रः पवमानीः॥८॥

8. With (the three formulae) *agnaye tvā pavamānāya...*[1] (he places) the three Pāvamānī (-bricks).

1. See V.21.5.

XVII.10

ऋचा त्वा छन्दसा सादयामि वषट्कारेण त्वा छन्दसा सादयामि हिङ्कारेण त्वा छन्दसा सादयामि प्रस्तावेन त्वा छन्दसा सादयामि प्रतिहारेण त्वा छन्दसा सादयाम्युद्गीथेन त्वा छन्दसा सादयामि निधनेन त्वा छन्दसा सादयामीति सप्त च्छन्दस्याः॥१॥

1. With (seven formulae) *ṛcā tvā chandasā sādayāmi...*[1] (the Adhvaryu places) the seven Chandasyā (Vedic) (bricks).

1. Cp. MS II.14.4.

अग्ने यशस्विन्निति चतस्रो राष्ट्रभृतः पुरस्तादुपधाय हिरण्येष्टकाभिः सर्वतो मुखमुपदधाति॥२॥

2. After having placed the four Rāṣṭrabhṛt (Kingdom-holder) (bricks) in the east with *agne yaśasvin...*[1] (he places) the golden bricks in such a manner that the fire-altar-building faces everywhere.

1. Cf. TS V.7.4.4.
2. TS V.7.4.e.

गायत्रीं पुरस्तादुपदधातीत्युक्तम्॥३॥

3. It is said (in a Brāhmaṇa-text): "He places the Gāyatrī in the front, (Triṣṭubh to the right, Jagatī to the back, Anuṣṭubh to the left and Paṅkti in the middle)."[1]

1. TS V.7.9.4.

अथैकेषाम्। गायत्रीं पुरस्तादुपदधाति त्रिष्टुभं दक्षिणतो जगतीं पश्चादनुष्टुभमुत्तरतः पङ्क्तिं मध्ये। इत्येताभिः सर्वाभिः सर्वतो मुखमुपदधाति॥४॥

4. Now according to some "He places Gāyatrī in the front, Triṣṭubh to the right, Jagatī to the back, Anuṣṭubh to the left and Paṅkti in the middle. With all these (verses and bricks) he builds the fire altar-building facing everywhere."[1]

1. I is not known who these "some" are. But the view of Taittirīyakas (see the Sūtra) is not different from the view of these "some".

गायत्र्यादयो भवन्ति पङ्क्त्युदयनाः॥५॥

5. (The verses used at this time) are beginning with Gāyatrī and end with Paṅkti.

अग्निमूर्धा। भुवः। जनस्य गोपाः। त्वां चित्रश्रवस्तम। अग्ने तमद्याश्वमित्येता आम्नाता भवन्ति॥६॥

6. The following verses are mentioned to be used there *agnir mūrdhā... bhuvaḥ... janasya gopāḥ..., tvāṁ citraśravastama..., agne tamadyāśvam....*[1]

अग्न आ याहि वीतय इति चैताभिः सर्वतो मुखमुपधाति॥७॥

7. Or[1] with the verses beginning *agna ā yāhi vītaye* he places the bricks in such a way that it faces to all directions.

1. We have to read *vaitābhiḥ* instead of *catitābhiḥ*.
2. TS V.5.6.a-e. See XVII. 7.4.

लोकंपृणाभिरित्येके॥८॥

8. According to some (ritualists)[1] (he should make the fire- altar-building "facing to all directions" by means of the formulae used for Lokampṛṇā (Space-filler) bricks.

1. Not identified.

अत्र वा विकर्णीं स्वयमातृण्णां चोपदध्यात्॥९॥

9. Optionally one may place the Vikarṇī and Svayamātṛṇṇā (brick) now.[1]

1. For this view see ŚB VIII.7.3.9. For the other option see XVII.3. 8-9.

लोकंपृणादिश्चित्यन्तः॥१०॥

10. The building of the layer comes to an end with the ritual beginning with placing of the *Lokaṁpṛṇā* (bricks).

अग्ने युक्ष्वा हि ये तव। युक्ष्वा हि देवहूतमानिति द्वाभ्यां संचितमग्निमभिमृश्य वसवस्त्वा रुद्रैः पुरस्तात्पान्त्वित्येतैर्यथालिङ्गं संचितमग्निमाज्येन प्रोक्षति। मध्य उत्तमेन प्राङ्मुखः॥११॥

11. Having touched the built up fire-altar with two verses beginning with *agne yukṣvā hi ye tava*[1] and *yukṣvā hi devahūtamām*[2] he sprinkles ghee on the built up fire-altar[3] with *vasavastvā rudraiḥ purāstāt pāntu...*[4] in accordance with the

chracteristic word (in the formula); facing the east (he sprinkles ghee) in the middle with the last (formula).

1. TS IV.2.9.q.
2. TS IV.2.9.r.
3. Cf. TS V.5.3.1-5.
4. TS IV.2.9.1.

XVII.11

सहस्त्रस्य प्रमा असीति सहस्त्रेण हिरण्यशल्कैरूर्ध्वस्तिप्ठन्प्रतिदिशि-मग्निं प्रोक्षति द्वाभ्यांद्वाभ्यां शताभ्याम्। मध्य उत्तमाभ्यां प्राङ्मुखः॥१॥

1. With *sahasrasya pramā asi...*[1] while standing[2] the Adhvaryu) sprinkles (scatters) thousand pieces of gold[3] on the (built up) fire(-altar)—two hundred pieces on each (direction)[4]; while facing the east (he scatters two hundred pieces) in the middle with the last two formulae.

1. TS IV.4.11.o
2. Cf. KS XXI.4.
3. Cf. TS.V.4.2.3-4.
4. Cf. ŚB VII.7.4.10

इमा मे अग्न इष्टका धेनवः सन्त्वितीष्टका धेनूर्यजमानः कुरुते॥२॥

2. With *imā me agna iṣṭakāḥ...*[1] the sacrificer makes the bricks milch-cows[2].

1. TS V.4.2.4.
2. Cp. TS V.4.2.4.

ऐडिक्या चित्याध्वर्युरग्निमभिमृश्य शतरुद्रीयं जुहोति जर्तिलयवाग्वा गवीधुकयवाग्वा वा जर्तिलैर्गवीधुकसक्तुभिः कुसयसर्पिषाजाक्षीरेण मृगीक्षीरेण वार्कपर्णेनोदङ् तिष्ठन्। उत्तरस्य पक्षस्योत्तरापरस्यां स्त्रक्तयां विकर्ण्यां स्वयमातृण्णायामनुपरिचारं वा॥३॥

3. Having touched the Fire (-altar-building) with the section called) Aiḍikī (layer)[1], standing with his face to the north, (the Adhvaryu) offers the Śatarudriya with Jartila-gruel or Gavīdhuka-gruel or Jartilas or coarse flour of Gavīdhukas or with Kusaya-ghee[3] or goat-milk or buffalo-milk[4] by means of a

leaf of Arka(-tree).[5] (He does so) on the western corner of the left wing or on the Vikarṇī or on the naturally perforated stone; Or he offers while moving around (the altar keeping it to is right).

1. TĀ IV.19.
2. Cf. KS XXI.6.
3. The meaning of the word *kusaya* is not known. According to Dhūrtasvāmin and Tālavṛntavāsin *kusaya*-ghee means old ghee.
4. According to the same commentators *mṛgakṣira* means milk of buffalo.
5. Cf. and cp. in general TS V.4.3.2-3.

नमस्ते रुद्र मन्यव इत्येताननुवाकांस्त्रैधं विभाज्यापि वा प्रथमादुपक्रम्य नमस्तक्षभ्य इति जानुदघ्ने धारयमाणे रथकारेभ्यश्च व इत्युपक्रम्य नमः स्वायुधायेति नाभिदघ्ने शेषेण प्रागवतानेभ्य आस्यदघ्ने हुत्वा सहस्राणि सहस्रश इति दशावतानान्हुत्वान्वारोहाञ्जुहोति॥४॥

4. Having offered after having divided the sections beginning with *namaste rudra manyave*[1] into three parts[2] or having started from the first formula upto *namas takṣabhyaḥ*, holding (the Arka-leaf) at the level of knee, starting from *rathakārebhyaśca vaḥ* upto *namaḥ svāyudhāya* holding the (Arka-leaf) at the level of the navel, (then) with the remaining portion upto the Avatānas[3] at the level of the mouth, with *sahasrāṇi sahasraśaḥ* (then) he offers the ten Anvāroha[4]-offerings.

1. TS IV.5.1-10.
2. Cf. TS V.4.3.3.
3. TS IV.5.11.a-k.
4. "Ascending".

नमो रुद्रेभ्यो ये पृथिव्यामिति जानुदघ्ने धारयमाणो नमो रुद्रेभ्यो ये ऽन्तरिक्ष इति नाभिदघ्ने नमो रुद्रेभ्यो ये दिवीत्यास्यदघ्ने हुत्वैतानेव यजमानं वाचयित्वैतानेव विपरीतान्प्रत्यवरोहान्हुत्वासंचरे पशूनामर्कपर्णमुदस्यति॥५॥

5. Having then offered with *namo rudrebhyo ye pṛthivyām*[1] while holding (the Arka-leaf) at the level of the knee, with *namo rudrebhyo yentarikṣe*[2] while holding (the Arka-leaf) at the level of the navel, and with *namo rudrebhyo ye divi*[3] (while holding the Arka-leaf) at the level of the mouth, then having

caused the sacrificer to recite the same (formulae), then having offered with the same formulae in the reverse (descending) order, he throws the Arka-leaf on a place where cattle do not wander.[4]

1-3. TS IV.5.11.m-n. For the offerings cf. TS V.4.3.4.
5. Read *hutvāsaṁcare*. Cf. TS V.4.3.5.

यं द्विष्यात्तस्य संचरे यस्य रुद्रः प्रजां पशून्वाभिमन्येतोदङ् परेत्य रुद्राञ्जपंश्चरेदित्ययज्ञसंयुक्तः कल्पः॥६॥

6. In the case of whom (the sacrificer) he hates, he (should throw the Arka-leaf) on a (place where cattle) wander.[1] (In the case of a sacrificer) with the progeny or cattle of whom Rudra is angry, having gone with his (Adhvaryu's) face to the north, he should mutter the Rudra (formulae)—this is a rite not connected with any (Śrauta) sacrifice[2].

1. Cf. TS V. 4.3.5.
2. Thus it is a "Gṛhya" ritual.

XVII.12

यो रुद्रो अग्नाविति रौद्रं गावीधुकं चरुम्॥१॥

एतेन यजुषा यस्यामिष्टकायां शतरुद्रीयं जुहोति तस्यां प्रतिष्ठापयति॥२॥

1-2. (The Adhvaryu) keeps the Gavīdhuka-rice-pap for Rudra on the brick on which he has offered the Śatarudrīya with this verse (beginning with *yo rudro agnau*).

1. TS V.5.9.i. For the contents in this Sūtra cf. TS V.4.3.3-4.

तिसृधन्वमयाचितं यजमानो ब्राह्मणाय दत्त्वा यत्ते रुद्र पुरो धनुरित्येतैर्यथालिङ्गमुपतिष्ठते॥३॥

3. After having given a bow with three arrows (to a Brāhmin) without being asked for, the sacrificer stands near the fire-altar with these formulae beginning with *yatte rudra puro yatte*[1] in accordance with the characteristic (words in the formulae).[2]

1. TS V.5.7.2-3. For the contents in this Sūtra cf. TS V.5.7.2.
2. Thus in the east, south, west and north. The fifth formula is to be used in the manner mentioned in XVII.10.11.

उदकुम्भमादायाध्वर्युरश्मन्नूर्जमिति त्रिः प्रदक्षिणमग्निं परिषिञ्चन्पर्येति॥४॥

4. Having taken a jar full of water the Adhvaryu goes thrice around the fire-altar keeping it to his right while sprinkling (water) with *aśmannūrjam....*[1]

1. TS IV.5.1.a. For the contents in this Sūtra cf. TS V.4.4.1-2.

निधाय कुम्भमश्मंस्ते क्षुदमुं ते शुगृच्छतु यं द्विष्म इति त्रिरपरिषिञ्चन्प्रति पर्येति॥५॥

5. Having kept down the jar he goes around the fire-altar without sprinking (water) in the reverse direction with *aśmanste kṣudamuṃ te śugṛcchatu yaṃ dviṣmaḥ.*[1]

1. TS IV.6.1.b. For the contens in the Sūtra cf. TS V.4.4.2.

यद्यभिचरेदिदममुष्यामुष्यायणस्यायुः प्रक्षिणोमीति दक्षिणस्यामुत्तरस्यां वा स्रक्त्यां कुम्भं प्रक्षिणुयात्॥६॥

6. If he wants to practise black magic (against the enemy) *idamahamamuṣyāmuṣyāyaṇasya...* he should destroy the jar on the southern or northern corner.[1]

1. Cf. MS III.3.5; KS XXI.7. According MS and KS this is to be done on the south-western or north-western corner.

अवकां वेतसशाखां मण्डूकं च दीर्घवंशे प्रबध्य समुद्रस्य त्वावाकयेति सप्तभिरष्टाभिर्वाग्निं विकर्षति॥७॥

7. Having tied Avakā (plant), a reed-branch, and a frog to a long bamboo-stick,[1] he draws it on the fire-altar-building[2] with seven[3] or eight[4] verses beginning with *samudrasya tvāvākayā*[5].

1. Cf. ŚB IX.1.2.25.
2. Cf. TS V.4.4.3.
3. Cf. MS III.3.6; ŚB IX.1.2.31.
4. Cf. TS V.4.4.3.
5. TS IV.6.1.c-k.

विकर्षन्नेवानुगमयित्वा मण्डूकस्य प्राणान्सर्वान्संलोभ्योत्कर उदस्यति॥८॥

8. Having caused (the frog) to die,[1] while he is drawing it

only, (then) having destroyed[2] all the vital parts of the frog, he throws it on the rubbish heap[3].

1. *anugamayitvā*.
2. *saṁlobhya*.
3. Cp. KS XXI.7.

यं द्विष्यात्तमेतैरुपस्पृशेत्॥९॥

9. He should touch him whom he hates with these (things before throwing them).[1]

1. Cf. KS XXI.7.

पृष्ठैरुपतिष्ठते। गायत्रेण पुरस्तात्। बृहद्रथंतराभ्यां पक्षौ। ऋतुस्थायज्ञायज्ञियेन पुच्छम्। दक्षिणस्यां श्रोण्यां वारवन्तीयेन। उत्तरस्यां वामदेव्येन॥१०॥

अपिपक्षे प्रजापतेः सामानृचं गायति॥११॥

10-11. He stands near (the fire-altar) while praising it with the Pṛṣṭha-sāmans: with the Gāyatra(-sāman) in the east; with the Bṛhat and Rathantara(-sāmans) near the wings; with the Ṛtusthāyajñāyajniya(-sāman) near the tail; with the Vāravantīya (-sāman) on the south-western corner; with the Vāmadevya (-sāman) on the north-western corner; on the joint of the (right) wing with the trunk, he sings the Prājāpati's Sāman without verses.[1]

1. Cf. in general TS V.5.8.1-2; cp. MS III.3.5; for the Sāmans cp. Lāṭyāśs I.5.11-16; Drāhyāśs II.1.14-24. The Gāyatra is sung on Sāmaveda II.868; the Rathantara on SV I.233; The Bṛhat on SV I.234; the Ṛtushāyajñāyajñiya on Āraṇyakasaṃhitā IV.2; the Vāravantīya on SV I.17; the Vāmadevya on SV I.169. The Prjāpater hṛdayam is sung on Stobhas without verses.

पिता मातरिश्वेति संचितोक्थ्येन होतानुशंसति॥१२॥

12. With *pitā mātariśvā*...[1] the Hotṛ recites the recitation of completion of building.[2]

1. TS V.6.8.6.
2. Cp. KB XIX.4.

होतर्यकामयमानेऽध्वर्युः स्तुतशस्त्रयोर्दोहे यजमानं वाचयति॥१३॥

स्तुतस्य स्तुतमसीत्यत्र प्रवर्ग्यमुद्वासयति॥१४॥

13-14. If the Hoṛ is unwilling (to recite), the Adhvaryu (recites). (The Adhvaryu) makes the sacrificer utter the milkings

of the Stotra and Śastra: "You are the praised of the praised."[1] At this stage (i.e. now)[2] the Adhvaryu throws away the Pravargya (-material).

1. Cp. XII.17.17.
2. After the ritual described in XV.13. 1ff is done.

XVII.13

जुह्वां पञ्चगृहीतं गृहीत्वा स्वयं कृण्वान इति द्वे॥१॥ अतिसर्गं ददतो मानवायर्जुं पन्थामनुपश्यमानाः। अजुषन्त मरुतो यज्ञमेतं वृष्टिं देवानाममृतं स्वर्विदम्॥ आवर्तमानो भुवनस्य मध्ये प्रजा विकुर्वञ्जनयन्विरूपाः। संवत्सरः परमेष्ठी धृतव्रतो यज्ञं नः पातु रजसः पुरस्तात्॥ प्रजां ददातु परिवत्सरो नो धाता ददातु सुमनस्यमानः॥ बह्वीः साकं बहुधा विश्वरूपा एकव्रता मामभि-संविशन्त्विति पञ्चान्वारोहान्हुत्वापरं पञ्चगृहीतं गृहीत्वा कार्ष्णी उपानहावुपमुञ्चते। एकां वा॥२॥ चिते त्वेति दक्षिणाम्। अनुचिते त्वेत्युत्तराम्॥३॥

1-3. Having taken five-times-scooped ghee into the Juhū, (the Adhvaryu) offers two libations of ghee with *svayaṁ kṛṇvānaḥ...*[1] (and he offers the three other libations), with *atisargaṃ dadataḥ...*[2] having thus offered the five "ascending" (libations), having again taken five-times-scooped ghee, he puts on the shoes made out of black-antelope skin[3]—or only the (right) one[4] with *cite tvā...*[5] (he puts) on the right; with *anucite tvā...*[6] the left.

1. TB II.4.2.5-6.
2. Cp. MS II.13.21; cp. KS XL.12.
3. Cf. TS V.4.4.4.
4. Cf. TS V.4.4.4.
5. BaudhāŚS X.23.
6. BaudhāŚS X.23.

एवं यजमानः॥४॥

4. The sacrificer (does) in a similar way.

अपामिदं न्ययनम्। पृथिवीमाक्रमिषमित्येतैर्यजमानः॥५॥

5. (The Adhvaryu) ascends the Fire (altar-building) with these two (verses) beginning with *apāmidaṁ nyayanam*, and

namaste harase[1]; the sacrificer[2] with these formulae beginning with *pṛthivīmākramiṣam.*[3]

1. TS IV.6.1.m.
2. Cf. TS V.6.8.1.
3. TS V.6.8.1.

नृषदे वडिति पञ्चभिरुत्तरवेदिवदग्निं स्वयमातृण्णां वा व्याघार्य ये देवा देवानामिति द्वाभ्यामनुपरिचारं दध्ना मधुमिश्रेण दर्भग्रुमुष्टिनाग्निं व्यवोक्ष्य कूर्मपृषन्तं कृत्वा प्राणदा अपानदा इति प्रत्यवरुह्याग्निस्तिग्मेनेति द्वाभ्यामग्नये ऽनीकवत एकामाहुतिं हुत्वा॥६॥

6. With five formulae beginning with *nṛṣade vaṭ*[1] having poured ghee on the Fire-altar or the naturally peforated stone in the same manner as that of Uttara-Vedi,[2] having sprinkled[3] curds mixed with honey on the fire-alar by means of a handful of Darbha grass while going around (the altar) with two verses beginning with *devā devānām*[4] (and) having made (the Fire-altar) spotted like a tortoise, having descended (the fire-altar) with *prāṇadā apānadāḥ...*[5] (then) having made a libation of ghee to Agni Anīkavat[6] with two (verses beginning with) *agnistigmena*,[7]

1. TS IV.6.1.n-r.
2. See VII.5.4-5; cf. TS V.4.5.1.
3. Cf. TS V.4.5.2-3.
4. TS IV.6.1.o.
5. TS IV.6.1.q.
6. Cf. TS V.4.5.4.
7. TS IV.6.1.r-s. This sentence in this Sūtra is not complete. It is completed in following Sūtra.

XVII.14

षोडशगृहीतेन स्रुचं पूरयित्वा वैश्वकर्मणानि जुहोति॥१॥

1. having filled the Juhū (-ladle) with sixteen-times-scooped ghee,[1] (the Adhvaryu) offers the Vaiśvakarmaṇa libaions.[2]

1. Cf. MS III.3.7; ŚB IX.9.2.6.
2. Cf. TS V.4.5.4.

य इमा विश्वा भुवनानि जुह्वत्। चक्षुषः पिता मनसा हि धीर इति नाना-सूक्ताभ्यां द्वे आहुती॥२॥

2. (And he offers) two libations with two different hymns[1] beginning with *ya imā viśvā bhuvanāi*[2] and *cakṣuṣaḥ pitā manasā hi dhīraḥ*[3] (respectively).

1. Cf. TS V.4.5.5.
2. TS IV.6.2.a-h; KS XXI.8.
3. TS IV.6.2.i-q; KS XXI.8.

यं कामयेत चिरं पाप्मनो निर्मुच्येतेत्येकैकं तस्येत्युक्तम्॥३॥

3. It has been said (in a Brāhmaṇa-text)[1]: "In the case of whom (the sacrificer) he (the Adhvaryu) may desire (the sacrificer) should be very late released from his sin (the Adhvaryu should offer) one libation each with one verse; in the case of whom (he may desire) the sacrificer should be quickly released from the sin, he should offer one single libation after (all the verses have been uttered)".

1. TS V.4.5.4-5.

यद्येनमुदके भीर्विन्देदुकाञ्जलिमादाय समुद्राय वयुनायेत्यप्सु जुहुया-दित्ययज्ञसंयुक्तः कल्पः॥४॥

4. If one gets fear in water, having taken a handful of water one should offer it (water) with *samudrāya vayunāya*[1] —this is a rite not connected with any (Śrauta) sacrifice[2].

1. TS IV.6.2.r.
2. For this expression cp. XVII.11.6.

उदेनमुत्तरां नयेत्यौदुम्बरीः समिधो घृतोषितास्तिसृभिस्तिस्र आधाय पशुबन्धवदग्निं प्रणयति॥५॥

5. Having placed three fuel-sticks of Udumbara, soaked in ghee (on fire)[1] with three verses beginning with *udenamuttarā naya*,[2] he should carry forward the fire in the same manner as that in the Paśubandha.[3]

1. Cf. ŚB IX.2.2.7; TS V.4.6.1.
2. TS IV.6.3.a-c.
3. See VII.6.4ff.

उदु त्वा विश्वे देवा इत्यग्निमुद्यम्य पञ्च दिशो दैवीरिति पञ्चभिर्हरत्याग्नीध्रात्॥६॥

6. With *ud u tvā, viśve devāḥ...*[1] having lifted up fire[2], with five verses beginning with *pañca diśo daivīḥ*[3] he brings it upto the Āgnidhra (shed).[4]

1. TS IV.6.3.d.
2. Cf. TS V.4.6.1-2.
3. TS IV.6.3.e-k; MS III.3.6; KS XXI.8.
4. Cf. MS III.3.8; KS XXI.8.

आशुः शिशान इति दक्षिणतो ब्रह्मा दशर्चेनान्वेति। मैत्रावरुणः प्रतिप्रस्थाता वा॥७॥

7. With (a hymn) consisting of ten verses[1] (beginning) with *āśuḥ śiśānaḥ*[2] either the Brahman[3] or the Maitrāvaruṇa[4] or the Pratiprasthātṛ follows (the procession going) by the right side.

1. Cf. TS V.4.6.4.
2. TS IV.6.4. Here, however, there are fifteen verses. MS II.10.4; KS XVIII.5 have ten verses. Influence of MS or KS is possible.
3. Cf. MS III.3.7; ŚB IX.2.3.5.
4. Cp. TS V.4.6.4.

यं कामयेत राष्ट्रं स्यादिति तमेतेन संनह्यान्वियात्॥ संग्रामे संयत्ते होतव्यम्। तैजनो मान्धुको वेध्मो भवतीत्ययज्ञसंयुक्तः कल्पः॥८॥

8. In the case of whom he my desire—"(The sacrificer) should get kingdom", for him, after having armoured himself with this (hymn), he should follow him. When the battle is going on one may offer an offering (with this hymn). (In this offering) the fuel should be of reed or Mandhuka wood—this is a rite not connected with (Śrauta) ritual.

1. Cf. KS XXI.10.

विमान एष दिवो मध्य आस्त इति द्वाभ्यामाग्नीध्रे ऽश्मानं निधायेन्द्रं विश्वा अवीवृधन्निति चतसृभिरा पुच्छाद्गत्वा॥९॥

9. With the two verses beginning with *vimāna eṣa divo madhya āste*,[1] having placed a stone in the Āgnīdhra (-shed)[2],

with four (verses) beginning with *indraṁ viśvā avīvṛdhan*[3], having gone upto to the tail[4] (part of the fire-altar),[5]

1. TS IV.6.3.k-l.
2. Cf. TS V.4.6.4-5.
3. TS IV.6.3.m-p.
4. Cf. TS V.4.6.5.
5. The sentence is not complete. It will be completed in the next Sūtra.

XVII.15

प्राचीमनु प्रदिशमिति पञ्चभिरग्निमधिरुह्य नक्तोषासाग्ने सहस्राक्षेति द्वाभ्यां संहिताभ्यां दध्नः पूर्णामौदुम्बरीं स्वयमातृण्णायां जुहोति॥१॥

1. with five[1] (verses beginning with *prācīmanu pradiśam*[2] having ascended upon the (fire altar building) with the two joint[3] (verses) beginning with *naktoṣāsā*[4] and *agne sahasrākṣa* (the Adhvaryu) offers (the contents of the Juhū) made of Udumbara-wood (and) full of curds on the naturally perforated (stone).[5]

1. Cf. TS V.4.7.2.
2. TS IV.6.5.a-e.
3. Cf. KS XXI.9. The first verse is to be used as the invitattory formula and the second as the offering formula.
4. TS IV.6.5.f-g.
5. Cf. TS V.4.7.3.

नक्तोषासेति कृष्णायै श्वेतवत्सायै पयसा जुहोति॥२॥

पयसा व्याघारयतीत्येके॥३॥

2-3. He should offer milk of a black cow with white calf with *naktoṣāsā*.[1] According to some (ritualists) he should pour the milk scatteringly.

1. Cp. KS XXI.9; MS III.3.9; ŚB IX.2.3.20.

ऊर्णावन्तं प्रथमः सीद योनिमिति होतुरभिज्ञाय पाशुकान्संभारान्युप्य सुपर्णो ऽसि गरुत्मानिति तिसृभिः स्वयमातृण्णायामग्निं प्रतिष्ठाप्य प्रेद्धो अग्ने दीदिहि पुरो न इत्यौदुम्बरीं समिधमादधाति॥४॥

4. Having recognised (the verse beginning with) *urṇāvantam prathamaḥ sīda yonim*[1] of the Hotṛ, having taken down the material[2] necessary for the animal-sacrifice, with three

verses beginning with *suparṇosi garutmān*[3] having established the fire on the naturally perforated stone, with *preddho agne dīdihi...*[4] he puts a fuel-stick of Udumbara-wood (on the fire).[5]

1. ṚV VI.15.16; cp. VII.6.7.
2. Cp. VII.6.1.
3. TS IV.6.5.h-k; cf. V.4.7.3.
4. TS IV.6.5.5.k.
5. Cf. TS V.4.7.3.

विधेम ते परमे जन्मन्नग्न इति वैकङ्कतीम्॥५॥

5. With *vidhema te parame janmnnagne*[1] (he puts a fuel-stick) of Vīkaṅkata (wood)[2].

1. TS IX.6.5.1.
2. Cf. TS V.4.7.4.

तां सवितुर्वरेण्यस्य चित्रामिति शमीमयीम्॥६॥

6. With *tāṁ savitur vareṇyasya...*[1] (he puts a fuel-stick) of Śamī (wood)[2].

1. TS IV.6.5.m.
2. Cf. TS V.4.7.4.

चित्तिं जुहोमि। अग्ने तमद्याश्वमिति द्वे आहुती हुत्वा द्वादशगृहीतेन स्रुचं पूरयित्वा सप्त ते अग्ने समिधः सप्त जिह्वा इति सप्तवत्या पूर्णाहुतिं जुहोति॥७॥

7. With *cittiṁ juhomi...*[1] and *agne tamadyāśvam...*[2] having offered two libations having filled the Juhū(-laddle) with twelve-times-scooped(-ghee) he offers the full-spoon-offering with a verse containing the word *sapta*[3] (seven) and (beginning with) *sapta te agne smidhaḥ.*[4]

1. TS V.5.4.3.
2. IV.4.4.w.
3. Cp. VII.7.1.
4. TS IV.6.5.n. cf. TS V.4.7.5. (V.7.4.1).

तां जुह्वदिह सो ऽस्त्विति दिग्भ्यो ऽग्निं मनसा ध्यायति॥८॥

8. While offering this (libation) he thinks in his mind about the fire that the fire from the quaters should be here (on the altar).[1]

1. Cf. TS V.4.7.6.

XVII.16

आ वेदिप्रोक्षात्कृत्वा वैश्वानरस्य तन्त्रं प्रक्रमयति॥१॥

1. Having performed the ritual upto sprinkling of the altar[1] (the Adhvaryu) starts the procedure of the offering to Vaiśvānara.

1. The ritual described in VII.7.2. and then the ritual mentioned in VI.8.5.(b)-9.

वेदं कृत्वाग्निं परिस्तीर्य पाणिप्रक्षालनादि कर्म प्रतिपद्यते॥२॥

2. Having prepared the grass-brush,[1] then having sprinkled water around the fire(s)[2] he does the work beginning with washing of the hands.[3]

1. See I.6.4-5.
2. See I.14.14-15, (See also I.15.3). (See I.15.4-5.
3. From XVII.16.2-XVII.17.7 the ritual of the offering to Vaiśvānara and Maruts is described.

यथार्थं पात्रयोगः॥३॥

3. The arrangement of the utensils should be done in accordance with the requirement.[1]

1. See I.15.6.

निर्वपणकाले वैश्वानरं द्वादशकपालं निरुप्य सप्त मारुतान्सप्तकपालान्निर्वपति॥४॥

4. At the time of pouring out the material,[1] having poured out the material for the sacrificial bread to be prepared on twelve potsherds, for the sake of Vaiśvānara, he takes out the material for the seven sacrificial breads to be prepared on seven potsherds for the sake of Maruts.[2]

1. See I.17.2.
2. Cf. TS V.4.7.6-7.

तूष्णीमुपचरिता भवन्ति॥५॥

5. (The sacrificial breads for Maruts) are dealt with without any formula.

1. Cf. ŚB IX.3.1.9.

संप्रैषकाले पत्नीवर्जं संप्रेष्यति॥६॥

6. At the time of giving the orders he gives order without (that which refers to) the wife of the sacrificer.[1]

1. See II.3.11. Thus the order *patnīṁ saṁnahya* is to be dropped.

आज्यग्रहणकाले ध्रुवायामेव गृह्णाति॥७॥

7. At the time of scooping the ghee he scoops only in the Dhruvā (ladle).

1. See II.7.3ff.
2. For, there are no Prayājas and Anuyājas.

प्रोक्षणीनामभिमन्त्रणादि कर्म प्रतिपद्यते॥८॥

8. He does the work beginning with address of the sprinkling water.[1]

1. See II.8.1ff.

स्तरणकाले ऽपरेणाग्निं बर्हिः स्तीर्त्वा ध्रुवां स्रुवं च सादयति॥९॥

9. At the time of spreading (sacred grass on the altar)[1] having spread the Barhis to the west of the (built-up-) fire-altar, he places the Dhruvā and the Sruva.

1. See II.9.1.

एतावसदतामिति मन्त्रं संनमति॥१०॥

10. (At that time) he modifies the formula in the following way: *etāvasadatām*... (instead of *etā asadan*....)[1].

1. See for the original formula II.10.4.

वेदं निधाय सामिधेनीभ्यः प्रतिपद्यते॥११॥

11. After he has kept down the grass-brush he does the work for (recitation of) the Enkindling (Sāmidhenī) verses.[1]

1. See II.11.10

न संप्रेष्यति न संमार्ष्टि न प्रयाजान्यजति॥१२॥

12. He does not order[1]; he does not wipe[2]; he does not perform the fore-offerings (Prayājas).[3]

1. The order to Āgnīdhra priest to utter '*astu srauṣaṭ*'.
2. See II.13.1.
3. See II.17.1. For this last rule cf. TS V.4.7.7.

आज्यभागाभ्यां प्रचर्य जुह्वामुपस्तीर्य कृत्स्नं वैश्वानरमवदाय द्विरभिघार्योच्चैर्वैश्वानरस्याश्रावयति॥१३॥

13. After having performed the offering of ghee-portions[1]; having spread an under-layer of ghee in the Juhū(-ladle), having taken the entire portion of the Vaiśvānara (-sacrificial bread); having twice poured ghee on the sacrificial bread, he orders the Āgnīdhra priest to utter *astu śrauṣaṭ*[2].

1. Thus having done the ritual upto II.18.6.
2. Cf. TS V.4.7.7.

उपांशु मारुतान्सर्वहुताञ्जुहोति॥१४॥

14. He offers completely[1] the sacrificial breads for Maruts while the formulae are being uttered inaudibly.[2]

1. i.e. without taking portions as is normally done.
2. Cf. TS V.4.7.7.

ईदृङ् चान्यादृङ् चेति सप्तभिर्गणैरासीनो हस्तेन गणेन गणमनुद्रुत्य मारुताञ्जुहोति॥१५॥

मध्ये ऽरण्येऽनुवाक्येन गणेनगणेन जुहोतीत्येके॥१६॥

15-16a. While sitting and by means of his hand[1] he offers the sacrificial breads for Maruts with seven groups of formulae (the first of which begins with) *idṛṅ cānyādṛṅ ca*, every time reciting the group of formulae one after another and at the end of the next group offering (one sacrificial bread); and in the middle with the group (of formulae) in the Āraṇyaka.

1. Cf. ŚB IX.3..9,16; cf. MS III.3.10.KS XXI. 10; The Groups are as follows: i. TS IV.6.5.o. ii. TS IV.6.5.p. iii. TS IV.6.5.q. iv. TĀ IV.25. (This is the middle Group from the Āraṇyaka.) v. TS IV.6.5.r. vi. TS IV.6.5.s vii. *Svatavāṁśa* (VS XVII.85) (See XVII.16.18).

16b. According to some ritualists he should offer with group after group.[1]

1. Cf. MS III.3.10.

मारुतैः सर्वतो वैश्वानरं परिचिनोतीत्येके॥१७॥

17. According to some ritualists[1] he should heap (sacrifi-

cial breads for Maruts) all sides around the Vaiśvānara (sacrificial bread).

1. Older text for this is not available. See, however, Baudhāśs V.53; Māśs VI.2.5.23.

स्वतवांश्च प्रघासी च सांतपनश्च गृहमेधी च क्रीडी च साकी चोर्जिपी चेत्येष षष्ठ आम्नातः॥१८॥

18. *svatavāṁśca...* is mentioned as the sixth (group).[1]

1. After the addition of the Āraṇyaka-section this group becomes the seventh.

मितासश्च संमितासश्च न इति सर्वत्रानुषजति॥१९॥

19. To the (formulae) of each group he adds *mitāsaśca* and *saṁmitāsaśca naḥ*.[1]

1. TS IV.6.5.t and u.

XVII.17

यदि कामयेत क्षत्रं विश ओजीयः स्यादिति ग्रामेऽनुवाक्यस्य त्रीणि चत्वारि वा पदान्यनुद्रुत्यारण्येऽनुवाक्यमनुद्रुत्य ग्रामेऽनुवाक्यस्य शेषेण जुहुयात् ॥१॥

1. If the Adhvaryu desires: "May the Kṣatriyas be more powerful than the Vaiśyas, having recited three or four words of the formula-group to be studied in village, then having recited the formula-group to be studied in forest, he should make the libation with the remaining portion of the formula group to be recited in village.

एवमादितस्त्रिभिर्गणैर्हुत्वारण्येऽनुवाक्येन जुहुयात्॥२॥

2. After having offered in this manner with the first three formula-groups he should offer the fourth sacrificial bread for Maruts with the formula group to be studied in forest.

यथा पूर्वैरेवं त्रिभिरुत्तरैर्गणैः॥३॥

3. As with the first three (formula-groups) in the same manner he should offer with the next three formula-groups.[1]

1. For Sūtras 1-3 cf. MS III.3.10. The first sacrificial bread is to be offered with TS IV.6.5.o (*īdṛṅ cānyādṛṅ caitādṛṅ ca.*) Then he adds forest-formula *ugraśca dhuniśca....* Then he recites the remaining part of the formula (TS IV.6.5.0). Similar is to be done in

connection with the second and third sacrificial bread. In connection with the fourth or the middle one there is no change. The last three are to be performed in the same manner as that of the first three.

यदि कामयेत विद् क्षत्रादोजीयसी स्यादिति यथासमाम्नातमादितस्त्रिभिर्गणैर्हुत्वारण्येऽनुवाक्यस्य षट्सु पदान्तरालेषु षड्गणानोप्यारण्येऽनुवाक्येन जुहुयात्॥४॥

4. If he desires: "May the Vaiśyas be more powerful than the Kṣatriyas, having offered with the first three formula-groups as mentioned (earlier) at the six gaps of words in the formula to be studied in forest, having added the six group-formulae he should offer (the fourth sacrificial bread) with the formula to be studied in forest.

यथा पूर्वैरेवं त्रिभिरुत्तरैर्गणैः॥५॥

5. Then in the same manner as that of the first three he offers with the three last (formula-groups).

1. The method of offering mentioned in the Sūtras 4 and 5 is as follows—the first three sacrificial breads are to be offered in the usual manner. For the fourth one should utter *ugraśca* TA IV.25; *idṛṅ cānyadṛṅ caitāḍṅ*...TS IV.6.5.D; *dhuniśca* TA IV.25; *śukrajyotiśca citrajyotiśca*... TS IV.6.5.p. For these two Sūtras also cf. MS III.8.10.

न संप्रेष्यति न संमार्ष्टि नानूयाजान्यजति॥६॥

6. He does not order, does not wipe does not offer the after-offerings.

1. Cp. XVII.16.12 (TS V.4.7.7.)

यं कामयेत क्षत्रेणास्य क्षत्रं हन्यात्प्रस्वादायतनाच्च्यवेतेति तस्यारण्येऽनुवाक्येनाग्निष्ठं रथवाहनं वा व्यङ्ग्येदित्ययज्ञसंयुक्तः कल्पः॥७॥

7. If he desires: "May I kill his Kṣatra with Kṣatra; may he fall from his place", he (The Adhvaryu) should shake his fire-cart[1] or the chariot with the formula-group to be recited in the forest[2]—This is a rite not connected with any (Śrauta) sacrifice.

1. See I.17.5.
2. Cp. MS III.3.10; KS XXI.10.

अग्नाविष्णू सजोषसेति चतुर्गृहीतं हुत्वौदुम्बरीं स्रुचं व्यायाममात्रीं मृदा प्रदिग्धां पश्चादासेचनवतीं घृतस्य पूरयित्वा वाजश्च मे प्रसवश्च म इति संततां वसोर्धारां जुहोत्या मन्त्रसमापनात्॥८॥

8. With *agnāviṣṇū sajoṣasā...*[1] having offered a libation of four-times-scooped (ghee), having filled with ghee a ladle of Udumbara-wood[2] of the measurement of a Vyāyāma (span with outstretched arms), besmeared with clay and accompanied with a part useful for pouring (ghee etc.) with *vājaśca me prasavaśca me*[3] he offers a continuous Vasordhārā (stream of wealth) (in the form of ghee)[4] upto the end of the formulae.

1. TS IV.7.1.a.
2. Cf. ŚB IX.3.2.2.
3. TS IV.7.1. (without a) upto 11.
4. Cf. TS V.4.8.1.

यं कामयेत प्राणानस्यान्नाद्यं वि छिन्द्यामिति विग्राहं तस्येत्युक्तम्॥९॥

9. It has been said in a Brāhmana-text: "In the case of a sacrificer about whom he desires: 'May I cut his breath; his food', (he should offer ghee) separately (after) every (formula) and (not in a continuous stream). (In the case of a sacrificer about whom he desires, "May I hold his breath, his food continous" he should offer the ghee in a continuous line)."[1]

1. Cf. TS V.4.8.1-2.

यदाज्यमुच्छिष्येत तस्मिन्ब्रह्मौदनं पक्त्वा चतुरो ब्राह्मणान्भोजयेत्। चतुःशरावं वौदनं पक्त्वा चतुरो ब्राह्मणान्भोजयेत् चतुःशरावं वौदनं पक्त्वा तद्व्यञ्जनं भोजयेत्॥१०॥

10. Having cooked the Brahman-rice-pap in the ghee that remains, the sacrificer should feed four Brāhmaṇas.[1] Or having cooked pap of four bushels of rice he should feed Brāhmaṇas, having mixed it with that (ghee).

1. Cf. TS V.7.3.4.

प्राशितवद्भ्यश्चतस्रो धेनूर्दद्यात्॥११॥

11. He should give four milch-cows to the Brāhmaṇas who have eaten (that rice-pap).[1]

1. i.e. one cow to each. Cf. TS V.7.3.4.

समुद्रादूर्मिरिति तिस्रः॥१२॥

12. The three verses beginning with *samudrādūrmiḥ*,

1. This Sūtra is incomplete. It is completed in the next Sūtra.

XVII.18

त्रिधा हितं पणिभिर्गुह्यमानं गवि देवासो घृतमन्वविन्दन्। इन्द्र एकं सूर्य एकं जजान वेनादेकं स्वधया निष्टतक्षुः॥ एता अर्षन्ति हृद्यात्समुद्राच्छतव्रजा रिपुणा नावचक्षे। घृतस्य धारा अभि चाकशीमि हिरण्ययो वेतसो मध्यं आसाम्॥ सम्यक् स्रवन्ति सरितो न धेना अन्तर्हृदा मनसा पूयमानाः। एते अर्षन्त्यूर्मयो घृतस्य मृगा इव क्षिपणोरीषमाणाः॥ सिन्धोरिव प्राध्वने शूघनासो वातप्रमियः पतयन्ति यह्वाः। घृतस्य धारा अरुषो न वाजी काष्ठा भिन्दन्नूर्मिभिः पिन्वमानः। अभि प्रवन्त समनेव योषाः कल्याण्यः स्मयमानासो अग्निम्॥ घृतस्य धाराः समिधो नसन्त ता जुषाणो हर्यति जातवेदाः। कन्या इव वहतुमेतवा उ अञ्ज्यञ्जाना अभि चाकशीमि। यत्र सोमः सूयते यत्र यज्ञो घृतस्य धारा अभि तत्पवन्ते॥ अभ्यर्षत सुष्टुतिं गव्यमाजिमस्मासु भद्रा द्रविणानि धत्त। इमं यज्ञं नयत देवता नो घृतस्य धारा मधुमत्पवन्ते॥ धामन्ते विश्वं भुवनमति श्रितमन्तः समुद्रे हृद्यन्तरायुषि। अपामनीके समिथे य आभृतस्तमश्याम मधुमन्तं त ऊर्मिमिति हुतां हूयमानां वा यजमानो ऽनुमन्त्रयते॥१॥

1. and the verses beginning with *tridhāhitam paṇibhiḥ*... The sacrificer recites these verses after the Vasordhārā libation is offered or when it is being offered.

1. for these verses see KS XI.7 (=ṚV IV.58).

XVII.19

वाजप्रसवीयं जुहोति॥१॥

1. (The Adhvaryu) offers the Vājaprasavīya (-offering).[1]

1. Cf. TS V.4.9. The name is basd on the beginning words of the first verse *vājasyemaṁ prasavaḥ*.

सप्त ग्राम्या ओषधयः सप्तारण्याः॥२॥

पृथगन्नानि द्रवीकृत्यौदुम्बरेण स्रुवेण वाजस्येमं प्रसवः सुषुव इति ग्राम्या हुत्वारण्या जुहोति॥३॥

2-3. There should be seven cultivated plants (their grains) and seven uncultivated (forest) (grains)[1]; having made separate liquid mixtures of the flour of these grains (along with ghee) these foods, having offered the mixture of cultivated (grains) by means of a spoon of Udumbara wood[1] with *vajasyemaṁ prasavaḥ...*, he offers the mixture of uncultivated (grains).

1. For the plants see ĀpŚS XVI.19.13-14.
2. Cf. TS V.4.9.1
3. TS I.7.10.a-g, IV.7.12.a-g.

हुत्वाहुत्वा पात्र्यां संपातमवनयति॥४॥

4. After every act of offering he pours the remnants in a wooden vessel.[1]

1. These remnants are used in the sprinkling for which see the next Sūtra.

दक्षिणं प्रत्यपिपक्षमौदुम्बरीमासन्दीं प्रतिष्ठाय तस्यां कृष्णाजिनं प्राचीनग्रीवमुत्तरलोमास्तीर्य तस्मिन्नासीनं यजमानमग्निमन्वारब्धं संपातैरभिषिञ्चति॥५॥

5. Having placed a seat of Udumbara wood near the joint of the right (southern) wing with the hip[1] of the fire-altar, having spread a black antelope skin with its neck to the east[2] and the hairy part upwards[3] on it, he sprinkles the remnants[4] on the sacrificer who is sitting on it (the skin) and who is touching the fire-altar.[5]

1. See ŚB IX.3.4.10f where this is mentioned as the view of some ritualists.
2. Cf. ŚB IX.3.4.10.
3. Cf. ŚB IX.3.4.10.
4. Cf. TS V.6.3.2.
5. Cf. ŚB IX.3.4.15.

व्याघ्रचर्मणि राजन्यम्। बस्ताजिने वैश्यम्। कृष्णाजिने ब्रह्मवर्चसकामम्॥६॥

बस्ताजिने पुष्टिकाममित्येके॥७॥

6-7. He sprinkles on a Kṣatriya (-sacrificer sitting on) a tiger-skin[1]; Vaiśya... a he-goat skin; on a sacrificer who is desir-

ous of Brahman-splendor (sitting on) a black-antelope-skin...[2]; who is desirous of prosperity ... a he-goat-skin—according to some ritualists.[3]

1. Cp. XVIII.15.5.
2. Cf. MS III.4.37; ŚB IV.3.4.15.
3. Cf. ŚB IX.3.4.15.

देवस्य त्वेत्यनुद्रुत्याग्नेस्त्वा साम्राज्येनाभिषिञ्चामीति ब्राह्मणम्। इन्द्रस्येति राजन्यम्। बृहस्पतेरिति वैश्यम्॥८॥

8. Having recited *devasya tvā*... he sprinkles on a Brāhmaṇa (sacrificer) with *agnestvā sāmrājyena,* a Kṣatriya with *indrasya,* a Vaiśya with *bṛhaspateḥ*...

1. For the formulae see TS V.6.3.1-3; for the Sūtra cf. MS III.4.3.

राजन्यवैश्ययोर्मन्त्रविपर्यासमेके समामनन्ति॥९॥

9. Some (ritualists)[1] think that the formulae of the Kṣatriya and Vaiśya should be swapped.

1. not known.

प्राङ्मुखमासीनं प्रत्यङ्मुखस्तिष्ठञ्शीर्षतो ऽभिषिच्यामुखादन्ववस्रावयति॥१०॥

10. Standing and with his face to the west, having sprinkled on the sacrificer sitting with his face to the east, he causes (the sprinkles) flow from the head upto the mouth (of the sacrificer).[1]

1. Cf. TS V.6.3.2.

तदाहुर्होतव्यमेव नहि सुषुवाणः कंचन प्रत्यवरोहतीति॥११॥

11. Some (ritualists) say "Only the act of offering should be done; for one who has a undrgone Sava (consecration for a high rank) does not come down (from the chariot or seat) before anyone"[1].

1. MS III.4.3. The implication of this Sūtra is not clear. Perhaps it is implied here with that the act of Agnicayana is as good as Sava. Therefore here only the act offering is to be done (1-3) and the act of sprinkling (4-10) need not be done. Cp. in general XVII.7.16.

नक्तोषासेति कृष्णायै श्वेतवत्सायै पयसा हुत्वा षड्भिः पर्यायैर्द्वादश राष्ट्रभृतो जुहोति॥१२॥

12. Having offered libations of milk of a black cow hav-

ing a white calf[1] with *naktoṣāsā*...[2], he offers the twelve Rāṣṭrabhṛt (Kingdom-holder) (libations) in six rounds.[3]

1. Cf. TS V.4.9.3. CP. XVII.15.2.
2. TS IV.7.12.h.
3. For details see the next Sūtra.

XVII.20

ऋताषाड्ृतधामेति पर्यायमनुद्रुत्य तस्मै स्वाहेति प्रथमामाहुतिं जुहोति। ताभ्यः स्वाहेत्युत्तराम्।।१।।

1. Having recited the first round beginning with *ṛtāṣādṛtadhāmā* (the Adhvaryu) offers the first libation with *tasmai* (Gandharva) *svāhā* and the second with *tābhyaḥ* (Apsarases) *svāhā*.

एवमितरान्पर्यायान्विभजति।।२।।

2. In the same manner he divides the other (five) rounds.

भुवनस्य पत इति पर्यायाणां सप्तम्याहुतीनां त्रयोदशी।।३।।

3. With the seventh round beginning with *bhuvanasya pate* the thirteenth of the libations should be offered.

एतेन व्याख्यातम्।।४।।

4. (The same procedure) is explained with this (applies to this offering also).[1]

1. The Rāṣṭrabhṛt libations are mentioned in TS III.4.7. The first six (a-f) end with *tasmai svāhā, tābhyaḥ svahā* and have two parts each. With them twelve libations are to be offered. The 13th libation is offered with TS III.4.7.g and it also should end with *tasmai svāhā, tābhyaḥ svāhā*.

भुवनस्य पत इति रथमुखे पञ्चाहुतीर्जुहोति। दश वा।।५।।

5. With *bhuvanasya pate*...[1] he offers five or ten libations on the front part of a chariot.[2]

1. TS III.4.7.g. and following.
2. Cf. TS V.4.9.3. If the libations are five then TS IV.4.7.g-l are used. If there are ten then g-m are used—the h and l are divided into two each. Thus g, h(a), h(b), l(a), l(b), k(a), k(b), l(a), l(b), m.

उपर्याहवनीये रथशिरो धार्यमाणमभिजुहोतीत्येके॥६॥

6. According to some ritualists[1] he offers (these libations) on the head (part) of the chariot being held on the Āhavanīya (-fire).

1. The Vāsajaneyins: ŚB IX. 4.1.14.

अभिहुतमुद्यम्याध्वर्योरावसथं हरन्ति॥७॥

7. Having raised (the chariot) on which libations are offered (the assistants of the sacrificer) bring it to the residence of the Adhvaryu.[1]

1. Cf. ŚB IX.4.2.11.

अनुनयन्ति त्रीनश्वान्। चतुरो वा॥८॥

8. They carry three or four horses after (the chariot).[1]

1. Cp. ŚB IX.4.2.11.

तान्सरथानध्वर्यवे ददाति॥९॥

9. (The scrificer) gives them along with the chariot to the Adhvaryu.[1]

1. Cf. ŚB IX.4.2.11.

वडबा इत्येकेषाम्। वडबे इत्येकेषाम्॥१०॥

10. According to some (ritualists) there should be three mares or according to some others two (mares).[1]

1. It is not known whose views are being quoted.

समुद्रो ऽसि नभस्वानित्यञ्जलिना त्रीणि वातनामानि जुहोति॥११॥

11. With *samudro'si nabhasvān...*[1] he offers three libations with the names of wind by means of his folded hands.[2]

1. TS IV.7.12.i.
2. Cf. TS V.4.9.4.

नह्येतस्यावदानमस्तीति विज्ञायते॥१२॥

12. It is known (from a Brāhmaṇa-text): "Of this (i.e. for this offering) there is no act of cutting of the portion (*avadāna*)."[1]

1. MS III.4.3. Generally, before making an offering some portion is taken out of the offering matrial. Cp. TS V.4.9.4; KS XXI.12.

कृष्णाजिनपुटेन वातं जुहोतीत्येके॥१३॥

13. According to some other ritualists, "He should offer wind by means of the folded black-antelope-skin."[1]

1. See ŚB IX.4.2.2-3. Wind is offered here instead of ghee.

अग्न उदधे या त इषुर्युवा नामेति पञ्चाज्याहुतीर्हुत्वा समीची नामासि प्राची दिगिति दध्ना मधुमिश्रेण षट् सर्पाहुतीरनुपरिचारम्॥१४॥

14. With *agna udadhe yā ta iṣur yuvā nāma*[1] having offered five libations of ghee,[2] with *samīcī nāmāsi*[3] *prācī dig*[4] he offers six Sarpa (Serpent) libations of curds mixed with ghee (while going around the fire-altar-building).

1. TS V.5.9.a-e.
2. Cf. TS V.5.9.2.
3. TS V.5.10.a.
4. Cf. TS V.5.10.5-6. The first libation in the east, the second in the south, the third in the west, the fourth in the north and the fifth and sixth in the middle.

हेतयो नाम स्थेति षण्महाहुतीर्यथा सर्पाहुतीः॥१५॥

15. With *hetayo nāma stha...*[1] he offers six great libations in the same manner as that of Sarpa-libations[2].

1. TS V.5.10.c.
2. See 14 above.

सुवर्न घर्म स्वाहेति पञ्चार्काहुतीः॥१६॥

16. With *suvarna gharma svāhā...*[1] (he offers) the five Arka (Sun)-libations.[2]

1. TS V.7.5.b.
2. Cf. TS V.7.5.

यास्ते अग्ने सूर्ये रुच इति तिस्रो रुचः॥१७॥

17. With *yāste agne sūrye rucaḥ...*[1] (he offers) three Ruc (Light)-libations.[2]

1. TS V.7.6.d.
2. Cf. TS V.7.6.

वेद्यास्तरणादि सौमिकं कर्म प्रतिपद्यते॥१८॥

18. Then he starts the work of the Soma-sacrifice beginning with spreading grass on the altar.[1]

1. See XI.6.3.

यत्प्राग्धिष्णियनिवपनात्तत्कृत्वा॥१९॥

19. Having done whatever is before the preparation of the Dhiṣṇyas,[1]

1. The ritual described in XI.6.3-XI.14.7 (construction of Havirdhāna, Sadas etc.). The sentence is incomplete. See the next Sūtra.

XVII.21

ममाग्ने वर्चो विहवेष्वस्त्वित्यनुवाकेन प्रतिमन्त्रमिष्टकाभिर्धिष्णियांश्चि-नोति॥१॥

1. with the section[1] beginning with *mamāgne vihaveṣu* (the Adhvaryu) prepares Dhiṣṇyas[2] by means of bricks each with one formula.

1. TS IV.7.14.
2. Cf. TS V.4.11.3-4.

अश्मनवमा आग्नीध्रीय उपदधाति॥२॥

2. (He places) (eight bricks) with a stone as the ninth on the Dhiṣṇya of Āgnīdhra.

1. Cf. MS III.4.4.

द्वादश षोडशैकविंशतिं चतुर्विंशतिं वा होत्रीये। एकादश ब्राह्मणाच्छंसीये। षण्मार्जालीये॥३॥

3. (He places) twelve[1] or sixteen or twentyone[2] or twenty-four (bricks) on the Dhiṣṇya of Hotṛ, eleven... of Brāhmaṇā-cchaṁsin, (and) six on Mārjālīya.[3]

1. Cf. TS V.4.11.4.
2. Cf. MS III.4.4; KS XXI.12.
3. Cf. TS V.4.11.4.

अष्टावष्टावन्येषु धिष्णियेषूपदधातीति विज्ञायते॥४॥

4. It is known (from a Brāhmaṇa-text) that he places eight (bricks) on each other Dhiṣṇyas.

1. Cf. TS V.4.11.4.

चतुरश्राः परिमण्डला वा धिष्णियाः॥५॥

5. The Dhiṣṇyas should be four-sided or round.

तेषां यावत्य इष्टकास्तावतीः शर्कराः परिश्रिताः॥६॥

6. He encloses them with as many pebble-stones as many bricks there are.[1]

1. Cf. ŚB IX.4.3.9.

तव श्रिये व्यजिहीत पर्वतो गवां गोत्रमुदसृजो यदङ्गिरः। इन्द्रेण युजा तमसा परीवृतं बृहस्पते निरपामौब्जो अर्णवम्॥ बृहस्पते अति यदर्यो अर्हात्॥ बृहस्पतिः समजयद्वसूनि महो व्रजान्गोमतो देव एषः। अपः सिषासन्त्सुवरप्रतीतो बृहस्पतिर्हन्त्यमित्रमर्कैरिति तिस्रो ब्रह्मसदने॥७॥

7. With three verses beginning with *tava śriye vyajihīta parvataḥ*[1] (he places) three (bricks) on the seat of the Brahman.[2]

1. KS XL. 11.
2. Cf. KS XXII.11.

यमो दाधार पृथिवीं यमो विश्वमिदं जगत्। यमाय सर्वमित्तस्थे यत्प्राणद्वायुरक्षितम्॥ यथा पञ्च यथा षड्यथा पञ्चदशर्षयः। यमं यो विद्यात्स ब्रूयाद्यथैक ऋषिर्विजानते॥ त्रिकद्रुकेभिः पतति षडुर्वीरेकमिद् बृहत्। गायत्री त्रिष्टुप् छन्दांसि सर्वा ता यम आहितेति तिस्रो मार्जालीये॥८॥

8. With (three verses beginning with) *yamo dādhāra*[1] (he places) three bricks on the Mārjālīya(-dhiṣṇya)[2].

1. KS XL.11;
2. Cf. KS XXII.11.

XVII.22

मृडा नो रुद्रोत नो मयस्कृधि॥ अश्याम ते सुमतिं देवयज्यया क्षयद्वीरस्य तव रुद्र मीढ्वः सुम्नायन्निद्विशो अस्माकमा चरारिष्टवीरा जुहवाम ते हविः॥ त्वेषं वयं रुद्रं यज्ञसाधनं वङ्कुं कविमवसे नि ह्वयामहे। आरे अस्मदमतिं हेडो अस्यतु सुमतिमिद्वयमस्या वृणीमह इति तिस्रश्चात्वाले॥१॥

1. With (three verses beginning with) *mṛḍā no rudrota no mayaskṛdhi*[1] (the Adhvaryu places) three (bricks) on the Cātvāla (pit).[2]

1. KS XL.11.
2. Cp. KS XXII.11 according to which these bricks are to be kept to the south of the Paśuśrapaṇa. That indicates Cātvāla.

हव्यं प्रीणीहि हव्यं श्रीणीहि हव्यं पच हव्यं श्रपय हव्यमसि हव्याय त्वा हव्येभ्यस्त्वा हव्ये सीदेत्यष्टौ शामित्रे॥२॥

2. With *havyaṁ prīṇīhi*...[1] he places eight bricks on the Śāmitra[2].

1. Cp. KS LX.12.
2. Not mentioned in KS.

अव ते हेडः। उदुत्तमम्। तत्त्वा यामीति तिस्रो ऽवभृथे॥३॥

3. With *ava te heḍaḥ*...,[1] *uduttamaṁ*[2]... and *tattvā yāmi*...[3] he places three (bricks) on the (places where) Avabhṛtha (ritual is to be performed)[4].

1. TS I.5.11.i.
2. TS I.5.11.k.
3. TS II.1.11.w. The three verses in this context are mentioned in KS XL.11.
4. Cf. KS XXII.11.

तासु प्रचरन्ति॥४॥

4. On these they perform (the Avabhṛtha-)ritual.

खण्डाः कृष्णा लक्ष्मणाश्चोत्कर उदस्यति॥५॥

5. He throws the broken, black and (unwantedly) marked (bricks) on the Utkara (rubbish-heap).

अवशिष्टाश्च भित्त्वा यत्प्राग्यूपसंमानात्तत्कृत्वैकयूपमेकादश वा यूपान्संमिनोति॥६॥

6. And having broken the remaining (bricks) then having done whatever is before the act of fixing of the sacrificial post,[1] he fixes one or eleven sacrificial posts.

1. In connection with the Agnīṣomīya-animal-sacrifice. (see XI.16.1); (See also VII.10.9).

तेषां पूर्वेद्युरग्निष्ठम्। अत्रैवेतरान्। श्वो वा॥७॥

7. Out of them he fixes the post, standing in front of the fire i.e. the central post on the day preceding the Sutyā-day and the others either at this time only or on the next day.[1]

1. After the ritual mentioned in XIV.5 is done.

एकयूपे वैकादशिनानुपाकरोति॥८॥

8. Or he dedicates all the animals on one post only.[1]

1. In case there is only one post.

अग्नीषोमीयस्य पशुपुरोडाशमष्टौ देवसुवां हवींष्यनुनिर्वपति॥९॥

9. After the material has been taken out for the sacrificial bread in connection with the animal-sacrifice for Agni and Soma[1] he takes out the material for the Devasū-offerings[2].

1. See XI.20.13.
2. Cf. ŚB IX.4.3.12. For these offerings see XIII.24.8.

समानं तु स्विष्टकृदिडम्॥१०॥

10. The Sviṣṭakṛt and Iḍā (for both of these offerings should) however (be) common.

1. Cf. ŚB IX.4.3.15.

XVII.23

पुरस्तात्प्रातरनुवाकादग्निं युनज्मीति तिसृभिरभिमृशन्नग्निं युनक्ति॥१॥

1. Before the morning litany,[1] with three verses beginning with *agniṁ yunajmi*[2] (the Adhvaryu), while touching the fire-altar-builiding "yokes"[3] it.[4]

1. Cf. ŚB IX.4.4.1
2. TS IV.7.13.a-c.
3. i.e. he brings it into use.
4. Cf. TS V.4.10.1. According to ŚB IX.4.4.3 he touches the enclosing sticks.

यद्येनं पूर्वो भ्रातृव्यो ऽभीव स्यादष्टौ गायत्रीः पुरस्तादबहिष्पवमानादुपदध्यात्। एकादश त्रिष्टुभः पुरस्तान्माध्यंदिनात्। द्वादश जगतीः पुरस्तादार्भवात्॥२॥ यदि वापर एतद्विपरीतम्। उपरिष्टात्पवमानेभ्य उपधीयन्ते॥३॥

2-3. If the enemy in the east is likely to attack him, he should place (eight bricks with) Gāyatrī (-verses) before the Bahiṣpavamāna(-laud); eleven... Triṣṭubh... before the Mādhyandina (midday-laud); twelve... Jagatī... before the Ārbhava (-laud). Or if the enemy in the west (is likely to attack

him) this (should be done) reversely—(these bricks) are placed after the (above mentioned) Pavamāna (-lauds).[1]

1. Cp. KS XXII.10.

पशुकाल आग्नेयं सवनीयं पशुमुपाकरोति। ऐकादशिनान्वा॥४॥

4. At the time of the animal-sacrifice on the Soma-sacrificial day[1] he dedicates the animal to Agni; or (he dedicates) the eleven animals (to various deities).

1. See XII.18.12.

दक्षिणाकाले हिरण्यपात्रं मधोः पूर्णं शतमानस्य कृतं चित्रं देवानामित्यवेक्ष्याश्वेनावघ्राप्य ब्रह्मणे ददाति॥५॥

5. At the time of giving the gifts[1], with *citraṁ devānām...*[2] having seen and then caused a horse to smell a golden vessel made out of hundred Mānas in weight, full of honey, (the sacrificer) gives it to the Brahman.[3]

1. See XIII.6.12.
2. TS II.4.14.p.
3. Cf. KS XXII.8.

अध्वर्यवे कल्याणीर्दक्षिणा ददाति॥६॥ यद्यस्याग्निं चिनोति यज्ञायज्ञीयस्य स्तोत्र एकयाप्रस्तुतं भवति॥७॥ अथ नमस्ते अस्तु मा मा हिंसीरिति द्वाभ्यामग्निमभिमृश्यैकादश समिष्टयजूंषि जुहोति॥८॥

6-8. If the Adhvaryu builds his fire-altar-building[1] (the sacrificer) gives him (in addition to the usual gifts some ohter) auspicious gifts. When the Yajñāyañīya-stotra is sung but one (verse), then with two verses beginning with *namaste astu mā mā hiṁsīḥ*[2] having touched the fire-altar-building (the Adhvaryu) offers eleven Samiṣṭayajus-libations).

1. Cp. XVI.21.7-8.
2. TS IV.7.13.d-e. Cf. TS V.4.10.2.

नवाध्वरिकाणि हुत्वेष्टो यज्ञो भृगुभिरिति दशमैकादशे जुहोति॥९॥

9. After having offered the nine (Samiṣṭayajus-libations) connected with Soma-sacrifice,[1] with *iṣṭo yajño yajño bhṛgubhiḥ...*[2] he offers the tenth and eleventh (Samiṣṭayajus-libations).

1. See XII.18.4.

2. TS V.6.8.g. The second formula is missing. Cp. ŚB IX.5.1.30-31. According to Dhūrtasvāmin the same formula is to be used twice. According to Tālavṛndavāsin this formula should be divided into two.

अनूबन्ध्यावपायां हुतायामौदुम्बरीं स्रुचं घृतस्य पूरयित्वेमं स्तनमूर्जस्वन्तं धयापामित्यग्नेर्विमोकं जुहोति॥१०॥

10. After the momentum of the Anūbandhyā-cow for Mitra and Varuṇa is offered,[1] having filled the ladle made of Udumbara with ghee, with *imaṁ stanam ūrjasvantam...*[1] he offers the libation named Agner Vimoka (Unyoking of Agni).

1. See XIII.23.6.
2. TS V.5.10.e.
3. Contrast XVII.23.9. For this Sūtra cf. TS V.5.10.7.

हुते सक्तुहोमे यदाकूतादिति दशाकूतीर्हुत्वा प्रत्यवरुह्य पुनर्मनः पुनरायुरागात्पुनः प्राणः पुनराकूतमागात्। वैश्वानरो रश्मिभिर्वावृधानो ऽन्तस्तिष्ठ त्वमृतस्य गोपा इत्युपतिष्ठते॥११॥

11. After the offering of Barley-flour is done,[1] with *yadākūtāt...*[2] having offered ten libations (of ghee),[3] then having come down from the fire-altar-building he stands near praising it with *punarmanaḥ punarāyuḥ...*[4]

1. See XIII.24.16.
2. TS V.7.7.a-k.
3. For these libations to be offered at this time see ŚB IX.5.1.42f.
4. Cp. TB III.10.8.9.

ये ऽग्नयः पुरीष्या इति प्रयास्यन्नाप्तिभिरग्निं यजमान उपतिष्ठते॥१२॥

12. When about to go away the sacrificer stands near (the fire-altar-building), praising it with the (formulae called) Āpti (obtainments)[1] beginning with *ye agnayaḥ purīṣyāḥ*.[2]

1. After the entire ceremony is over.
2. Really speaking the formulae *apāṁ tvā...* (TS V.5.7.5) are meant here. But actually Āpasamba follows here KS XXII.10.

XVII.24

उप त्वाग्ने दिवेदिव इति तिसृभिरन्येषामग्नीन् दृष्ट्वाग्निं चित्वा सौत्रामण्या यजेत। मैत्रावरुण्या चामिक्षया॥१॥

1a. Having seen the fire-altar-buildings of other (sacrific-

ers) the sacrificer should stand near praising them) with three (verses beginning)[1] with *upa tvāgne*.[2]

1. Cf. KS XXII.10.
2. TS I.5.6.f-h. This part of the Sūtra should be a part of XVII.23.12.

1b. After having built fire-altar he should perform the Sautrāmaṇī (-offering)[1] or an offering with milkmess to Mitra and Varuṇa.[2]

1. Cf. TS V.5.4.2-3.
2. Cf. TB III.12.5.12. We should read *vāmikṣayā* instead of *cāmikṣ yā* (cp. XIX.15.15).

संवत्सरं न कंचन प्रत्यवरोहेन्न च रामामुपेयात्। न पक्षिणो ऽश्नीयात्॥२॥

2. For one year (after the fire-building-ritual and the Soma-sacrifice connected with it) (the sacrificer) should not get down (from his vehicle or seat) for anyone[1]; he should not practise intercourse with any black woman[2]; he should not eat any bird.[3]

1. Cf. TS V.5.4.2-3.
2. Cf. TS V.6.8.3.
3. Cf. TS V.7.6.1.

यावज्जीवं च मस्तिष्कस्य नाश्नीयान्न च वर्षति धावेत्॥३॥

3. And for the whole life he should not eat brain[1] and should not run in rain.[2]

1. No support from any Brāhmaṇa-text.
2. Cf. KS XXI.12.

यदि धावेदुपावर्तेत॥४॥

4. And if he were to run (in rain)[1] he should return.

1. i.e. if there would be rains while he is on his way.

न द्वितीयं चित्वान्यस्य स्त्रियमुपेयात्। न तृतीयं चित्वा कांचन। भार्यां वोपेयात्॥५॥

5. Having built the fire altar for the second time, he should not practise intercourse with another's wife; having built for the third time he should practise intercourse with any woman or he may practise with his wife.[1]

1. Cf. TS V.6.8.3-4.

अग्निं चित्वैतस्मिन्संवत्सरे यो नर्ध्नुयात्स क्रतुमाहरमाण एकचितीकं चिन्वीत॥६॥

6. Having built the fire-altar, he who will not prosper within one year, should build (before) performing a Soma sacrifice, a fire-altar with one layer.

सलिलाय त्वेत्यष्टौ नानामन्त्रा उत्तरवेद्यामुपदध्यात्। यथार्थं लोकंपृणा अथ पुरीषम्॥७॥

7. (At that time) with *salilāya tvā*...[1] (the Adhvaryu) should place eight bricks (each) with a separate formula on the Uttaravedi; the Lokaṁpṛṇā (-brick)s as per requirement; and then loose soil.

1. TS IV.4.6.i.

अथ यो न प्रतितिष्ठेत्स क्रतुमाहरमाण एकचितीकमेव चिन्वीत॥८॥

8. He who may not be established, however, should build before performing a Soma sacrifice, a fire-altar with one layer.

संयच्च प्रचेताश्चेति पञ्च नानामन्त्रा उत्तरवेद्यामुपदध्यात्। यथार्थं लोकंपृणा अथ पुरीषम्॥९॥

9. (At that time) with *saṁyacca pracetāśca*...[1] the Adhvaryu should place five bricks (each) with a separate formula on the Uttaravedi; the Lokaṁpṛṇā (-bricks) as per requirement and then loose soil.

1. TS IV.4.11.h-n.

विपरीतौ कामावेके समामनन्ति॥१०॥

10. Some (ritualists) think that the desires (should be) reversed.[1]

1. Thus the building with five bricks should be done in the case mentioned in Sūtra 6 and the building with eight bricks should be done in the case mentioned in Sūtra 8.

पुनश्चितिस्त्रिष्वर्थेषु श्रूयते। श्रवणार्थे समृद्ध्यर्थे संतानार्थे वा॥११॥

11. (In the sacred texts) the re-building[1] of the fire-altar is heard for three purposes: In order that (the sacrifice) should

not go to nothing,[2] for the sake of prosperity (of the sacrificer) and for the sake (of progeny of the sacrificer).[3]

1. For this subject see TS V.4.10.3-5; MS III.4.5, KS XII.2, ŚB VII.6.3.8-24.
2. We must read *śrūyate ṇravanārthe*, cp. BaudhāŚS XXV.30.
3. Out of these three purposes TS refers to only the first. For the remaining two cf. MS III.4.5.

श्रवणार्थां व्याख्यास्यामः॥१२॥

12. We shall explain the fire-altar-building to be built in order that the sacrifice should not go to nothing.

1. The Sūtras 11-12 should have been continuous and therefore we should read *santānārthe vāsravaṇārthām*. The description of this topic continues upto XVII.25.9.

यदीष्ट्या यदि पशुना यदि सोमेन यजेत यो ऽस्य पुराग्निस्तमन्ववसाय यजेत॥१३॥

13. If (the sacrificer) performs an Iṣṭi (or) an animal-sacrifice (or) a Soma-sacrifice, he should perform it after having gone near his earlier fire (i.e. the built-up fire-altar).

1. Cf. MS III.4.5; KS XXII.2.

अपि वा येनर्षय इत्यष्टौ नानामन्त्रा उत्तरवेद्यामुपदध्यात्। यथार्थं लोकंपृणा अथ पुरीषम्॥१४॥

14. Or (in that case) with *yenarṣayaḥ*... (the Adhvaryu) should place eight bricks (each) with a seperate formula on the Uttaravedi; the Lokampṛṇā (brick)s as per requirement; and then loose soil.

1. TS IV.7.13.f-n. For the use of these verses in Punaściti cf. ŚB VIII.8.3.18.

XVII.25

अपि वोत्तरवेद्यामुपर्यग्नौ धार्यमाणे प्रजापतिस्त्वा सादयतु तया देवतयाङ्गिरस्वद्ध्रुवा सीदेत्युत्तरवेदिमभिमृशेत्॥१॥

1. Or instead of placing the bricks with these verses, with *prajāpatis tvā sādayatu*...[1] (the Adhvaryu) should touch the Uttaravedi while fire is being held above[2].

1. TS V.5.2.4.
2. The source of this rule not known.

अपि वा तिस्रः स्वयमातृण्णाः॥२॥

2. Or (he should place) three naturally perforated stones.[1]

1. Cf. ŚB IX.5.1.58.

तासामुपधानकल्पः॥३॥

3. The procedure of placing these (is as follows):

स्वयमातृण्णा सामपुरीषम्। एवं विहिता द्वितीया। अपुरीषा तृतीया॥४॥

4. (The Adhvaryu should place the first) naturally perforated stone and then soft loose soil (*sāmapurīṣa*). In the same manner the second is prescribed. The third is without loose soil.

अपि वा तिस्रः स्वयमातृण्णास्तिस्रश्च विश्वज्योतिषः॥५॥

5. Or there should be three naturally perforated stones and three Viśvajyotis (bricks).[1]

1. See XVI.24.7; XVII.1.17; XVII.4.4. Cp. ŚB IX.5.1.60.

तासामुपधानकल्पः॥६॥

6. The procedure of placing these (is as follows):

स्वयमातृण्णा सामपुरीषमथ विश्वज्योतिः। एवं विहिता द्वितीया। तृतीयस्यां तु विश्वज्योतिः प्रथमाथ स्वयमातृण्णाथ सामपुरीषम्॥७॥

7. (He should place) the first naturally perforated stone and then soft loose soil; then the Viśvajyotis-brick. In the same manner the second layer. In the third layer, however, he should first place the Viśvajyotis brick, then the naturally perforated stone and then the loose soil.

अपि वाष्टौ लोकंपृणाः पुरीषम्। एकादश लोकंपृणाः पुरीषम्। द्वादश लोकंपृणाः पुरीषम्॥८॥

8. Or there should be eight Lokaṁpṛṇā-bricks and loose soil; eleven Lokaṁpṛṇā-bricks and loose soil; twelve Lokaṁpṛṇā-bricks and loose soil.

अग्निं चित्वा यः सोमेन यजेत स एता एकत्रिंशतं लोकंपृणा उत्तरवेद्यामुपधाय यजेत॥९॥

9. He who after having built the fire-altar performs a

Soma-sacrifice, should perform it after having kept thirty-one Lokampṛṇā (space-filler-brick)s on the Uttaravedi.

1. Cp. Perhaps MS IV.4.5.

समृद्ध्यर्थायां तु द्वितीयं चिन्वानो द्वितीयस्यां चितौ येनर्षय इत्यष्टौ नानामन्त्रा उत्तरवेद्यामुपदध्यात्। अष्टौ च लोकंपृणा अथ पुरीषम्॥१०॥

10. Building (a fire-altar) second time however, for the sake of presperity (of the sacrificer)[1] he should place at the time of the second layer eight bricks each having separate formula on the Uttaravedi with *yenarṣayaḥ*...[2] and then should place eight Lokaṁpṛṇās and then loose soil.

1. See XVII.24.11.
2. TS IV.7.13.f-n.

श्वो भूत एताश्चैव नानामन्त्रा एकादश च लोकंपृणा अथ पुरीषम्॥११॥

11. On the next day (he places) the same bricks each having a separate formula, and eleven Lokaṁpṛṇā (bricks) (and) the loose soil.

श्वो भूत एताश्चैव नानामन्त्रा द्वादश च लोकंपृणा अथ पुरीषम्॥१२॥

12. On the next day (he places) the same (bricks) each having a separate formula, and twelve Lokaṁpṛṇā (bricks) (and) then loose soil.

1. For Sūtras 10-11 cf. KS XXII.2.

संतानार्थायां तु तृतीयं चिन्वानस्तृतीयस्यां चितौ येनर्षय इत्यष्टौ नानामन्त्रा उत्तरवेद्यामुपदध्यात्। यथार्थं लोकंपृणा अथ पुरीषम्॥१३॥

13. Building (a fire-altar) third time, however, for the sake progeny of the sacrificer he should palce at the time of the third layer eight bricks each having a separate formula on the Uttaravedi with *yenarṣayaḥ*, then (should place) the Lokaṁpṛṇās as required and then loose soil[1].

1. Cf. KS XXII.2.

XVII.26

अथो खल्वाहुर्न चेतव्येति। रुद्रो वा एष यदग्निरित्युक्तम्॥१॥

1. Now indeed they say: "The fire-altar should not be built (again)." It is said (in a Brāhmaṇa-text): "This Agni (fire-altar) indeed is Rudra."[1]

1. TS V.4.10.5.

छन्दश्चितमिति काम्याः। ते शुल्बेष्वनुक्रान्ताः॥२॥

2. They are the optional fire-altar-buildings described in the section beginning with *chandaścitam*.[1] They are discussed in the Śulbasūtras in accordance with the sequence.[2]

1. TS V.4.11.
2. Āpastambaśulbasūtra XII.3 (see Z.D.M.G. LV, p. 578ff).

तापश्चिते ऽग्नौ संवत्सरं दीक्षाः। संवत्सरमुपसदः॥३॥

3. In the Tāpaścita-fire-altar-building[1] there should be Dīkṣā-(period) for one year, Upasads for one year.

1. See TMB XXV.5.1ff, TS V.6.5.1, KS XXII.3; ŚB X.2.5.1ff.

पुरस्तादुपसदामाग्नेयमष्टाकपालमिति पञ्च चतुरश्चतुरो मासानेकैकेनोपसन्मन्त्रेण जुहोति॥४॥

4. Before the Upasads the Adhvaryu should take out the offering-material for a sacrificial bread on eight potsherds for Agni, (for a sacrificial bread on eleven potsherds for Indra, ...on twelve potsherds for Viśvedevas, for rice-pap for Bṛhaspati, and for a sacrificial bread on three potsherds for Viṣṇu). (During this first year preceding the year of Fire-altar building and of Soma-sacrifice he should offer for each four months with one of the Upasad-formulae).[1]

1. See the note on XVI.35.7.

अनूपसदमग्निं चिनोति॥५॥

5. In accordance with the Upasad days he builds the fire-altar[1].

1. Cp. XVI.35.8.

द्वौद्वौ मासावेकैका चितिः। चतुर उत्तमा॥६॥

6. For each (period of) two months, (he builds) the one (out of the first four layers); for the last four (months) the last (layer).

1. Cp. XVI.35.9.

चतुस्तनं त्रिस्तनं द्विस्तनमेकस्तनमिति त्रींस्त्रीन्मासान्व्रतानि॥७॥

7. During these months on which Upasads are performed

(the sacrificer consumes) fast (milk)s of four teats, three teats, two teats and one teat for every (period of) three months.

1. Cp. XVI.35.10.

ऋषीणामाग्नेयेन संवत्सरमुपधान आस्ते॥८॥

8. He remains under the recitation of a hymn of Ṛṣis addressed to Agni for the entire year.[1]

1. The translation is doubtful.

विज्ञायत एतद्वा ऋषीणामाग्नेयं यद्याज्ञसेनी चितिरिति॥९॥

9. It is known from a Brāhmaṇa-text: "This indeed is the hymn of Ṛṣis addressed to Agni namely the Yājñasenī-fire-altar-building."[1]

1. See and cp. XVII.4.9. TS IV.4.4. is to be used for building.

यानि वा दशतयीष्वाग्नेयानि सूक्तानि स्युस्तैरुपदध्यात्॥१०॥

10. Or he may place (the bricks) with those hymns addressed to Agni which are in the Ṛgveda.

सूक्तपरिमाणा नानामन्त्रा इष्टकाः। यथार्थं लोकंपृणा अथ पुरीषम्॥११॥

11. The number of bricks should be as much as the number of the hymns; each having separate formula; the number of the Lokaṁpṛṇās should be as much as required; then the loose soil (should be placed).

तृतीये संवत्सरे ऽभिजिता विश्वजिता वा यजेत॥१२॥

12. In the third year one should perform either the Abhijit[1] or Viśvajit[2] sacrifice.[3]

1. Cf. TS V.6.5.2.
2. Cf. ŚB X.2.5.16.
3. For these two sacrifices see XXII.1.6(b)-15.

सर्ववेदसं ददाति॥१३॥

13. (The sacrificer) should give all his wealth (as the sacrificial gift to the priests).

1. Cf. ŚB X.2.5.16; TB XVI.5.2; KB XXV.14.

उदवसाय रोहिणीं वत्सच्छवीं सकर्णपुच्छावच्छातां सखुरां सुखुरिकां

वा बहिर्लोमः परिधायोष्णीषेणं प्रदक्षिणं शिरो वेष्टयित्वौदुम्बरं चमसमादत्ते। औदुम्बरीं चाभ्रीं वैणवीं वा कल्माषीं पूर्ववत्प्रमाणाम्॥१४॥

14. Having completed the Abhijit or Viśvajit, having put red hide of a calf flayed along with the ears and tail, accompanied by the hoof or the upper foot parts, with its hairy side outside, haing covered the head by means of a turban in a clockwise manner he takes a Camasa-pot made of Udumbara-wood or a spotted spade made of Udumbara-wood or Bamboo-wood[1] of the size mentioned earlier.[2]

1. Cf. TMB XVI.6.1ff; JB II.182f; KB XXV.15.
2. See XVI.1.7.

अरण्यौदुम्बरे तिस्रो रात्रीर्वसतो मूलफलभक्षौ। खनित्रेण वा जीवतः। मूलं परिखायैतस्मिन्पात्रे ऽवधायान्योऽन्यमप्यादयतः पत्नी यजमानश्च॥१५॥

15. In forest under an Udumbara-tree the sacrificer and his wife stay for three days eating roots and fruits; or they live by means of the spade: having dug out root(s) (thereby) placing it (them) in this (Camasa)-pot, they feed it (them) each other.[1]

1. Cp. TMB XVII.6.3-6.

न मृन्मयेन पिबतः॥१६॥

16. They should not drink by means of an earthen vessel.

समूहकेन खनातकेन वा यजमानो भक्षमिच्छेत। उपवीक्षायेणोपविकृन्तेन वा पत्नीत्येके॥१७॥

17. According to some ritualists: "The sacrificer should seek his food by means of a broom,[1] or by means of a shovel;[2] the wife by means of an Upavīkṣāya[3] or by means of a Upavikṛnta."[4]

1. Cp. BaudhāyanaDharmasūtra III.2.12.
2. Doubtful translation.
3-4. Not clear.

निषादे तिस्रो रात्रीर्वसतः। वैश्ये तिस्रः। राजन्ये तिस्रः। ब्राह्मणे वा तिस्रस्तिस्रः॥१८॥

18. They stay with a Niṣāda (hunter) for (another period of) three days, with a Vaiśya... three days, ... with a Kṣatriya, or with a Brāhmaṇa each period of three days.

संवत्सरं न याचेत्। न च दीयमानं प्रत्याचक्षीत॥१९॥

19. The sacrificer should not beg (any one) for one year, nor should reject whatever is being given.[1]

1. Cf. TMB XVI.6.11-12.

न चेत्संवत्सरं द्वादशाहं द्वादशाहम्॥२०॥

20. If not for year (at least) for twelve days.

XVIII.1

VĀJAPEYA

शरदि वाजपेयेन यजेत ब्राह्मणो राजन्यो वर्द्धिकामः॥१॥

1. A Brahmin or a Kṣatriya who wants to get prosperity should perform the Vājapeya (-sacrifice) in autumn.

नित्यवदेके समामनन्ति॥२॥

2. Some think (it) to be obligatory as it were.

प्रजापतिमाप्नोति॥३॥

3. He thereby obtains Prajāpati.[1]

1. Cf. TMB XVIII.7.5.

तस्य षोडशिवत्कल्पः॥४॥

4. Its procedure is like that of the Ṣoḍaśin.

1. See XIV.2.2-3.7.

सर्वः सप्तदशो भवति॥५॥

5. It consists of seventeen everywhere.

सप्तदश दीक्षाः। तिस्र उपसदः। एकविंशीं प्रसुतः॥६॥

6. There are seventeen Dīkṣā-days, three Upasad-days and on the twentyfirst day there should be Soma-pressing.

त्रयोदश वा दीक्षाः। तिस्र उपसदः। सप्तदशीं प्रसुतः॥७॥

7. Or there may be thirteen Dīkṣā-days, three Upasad-days and on the seventeenth day there should be the Soma-pressing.

सप्तदशारात्निर्बैल्वो यूपः खादिरो वा तूपरश्चतुरश्रो गोधूमपिष्टचषालो गोधूमकलापी वा॥८॥

8. The sacrificial post should be made out of the Bilva or Khadira tree it should be seventeen cubits long.[1] It should be unhorned[1], four-cornered and having Caṣāla made out of wheat flour or (instead of Caṣāla) there should be a bundle of wheat straw.

1. i.e there should be no additional part coming out of Caṣāla. Contrast VII.3.6: in the basic animal secrifice a portion of either one or two or three or four fingered length comes out of the Caṣāla (top-ring).

यत्प्रागुपसद्भ्यस्तस्मिन्कृते प्रतिप्रस्थाता सुरायाः कल्पेन सुरां संदधाति॥९॥

9. After having done whatever is before the Upasads, the Pratiprasthātṛ prepares wine in the manner of prepration of wine[1].

1. For the details of preparation See XIX. 5.7-6.5

परिस्रुद्भवति॥१०॥

10. That is (called) Parisrut.[1]

1. Cf. XIX .6.5.

खरकाले प्रतिप्रस्थाता दक्षिणस्य हविर्धानस्याधस्तात्पश्चादक्षं सुराग्रहार्थं द्वितीयं खरं करोति॥११॥

11. At the time of raising the Kharas (bounds)[1] the Pratiprasthātṛ prepares a second Khara[2] (under the southern Havirdhāna-cart behind the axle) for the sake of (placing) Surā-cups.

1. See for details XI.13.8.
2. Cf. TB I.3.3.5.

रशनाकाले सप्तदशभिर्वासोभिर्यूपं वेष्टयति॥१२॥

12. At the time of binding of the string (to the sacrificial post),the Adhvaryu covers the post by means of seventeen cloths.[1]

1. Cf.TB I.3.7.3.

पात्रसंसादनकाल ऐन्द्रमतिग्राह्यपात्रं प्रयुज्य तत्समीपे पञ्चैन्द्राण्यतिग्राह्यपा-त्राणि प्रयुनक्ति॥१३॥

13. At the time of placing the utensils (on the Khara), after having prepared vessel for the additional scoop[1] for Indra immediately next to it he makes ready the five vessels for the additional scoops for Indra.

1. Cp.XII.1.15.

तेषां पूर्वेण कल्पो व्याख्यातः॥१४॥

14. The procedure of them has been explained earlier.[1]

1. Cf.XII.1.5. where, the wood of Vikaṅkata tree or any other tree which is propre for being used in sacrifice and which can have fruits is said to be used for the prepration of them. In XII.1.6 a formula to be used for such scoops is given.

षोडशिपात्रं प्रयुज्य तत्समीपे सप्तदश प्राजापत्यानि सोमग्रहपात्राणि प्रयुनक्ति॥१५॥

15. Having kept ready the vessel for the Ṣoḍaśin-scoop, near it he places the seventeen vessels for the Soma-scoops for Prajāpati.[1]

1. Cf.TB I.3.3.2.

तेषां षोडशिपात्रवत्कल्पः॥१६॥

16. Their procedure is similar to that of the Ṣoḍaśin cup.[1]

1. Cp.XII.2.6.

अपरस्मिन्खरे प्रतिप्रस्थाता सप्तदशोपयामान्मृन्मयानि सुराग्रहपात्राणि प्रयुनक्ति॥१७॥

17. The Pratiprasthātṛ places seventeen Upayāmas i.e. earthen veseels of Surā-sccops on the western Khara (mound).

XVIII.2

ग्रहकाल ऐन्द्रमतिग्राह्यं गृहीत्वोपयामगृहीतो ऽसि नृषदं त्वेति पञ्चैन्द्रान-तिग्राह्यान्गृह्णाति॥१॥

1. At the time of drawing the sccops after having drawn

the additional scoop for Indra,[1] the Adhvaryu draws the five additional scoops[2] for Indra with *nṛṣadaṁ tvā...*[3]

1. See XII.15.9.
2. Cf. TB I.3.3.1-2.
3. TS. I.7.12.

तेषां पूर्ववत्कल्पः॥२॥

2. The ritual procedure of them is the same as described earlier.[1]

1. not known.

षोडशिनं गृहीत्वाया विष्ठा जनयन्कर्वराणीति सप्तदश प्राजापत्यान्सोमग्रहान्गृह्णाति॥३॥

3. Having drawn the Ṣoḍaśin-scoop,[1] he draws the seventeen Soma-scoops for Prajāpatī with *ayā viṣṭhā...*[2]

1. See XIV.2.3.-7.
2. See VIII.16.5; cf.TB I.3.3.2.

तेषां षोडशिवत्कल्पः॥४॥

4. The procedure of them is similar to that of Ṣoḍaśin.[1]

1. Cf. XIV .2.3.ff.

कुविदङ्गेत्यपरस्मिन्खरे प्रतिप्रस्थाता सप्तदशभिरुपयामैः सुराग्रहान्गृह्णाति॥ ५॥

5. The Pratiprasthātṛ draws the Surā-scoops on the western Khara by means of the seventeen Upayāmas with *kuvidaṅga...*[1]

1. See IX.18.14; cf also KS XIV.3.

विपरीते ग्रहण्यावेके समामनन्ति॥६॥

6. According to some (ritualists)the verses for the drawings of (both these types of scoops) should be reverse.[1]

1. i.e. for Soma-grahas TS I.8.21.d and for Sutrā-grahas TS I.7.12.f should be used. This is the view of MS I.11.4.

व्यतिषङ्गं सोमग्रहैः सुराग्रहान्गृह्णाति॥७॥

7. He draws the Surā scoops alternately with Soma scoops[1]

1. Thus first the Adhvaryu draws a Soma-scoop then the Pratiprasthātṛ a Surā-scoop and so on. See TB I.3.3.5.

पूर्वो ऽध्वर्युर्गृह्णाति। जघन्यः प्रतिप्रस्थाता॥८॥

8. First the Adhvaryu draws and the last the Pratiprasthātṛ draws.

पुरोऽक्षं सोमग्रहान्सादयति। पश्चादक्षं सुराग्रहान्॥९॥

9. (The Adhvaryu) places the Soma-cups in front of the axle, (The Pratiprasthātṛ) the Surā-cups behind the axle.

1. Cf. TB I.3.3.5, see XVIII.1.11.

देव सवितः प्र सुवेति सवनादौसवनादौ जुहोति। कर्मणः कर्मणो वा पुरस्तात्॥१०॥

10. With *deva savitaḥ*...[1] the Adhvaryu offers (a ghee libation in the Āhavanīya) either at the beginning of each pressing (Savana) or at the beginning of every act.[2]

1. TS I.7.7a.
2. See TB I.3.5.1. BaudhāŚS XI.2 supports the second alternative.

हिरण्यमालिन ऋत्विजः सुत्ये ऽहनि प्रचरन्ति॥११॥

11. On the Sutyā day priests carry out the duties while having golden chain (around their necks).[1]

1. Cf TMB XVIII.7.6. According to Caland (foot-note on his translation of Āpśs XVII.2.11) this chain is to be worn on the head. But it is logical to assume that is is to be worn around neck. See the commentary of Vidyādhara on KātyāŚS XVI.1.23.

पशुकाले त्रीन्क्रतुपशूनुपाकृत्य मारुतीं वशामुपाकरोति। सारस्वतीं न मेषीमपन्नदतीम्॥१२॥

12. At the time of the performance of the animal-sacrifice, having dedicated the first three Savana-animals[1] he dedicates a barren cow for Maruts and a ewe whose teeth have not yet fallen down for Sarasvatī.

1. viz. one for Agni, one for Indra and one for Indra (Cf. XII.18.12f). See TB I.3.4.1-2.

सारस्वतं मेषमुपाकृत्य सप्तदश प्राजापत्यान्पशूनुपाकरोति श्यामांस्तूपरानेकरूपान्॥१३॥

13. After having dedicated a ram for Saraswat[1] he dedi-

cateds seventeen[2] animals which are blackish, hornless[3] and single-colonred, to Prajāpati.

1. Cf. KS XIV.9.
2. Cf. TB I.3.4.3ff.
3. Cf. ŚB V.1.3.7.

पर्यग्निकृतानां सारस्वत्यन्तान्पूर्वानालभन्ते॥१४॥

14. After fire has been carried around the animals. one first kills animals among which one for Sarasvat is the last[1].

1. Cf. TB I.3.4.44.

सारस्वतप्रभृतीनुत्तरान्धारयन्ति॥१५॥

15. They keep the latter animals beginning with the one for Sarasvat living (for the time being).[1]

1. Cf. TB I.3.4.4.

प्रतिपशु बर्हिषीत्युक्तम्॥१६॥

16. It has been said[1] "For every animal there should be a separate Darbha-grass..." (and this is valid here also).

1. Cf XIV.7.4.

प्राङ् माहेन्द्रात्कृत्वा माध्यंदिनीयान्वा पुरोडाशान्निरुप्य सारस्वतस्य पशुपुरोडाशं निरुप्य बार्हस्पत्यं नैवारं सप्तदशशरावं चरुं निर्वपति। द्वादश मन्त्रेण। तूष्णीमितराणि॥१७॥

17.After having done (the ritual upto Māhendra-scoop)[1]. or after having taken out (the material for) the mid-day-pressing sacrificial breads, then having taken out (the material for) the sacrifical breads in connection with the animal-sacrifice for Sarasvat, (the Adhvaryu) takes out (the material for) rice-pap of Nīvāra-grains measuring seventeen Śarāvas for Bṛhaspati,[2] tweleve Śarāvas with a formula; remaining (five) silently (without any formula).

1. Cf. XIII.8.4.
2. Cf. TB I.3.6.7f.

पयसि श्रपयति॥१८॥

18. He cooks (those paps) in milk.[1]

1. Cf. TB I.3.6.8.

XVIII .3

दाक्षिणौ होमौ हुत्वा॥१९॥

इन्द्रस्य वज्रो ऽसीति रथमुपावहृत्याप्स्वन्तरित्यश्वानप्सु स्नापयन्ति॥१॥

XVIII.2.19–XVIII.3.1. After having offered two Dākṣiṇa offerings[1] then having brought down the chariot with *indrasya vajrosi*...[2] the Adhvaryu bathes the horses in water with *apsvantaḥ*...[3]

1. See XIII.5.7.
2. See TS.I.7.7.B.
3. TS I.7.7.d; See TB I.3.5.2; MS I.11.6.

अपां नपादिति रराटानि प्रतिमार्ष्टि॥२॥

2. He rubs the foreheads of the horses with *apāṁ napāt*...[1]

1. TS I.7.7.f; See TB I.3.5.4; MS I.11.6; KS XIV.6.

वायुर्वा त्वा मनुर्वा त्वेति प्रष्टिवाहिनं रथं युनक्ति। तूष्णीमितरान्षोडश रथान्॥३॥

3. With *vāyurvā tvā manurvā*...[1] he yokes a chariot having a side-horse[2]; silently the other sixteen chariots.

1. TS I.7.7.e.
2. See TB I.3.6.4.

दक्षिणाकाले सप्तदश रथान्ददाति। सप्तदशानांसि सप्तदशाश्वान्सप्तदश हस्तिनः सप्तदश वासांसि सप्तदश गवां शतानि॥४॥

4. At the time of giving the Dakṣiṇās he (sacrificer) gives seventeen chariots, seventeen carts, seventeen horses, seventeen elephants, seventeen gold-plates (*niṣka*), seventeen female slaves, seventeen (she-) goats, seventeen ewes, seventeen cloths, and seventeen hundred cows.[1]

1. In TB.I.3.6.3 only this much is said : *saptadaśa saptadaśa dīyante*.

अथैकेषाम्। सप्तदश गवां शतानि ददाति। सप्तदशानांसि युक्तानि सप्तदशाश्वरथान्सप्तदश हस्तिनः सप्तदश निष्कान्सप्तदश दास्यः सप्तदश दुन्दुभीन्॥५॥

5. According to some other (ritualist)s one gives seventeen hundres cows, seventeen yoked carts, seventeen horse-

chariots, seventeen elephants, seventeen gold-plates, seventeen female slaves and seventeen drums.[1]

1. Cp. ŚāṅŚS XV.3.12-15, where instead of seventeen female slaves, seventeen cloths are mentioned .

एष आप्तो वाजपेयः॥६॥

6. This is the usual Vājapeya.[1]

1. Cf also ŚāṅŚS XV.3.16.

अथ कुरुवाजपेयः॥७॥

7. Now the Kuruvājapeya.

1. See SaṅŚS XI.3.17; LāṭyāŚS VIII.11.18.

वयसोवयसः सप्तदश सप्तदशानि ददाति॥८॥

8. In this he gives (animals) of every age, each seventeen.[1]

1. Cp. JB II.194; BaudhāŚS XI; ŚaṅŚS XV.3.17.

एकहायनप्रभृत्या पञ्चहायनेभ्यो वयांसि॥९॥

9. The animals should be (of the age) beginning from one year upto fifteen years.

अनुदिष्टासु दक्षिणासु यजुर्युक्तमध्वर्यवे ददाति॥१०॥

10. When the Dakṣiṇās are assigned (at the time of midday-pressing) the sacrificer gives the chariot which was yoked with a formula[1] to the Adhvaryu.[2]

1. Cf. XVIII.3.1-3.
2. Cf. ŚB V.1.4.11.

शेषः साधारणः॥११॥

11. The remaining is common (i.e. it is shared equally by all the priests).

अग्रेणाहवनीयमुदीचः प्राचो वा रथानवस्थापयन्ति॥१२॥

12. The chariots are to be placed to the East of the Āhavanīya in a line directed to the North or to the East.

तेषां दक्षिणो यजुर्युक्तः॥१३॥

13. The one which is yoked with the formula should be to the South of these (chariots).

अग्रेणाग्नीध्रं राजपुत्रो ऽवस्थाय सप्तदश प्रव्याधानिषुमस्यति॥१४॥

14. A prince having situated himself to the East of the Āgnīdhra shed shoots an arrow for seventeen shoot-distances.[1]

1. Thus he shoots an arrow for one shoot distance, then places himself there where the arrow had fallen and shoots for the second time and so on. For the Sūtra cf. TB I.3.6.3.

यत्र जघन्यं निपतति तत्रौदुम्बरीं काष्ठां लक्षणं मिनोति॥१५॥

15. The place where (the arrow) falls last, there the Adhvaryu fixes the Udumbara wood as the boundary sign.

XVIII.4

प्राङ् माहेन्द्रात्कृत्वा नैवारे सर्पिरानीय चात्वाले ऽवदधाति॥१॥

1. Having done (the rituals taking place) before the Māhendra-scoop[1], after having poured ghee[2] in the Nīvāra rice pap[3], the Adhvaryu places it on the Cātvāla[4].

1. Cp. ŚB V.1.4.2.
2. Cf. TB I.3.6.8.
3. See XVIII.2.17-18.
4. Cf. MS I.11.7; KS.XIV.7.

तं राजपुत्रो गोपायति॥२॥

2. The prince protects it.

चात्वाले रथाक्षाकृति काष्ठं निखाय तस्मिन्नौदुम्बरं रथचक्रं सप्तदशारं प्रतिमुञ्चति॥३॥

3. Having buried a wooden piece similar in form to an axle of a chariot near the Catvalā, he binds a chariot-wheel of Udumbara-wood[1] having seventeen spokes on it.

1. Cf. TB I.3.6.1.

उत्तरस्यां वेदिश्रोण्यां सप्तदश दुन्दुभीन्प्रबध्नन्ति॥४॥

4. Near the north-eastern corner of the altar[1] seventeen drums are bound.

1. Cf. ŚB V.1.5.6.

विष्णोः क्रमो ऽसीति रथं यजमानो ऽभ्यैति॥५॥

5. The sacrificer goes near the chariot[1] with *viṣṇoḥ kramosi...*[2]

1. Cf. TB I.3.5.4.
2. TS I.7.7.g.

अङ्कौ न्यङ्काविति रथचक्रे अभिमृशति। पक्षसी वा॥६॥

6. He touches the two chariot-wheels with *aṅkau nyaṅkau...*[1] or he touches both the sides of the chariot .

1. TS I.7.7.g.

इन्द्राय वाचं वदतेति दुन्दुभीन्संह्लादयन्ति॥७॥

7. With *indrāya vācam vadata...*[1] they beat the drums.[2]

1. TS I.7.8.c.
2. Cf. TB I.3.6.2; MS I.11.6.

देवस्याहं सवितुः प्रसवे बृहस्पतिना वाजजिता वाजं जेषमित्यौदुम्बरं रथचक्रं ब्रह्मारोहति॥८॥

8. With *devasyāhaṁ...*[1] the Brahman ascends on the chariot wheel[2] of Udumbara.

1. TS I.7.8.a.
2. Cf. MS I.11.6.

तमाह वाजिनां साम गायेति॥९॥

9. The Adhvaryu says to him "Sing a sāman of Vājins."[1]

1. Cf. TB I.3.6.2; TMB XVIII.7.12. The Vājināṁ Sāman is based upon SV I.435.

तस्य चक्रं त्रिः प्रदक्षिणमावर्तयति॥१०॥

10. He rotates (the wheel)[1] of it thrice from left to right (clockwise).

1. Cp. TB I.3.6.1.

वर्तमाने ब्रह्मा गायति॥११॥

11. When (the wheel) is rotating the Brahman sings the Sāman.[1]

1. Cf. JB II.193.

देवस्याहं सवितुः प्रसवे बृहस्पतिना वाजजिता वर्षिष्ठं नाकं रुहेयमिति यजुर्युक्तं यजमान आरोहति॥१२॥

12. The sacrificer ascends the chariot which has been yoked with the formula, with *devasyāham...*[1]

1. TS I.7.8.b.

वाजसृत इतरान् रथान्॥१३॥

13. The other racers (ascend) on the other chariots .

वाजिनो वाजजितो वाजं सरिष्यन्तो वाजं जेष्यन्तो बृहस्पतेर्भागमव जिघ्रतेति नैवारमश्वौ धुर्यावघ्रापयति॥ सर्वान्वा॥१४॥

14. With *vājino vājajitaḥ*...[1] he (the Adhvaryu) causes the two horses at the yoke[2] (of the sacrificer's chariot) or all the (three horses)[3] smell Nīvara-rice-pap[4].

1. TS I.7.8.q.
2. Cf. KS XIV.7.
3. Cf. SB V.1.4.15.
4. Cf. TB I.3.6.9.

बृहस्पतेर्भागे निमृड्ढ्वमिति प्रप्रोथेषु च लेपान्निमार्ष्टि॥१५॥

15. With *bṛhaspaterbhāge nimṛḍḍhvaṁ*...[1] he rubs the fatty substance at the nostrils of the horses.

1. TS I.7.8.p(b).

अश्वाजनीत्यश्वाजनीमादायाध्वर्युर्यजुर्युक्तमधिरुह्यार्वासि सप्तिरसीति तयाश्वान्समवक्षिणोति॥१६॥

16. Having taken the whip of the horse with *aśvāyanī*...[1] then having ascended (the chariot) yoked with a formula, the Adhvaryu whips the horses by means of it with *arvāsi*....[2]

1. TS I.7.8.d.
2. TS I.7.8.d.

अनभ्यासादयन्त इतरे रथाः पश्चादनुयान्ति॥१७॥

17. The other chariots follow (this chariot)without reaching it.

वाजिनो वाजं धावतेति चतसृभिर्धावतो ऽनुमन्त्रयते॥१८॥

18. The Adhvaryu addresses the running (chariots) with four (verses)[1] beginning with *vājino vājaṁ dhāvata*.[2]

1. TB I.3.6.5.
2. TS I.7.8.f-i.

अग्निरेकाक्षरेणेति धावत्सूज्जितीर्यजमानं वाचयति॥१९॥

19. When the chariots are running, he makes the sacrificer utter[1] the Ujjiti-formulae beginning with *agnirekākṣareṇa*.[2]

1. Cf. KS XIV.7.
2. TS I.7.11.

लक्षणं प्राप्योदञ्च आवृत्य प्रदक्षिणमावर्तयन्ते॥२०॥

20. When they have reached the goal they turn to the north[1] and make the chariots turn round the wooden boundary sign.

1. Cf. TB I.3.6.6.

मितद्रव इति चतसृभिः प्रत्याधावतो ऽनुमन्त्रयते॥२१॥

21. He addresses the returning chariots with four verses[1] beginning with *mitadravaḥ*.[2]

1. Cf. TB I.3.6.5.
2. TS I.7.8.i-m.

XVIII.5

आ मा वाजस्य प्रसवो जगम्यादिति प्रत्यासृतेषु हुत्वा पुनर्नैवारमवघ्रापयति। ससृवांस इति लेपांश्च निमार्ष्टि॥१॥

1. After (the chariots) have returned[1] the Adhvaryu after having offered (a libation of ghee in Āhavanīya) makes (the horses) smell[2] again the Nīvāra-rice-pap with *vājasya prasavo jagamyāt*...[3] and besmears the ghee at their nostrils with *sasṛvāṁsaḥ*....[4]

1. Cf. MS I.11.7; KS XIV.7.
2. TS I.7.8.n.
3. Cf TB I.3.6.9.
4. TS I.7.8.p.

इयं वः सा सत्या संधाभूदिति दुन्दुभिविमोचनीयं होमं जुहोति॥२॥

2. With *iyaṁ vaḥ sā satyā sandhāthūt* he offers a libation (of ghee) for unyoking of the drums.[1]

1. TS I.7.8.q-r.
2. Cf. TB I.3.6.9; ŚB V.1.5.10.

सेवान्वोपस्पृशति॥३॥

3. Or he touches the sutures (of the drums)[1]

1. Caland translates the word *sevān* as "nahstellen" and in the foot-note he says that the translation is not certain. With a question-mark he suggests "mouth-corners of the horses" ("die mundwinkel der Rosse?") .I however feel that the *sevān* should refer to the drums and not to the horses.

कृष्णालंकृष्णालं वाजसृद्भ्यः प्रयच्छति॥४॥

4. He (sacrificer) gives a gold-corn (*kṛṣṇala*) to each of the race-runner.

1. Cf. TB I.3.6.7.

तानि प्रत्यादाय ब्रह्मणे ददाति। मधुष्ठालं च सौवर्णं शतमानस्य कृतम्॥५॥

5. Having taken them back he gives them to Brahman[1] (He gives to him) a honey-filled pot[2] of gold made out of (a plate) of hundred Mānas.

1. TB I.3.6.7.
2. Cf. MS I.11.7; KS X.IV.8.

अत्र माहेन्द्रस्य स्तोत्रमुपाकरोति॥६॥

6. At this time he bespeaks the Stotra (the first Pṛṣṭha-stotra) of the Māhendra-scoop.

अप्रस्तुते क्षत्रस्योल्बमसीति तार्प्यं यजमानः परिधत्ते॥७॥

7. Before the Prastāva of it is sung the sacrificer wears Tārpya[1] garment with *kṣatrasyolbamasi*.

1. The word *tārpya* is interpreted in two ways: according to BaudhāŚS (XX.34) it is either a cloth soaked in ghee or made of Tṛpā-bast.
2. TS I.7.9. 0(a). For this Sūtra see TB I.3.7.1.

क्षत्रस्य योनिरसीति दर्भमयं पत्नी॥८॥

8. With *kṣatrasya yonirasi*...[1] the wife of the sacrificer wears a garment made of Darbha grass.[2]

1. TS I.1.7.a(b).
2. Cf. ŚB V.2.1.8.

जाय एहीति यजमानः पत्नीमामन्त्रयते॥९॥

9. With *jāya ehi*...[1] the sacrificer calls the wife.[2]

1. TS I.7.9.b(a).
3. Cf. ŚB V.2.1.10.

रोहाव हीतीतरा प्रत्याह॥१०॥

10. The other one (the wife) replies *rohāva hi*....[1]

1. TS I.7.9.b(f).

त्रिरामन्त्रयते। त्रिः प्रत्याह॥११॥

11. (The sacrificer) calls thrice; (the wife) replies thrice.

अहं नावुभयोः सुवो रोक्ष्यामीति यजमानो ऽन्ततः॥१२॥

12. The sacrificer finally(says) *ahaṁ nāvubhayoḥ suvo rokṣyāmi.*[1]

1. TS I.7.9.b(c).

वाजश्च प्रसवश्चेति द्वादश वाजप्रसवीयान्होमान्हुत्वायुर्यज्ञेन कल्पतामिति दशभिः कल्पैः सरजसे निश्रेण्या यूपं यजमान आरोहति॥१३॥

13. After he (the Adhvaryu) has offered[1] the twelve Vājaprasavīya-libations[1] with *vajaśca prasavaśca...*[2] the sacrificer ascends the sacrificial post in dust[3] by means of a ladder[4] with ten Kalpa formulae begining with *āyur yajñena kalpatām.*[5]

1. In pre-pāṇinian language the subject of the gerund need not be the same as that of the finite verb in the sentence.
2. Cp. TB I.3.9.3.
3. TS I.7.9.c.
4. This refers to the dust which had been raised at the time of chariot race and which is not yet settled.
5. Cf. ŚB V.2.1.9.
6. TS I.7..9.d.

सुवर्देवाँ अगन्मेत्यग्रं प्राप्य जपति॥१४॥

14. Having reached the top (of the sacrificial post, the sacrificer), mutters, *suvar devān aganma....*[1]

1. TS I.7.9.e.

समहं प्रजया सं मया प्रजेति गृहान्प्रेक्षते॥१५॥

15. He looks at his house with *samahaṁ prajayā saṁ mayā prajā*[1].

1. TS I.7.9.f.

तमाश्वत्थैरासपुटैरूषपुटैरुभयैर्वा वैश्याः प्रतिदिशमपर्यन्ति। महर्त्विजो वा दीर्घवंशेषु प्रबध्य॥१६॥

16. From every direction (four) Vaiśyas or the (four) chief priests throw towards him (Sacrificer), sachets of Aśvattha (leaves)[1] containing ash[3] or salty clay or both, after having bound them on long bamboo sticks.

1. Cf. ŚB V.2.1.17.
2. See TB I.3.7.6.

अन्नाय त्वेति पुरस्तादध्वर्युः। अन्नाद्याय त्वेति दक्षिणतो ब्रह्मा। वाजाय त्वेति पश्चाद्धोता। वाजजित्यायै त्वेत्युत्तरत उद्गाता॥१७॥

17. From the east the Adhvaryu with *annāya tvā*; from the south the Brahman with *annādyāya tvā*; from the west the Hotṛ with *vājāya tvā*; (and) from the north the Udgātṛ with *vājajityāyai tvā*.[1]

1. For the formulae in this Sūtra see TS I.7.9.g.

मुखतो ऽभिघ्नन्ति॥१८॥

18. They throw towards the (sacrificer's) mouth.

हन्तारंहन्तारमभिपर्यावर्तते॥१९॥

19. Towards each one who throws (the sacrificer) turns himself.

इयं ते राण्मित्राय यन्त्राय धर्त्राय कृष्यै क्षेमाय रय्यै पोषायेति प्रत्यवरोहति॥२०॥

20. He descends with *iyaṁ te rāṭ*....[1]

1. This formula is partly similar to VS IX.22 and partly to TS VII.1.11.e.

XVIII.6

अग्रेण यूपं बस्ताजिनं प्राचीनग्रीवमुत्तरलोमास्तीर्य॥२१॥

तस्मिञ्छतमानं हिरण्यं निधायामृतमसीति हिरण्ये दक्षिणं पादं यजमानः प्रतिष्ठापयते॥१॥

XVIII.5.21—XVIII.6.1. After the Adhvaryu[1] has spread a he-goat-skin with its neck to the east and hairy side upwards, in front of the sacrificial post and then after having kept on it a golden piece of hundred Mānas, the sacrificer keeps his right foot on this gold[2] with *amṛtamasi*.[3]

1. The subject of the gerund and of the finite word is different.
2. TB I.3.7.7.
3. TS I.7.9.h(a).

पुष्टिरसि प्रजननमसीति बस्ताजिने सव्यम्॥२॥

2. (He keeps) the left (foot) on the skin of the he-goat with *puṣṭirasi*....[1]

1. TS I.7.9.h(b,c).

तस्मादासन्दीमारोहति॥३॥

3. From it (the he-goat-skin) he ascends upon the throne.

1. Cp. ŚB V.2.1.22.

दिवं प्रोष्ठिनीमारोह तामारुह्य प्रपश्यैकराण्मनुष्याणामित्यारोहन्तमभि-मन्त्रयते॥४॥

4. While he is ascending (the Adhvaryu) addresses him with *divaṁ proṣṭhinīm....*[1]

1. For this formula see SatyāŚS and MāŚS.

सप्तभिः सप्त पूर्वानन्नहोमाञ्जुहोति॥५॥

5. With the seven verses[1] he offers the first seven Annahomas[2].

1. TS I.7.10.a-g.
2. Cf. TB I.3.8.1; See ĀpŚS XVII.19.3.

माहेन्द्रस्य स्तोत्रं प्रत्यभिषिच्यते यथाग्निचित्यायाम्॥६॥

6. At the time of Māhendrastotra, the sacrificer is sprinkled with water in the same manner as in the fire-altar-building-ritual.[1]

1. See XVII.19.5-10; cf. TB I.3.8.2.

माध्यंदिनस्य सवनस्य मध्यम उक्थ्यपर्याये ब्रह्मसाम्न्युपाकृते ऽत्र सारस्वत-प्रभृतीनुत्तरानालभन्ते॥७॥

7. At the time of mid-day-pressing, after the middle Ukthya round when the Sāman[1] corresponding to the Śastra of Brāhmaṇācchamsin is bespoken, at this time they seize the latter animals dedicated to Sarasvat etc.[2]

1. Third Pṛṣṭha stotra
2. See XVIII.2.15.

तेषामनभिघारिताभिर्वपाभिः प्रचरति॥८॥

8. He performs the ritual of these animals with their omenta without pouring ghee[1] on them.

1. As it happens in the basic paradigm (see VII.20.9).

सारस्वतस्य वपया प्रचर्य समवदायेतरेषां वपाभिः प्रचरति॥९॥

9. After he has performed the ritual with the omentum of

the animal for Sarasvat, he performs the ritual of the omenta of the other animals after having taken out portions together.

सारस्वतस्य पशुपुरोडाशेन प्रचर्य नैवारेण प्रचरति॥१०॥

10. After having performed the ritual of the sacrificial-bread connected with the animal-sacrifice for Sarasvat he performs the ritual of Nīvāra-rice-pap.

समानं तु स्विष्टकृदिडम्॥११॥

11. The Sviṣṭakṛt and Iḍā rituals of both these offerings (viz.the animal-sacrificial bread and the Nīvāra-rice-pap) are common.

महर्त्विजो हविरुच्छिष्टाशा भवन्ति॥१२॥

12. The chief priests eat the remains of the oblation materials.

आग्नीध्रे हविःशेषान्भक्षयन्ति॥१३॥

13. They eat the remains of the oblation material in the Āgnīdhra (-shed).

अत्र सारस्वत्यन्तानां दैवतेन प्रचरति संवादाद्येडायाः। काले वा॥१४॥

14. At this time (the Adhvaryu) performs the ritual (of the portion (of the victims meant for) the deities the last of which is Sarasvatī[1] beginning with the conversation upto Iḍā.[2] Or (he performs this) at its normal time.

1. For this see XVIII.2.12.
2. For these details see VII.23.3-26.7.

षोडशिना प्रचर्य होतृचमसमुख्यांश्चमसानुन्नीय बृहतः स्तोत्रमुपाकरोति॥१५॥

15. Having performed the ritual with Ṣoḍaśin-scoop then having filled the pots (Camasa) of which the one for Hotṛ is the first, he bespeaks the Bṛhat-stotra.

1. See XIV.2.2-3.6.
2. This Stotra is sung on SV II.975-977 in the manner of Bṛhat.

प्रचरणकाले होतृचमसमध्वर्युरादत्ते। चमसांश्चमसाध्वर्यवः। ऋत्विज इतरान्सोमग्रहान्॥१६॥

16. At the time of the performance of the ritual (of this

scoop) the Adhvaryu takes the Hotṛ-pot, the Camasādhvaryus their pots, the (other) priests the other Soma-scoops.

1. The scoops which are taken according to XVIII.2.3 and are ready since XVIII.2.9.

सुराग्रहणं मुख्यं प्रतिप्रस्थातादत्ते। वाजसृत इतरान्सुराग्रहान्॥१७॥

17. The Pratiprasthātṛ takes the first of the Surā-scoops and the racers the other (sixteen) Surā-scoops.[1]

1. See XVIII.2.4.

XVIII.7

संपृच स्थ सं मा भद्रेण पृङ्क्तेति प्राङध्वर्युः सोमग्रहैरुद्द्रवति। विपृच स्थ वि मा पाप्मना पृङ्क्तेति प्रत्यङ् प्रतिप्रस्थाता सुराग्रहैः॥१॥

1. (The Adhvaryu) goes to the eastern direction with Soma-scoops with *sampṛca stha....*[1] The Pratiprasthātṛ goes to west with Surā-scoops with *vipṛca stha....*[1]

1. See TB I.3.3.6-7.

आहवनीयन्यन्ते सोमग्रहैरवतिष्ठन्ते। मार्जालीयन्यन्ते सुराग्रहैः॥२॥

2. They stand with soma-scoops near the Āhavanīya and with Surā-scoops near the Mārjālīya.

प्रचरति सोमग्रहैः॥३॥

3. (The Adhvaryu) performs the ritual of the Soma-scoops.

वषट्कारानुवषट्कारौ सुराग्रहाननुप्रकम्पयन्ति॥४॥

4. After every Vaṣaṭkāra and Anuvaṣaṭkāra, they shake the Surā-scoops.

व्याख्यातः सोमस्य भक्षः॥५॥

5. The formula of the drinking of Soma is explained.

1. Cf. XII.24.7ff.

विराट्छन्दस इति भक्षमन्त्रं नमति॥६॥

6. In that formula (the Adhvaryu makes the following change: *virāṭchandasaḥ*.

मारुत्या अवदानीयानि सोमग्रहांश्चर्त्विग्भ्य उपहरन्ति। अनवदानीयानि सुराग्रहांश्च वाजसृद्भ्यः॥७॥

7. They bring the to-be-cut portions of (the cow killed for) the Maruts, and the scoops of Soma to the chief priests (and) the not-to-be-cut portions[1] (of the same cow) and Surā-scoops[2] to the racers.

1. See VII.25.6.
2. Cf. TB I.3.8.4 (I.3.3.7).

तानि दक्षिणस्यां वेदिश्रोण्यां विमाथीकृत्य विमाथीकृत्य भक्षयन्ति॥८॥

8. (The racers) eat them (the portions and scoops) on the south-western corner (of the Mahāvedi) after having cut into pieces (i.e. minced).[1]

1. Cf. TB I.3.8.4. MS I.11. According to Caland the word *vimāthīkṛtya* means "having scuffled" *Tālavṛntavāsin*, quoted by Caland interprets this word as *āchidyāchidya* i.e. having "snatched".

ककुदो राजपुत्रो ध्रुवगोपो नैवारगोपो वा प्राश्नीयात्। सर्वं वा ककुदमुपरिष्टात्सर्वसोमेभ्यः॥९॥

9. The prince[1] or the protector of the Dhṛva-scoop[2] or the protector of the Nīvāra-rice-pap eats (portions of) the hunch. Or he eats the entire hunch after all the Soma libations (are offered).[3]

1. Cf. XVIII.3.14.
2. See XII.16.4.
3. Cf. MS I.11.7; KS XIV.8.

अत्र सारस्वतप्रभृतीनां दैवतेन प्रचरति॥१०॥

10. At this time (the Adhvaryu) performs the ritual of the pieces of those animals the first of which is for Sarasvat.

1. See XVIII.2.13.

यज्ञारण्ये प्रचरन्तीति विज्ञायते॥११॥

11. It is known (from a Brāhmaṇa-text) "In a forest of sacrifice they perform."[1]

1. See TMB XVIII.6.24.

तद्यत्रेष्टा अनूयाजा भवन्त्यव्यूढाः स्रुचः। तदेतैः प्रचरेयुः। तदु तथा न कुर्यात्। ह्वलति वा एतद्यज्ञो यदेवं कुर्वन्तीति॥१२॥

12. Therefore when the after-offerings are made and the ladles are not separated from each other,[1] then should one perform with these (pieces of animals dedicated to Prajāpati). One should however not do this. The sacrifice indeed trembles if they do this.

1. Cf. III.5.3,VII.27.5.

तस्माद्यत्रैव पूर्वेषां वपाभिश्चरेयुस्तदितरेषाम्। यत्रो हैव हविर्भि-स्तद्धविर्भिः॥१३॥

13. Therefore at the time when they should perform the ritual of the omenta of the earlier animals, at the same time(they should perform the ritual of the omenta) of the other (animals) and when (they perform the ritual of the) (earlier animals, at that time) with the oblations of them (the limbs of the other animals).[1]

1. Cf. ŚB V.1.3.13-14.

संतिष्ठते वाजपेयः॥१४॥

14. The Vājapeya stands completly established (is concluded).

तेनेष्ट्वा सौत्रामण्या यजेत। मैत्रावरुण्या वामिक्षया॥१५॥

15. After having performed this (Vājapeya)one should perform the Sautrāmaṇī (offering) or an offering of milk-mess (Āmikṣā) for Mitra and Varuṇa.

1. Cf. ŚB XII.8.2.2.
2. Cf. ŚB XII.9.2.12.

यावज्जीवं न कंचन प्रत्यवरोहेत्॥१६॥

16. As long as the (the sacrificer) is living, he should not come down (from the seat).

1. Cf. TMB XVIII.6.12; TB I.3.9.2.

बृहस्पतिसवेन वा प्रत्यवरोहणीयेन वा यजेत॥१७॥

17. Or he should perform the Bṛhaspati-sava as Pratyava-

rohaṇīya (connected with the act of coming down from the seat).

श्वेतच्छत्त्री ह भवतीति विज्ञायते॥१८॥

18. It is known (from a Brāhmaṇa-text), (the performer of Vājapeya) becomes possessor of white umbrella.

XVIII.8

RAJASŪYA

राजा स्वर्गकामो राजसूयेन यजेत॥१॥

1. A king desirous of heaven should perform the Rājasūya sacrifice.

शतसहस्त्रं दक्षिणा॥२॥

2. One hudred thousand (cows) are the sacrificial gift (dakṣiṇā).

अग्निष्टोमः पञ्चापवर्गः प्रथममहः॥३॥

3. An Agniṣṭoma ending after five days (is to be Performed) as the first day.

1. Thus the Agniṣṭoma is a one day sacrifice but before the Soma-sacrificial day there is one dīkṣā day and three Upasad day.

पञ्च सहस्राणि पवित्रे ददाति। त्रिंशतमभिषेचनीये। त्रिंशतं दशपेये। दश केशवपनीये। विंशतिं व्युष्टिद्विरात्रे। पञ्च क्षत्रस्य धृतौ॥४॥

4. At the time of Pavitra-rite[1] (the sacrificer gives five thousand (cows); at the time of Abhiṣecanīya[2] (rite) thirty (thousand) (cows); at the time of Daśapeya[3] (rite) thirty (thousand) (cows); ten (thousand) (cows) at the time of Keśavapanīya[4] (rite), at the time of Vyuṣṭi-Dvirātra[5] (rite) twenty (thousand) (cows); and at the time of Kṣatrasya Dhṛti (rite) five (thousand) (cows).[6]

1. The Agniṣṭoma day mentioned in XVIII.8.3 is called Pavitra.
2. See XVIII.12.1ff.
3. See XVIII.20.11ff.
4. See XVIII .22.9-11.
5. See XVIII.22.12-17.
6. See XVIII.22.18-19.

अपि वा चत्वार्यभिषेचनीये॥५॥

5. Or (he gives) four (thousand) (cows) at the time of Abhiṣecanīya.

प्रतिसाहस्त्राणीतराण्यहानि॥६॥

6. (and) on other days thousand (cows).[1]

1. Thus the number of cows to be given is one thousand, four thousands, one thousand, one thousand, two thousand (1000 + 1000 = 2000) respectively.

षष्टिं त्रीणि शतानि सहस्राणां ददातीति बह्वृचब्राह्मणं भवति॥७॥

7. In the Brāhmaṇa-text of the Ṛgveda[1] it is said "He gives the three hundred sixty thousand (cows)".

1. Not known.

तथा दक्षिणा अतिनयेद्यथास्याहानि स्वकालानि स्युः॥८॥

8. He should lead the Dakṣiṇā cows in such a manner that its (=of Rājasūya) days should be on their own time.'

शेषमनुदिशति॥९॥

9. The remaining (cows) he assigns.[1]

1. When a big number cows are to be given the procedure may take a long time. Therefore, only a few cow may be "led" in their proper time i.e should be led (given) literally and others are to be simply assigned to the priests. Thus all the cows need not be ritually led.

श्वोभूत आनुमतादिभिरष्टाभिरन्वहं यजते॥१०॥

10. From the following day[1] he performs everyday one by one the eight offerings beginning with one for Anumati.

1. i.e immediately after the Agniṣṭoma-performance mentioned in XVIII.8.3.

पिंषन्नानुमतं पश्चादुत्तरतश्च व्यवशातयति॥११॥

11. (The Adhvaryu) while pounding (the rice-grains for the sacrificial bread to be offered) to Anumati lets fall (some grains) to the west and the north.

ये प्रत्यञ्चः शम्याया अवशीयन्ते तन्नैर्ऋतमेककपालम्॥१२॥

12. From that part (of the grains) which falls to the west of the Śamyā,[1] he prepares (a sacrificial bread) on one potsherd for Nirṛti.[2]

1. See I.23.3.
2. Cp. TS I.8.1.1; TB I.6.1.1.

य उदञ्चस्तानुदङ् परेत्य वल्मीकवपामुद्धृत्येदमहममुष्यामुष्यायणस्य क्षेत्रियमवयज इति शुक्त्या वल्मीकवपायां हुत्वेममहममुष्यामुष्यायणस्य क्षेत्रियमपिदधामीति तयैव शुक्त्या वल्मीकवपामपिदध्यात्॥१३॥

13. After having gone to the north he offers (those rice grains which fall) to the north after having dug up a fossilised ant-hill[1] by means of sea-shell with *idamahamamuṣya...* and then he covers the fossilized ant-hill with the same sea-shell.

1. Valmīkavapā = fossilized ant-hill.
2. Cp. KS XV.1; MS II.6.1.

वल्मीकवपया जुहोति वल्मीकवपयापिदधातीत्येके॥१४॥

14, According to some (ritualists) he offers by means of the fossilized ant-hill[1] and covers (the offered portion) by means of the fossilized ant-hill.

1. Caland doubts the practicability of this action. Perhaps he has not clearly understood the difference between *valmīka* (ant-hill) and *valmīkavapā* (fossilized ant-hill). He understands the word *valmīkavapā* simply in the sense of "ameisenhaufen" (ant-hill) and therefore he doubts the practicability. Here the word *valmīkavapā* is used and not the word *valmīka* (ant-hill).

आनुमतमासाद्य नैर्ऋतेन प्रचरति॥१५॥

15. Having placed (the sacrificial bread) for Anumati (on the Vedi) he performs (the ritual of the sacrificial bread) for Nirṛti.

1. Thus the offering to the Nirṛti is to be performed first. Cf. TB I.6.1.1.

व्रीहि स्वाहेति गार्हपत्ये हुत्वादक्षिणाग्नेरेकोल्मुकं धूपायद्धरति॥१६॥

16. After having offered (a libation of ghee)[1] in the Gār-

hapatya (fire)[1] with *vīhi svāha...*[2] he takes away a burning (on one-side) fire-brand with smoke out of the Dakṣiṇa-fire.

1. TS I.8.1.1.
2. Cf. TB I.6.1.2.

दक्षिणमपरमवान्तरदेशं गत्वा स्वकृत इरिणे प्रदरे वोपसमाधायैष ते निर्ऋते भाग इत्युङ्गुष्ठाभ्यां विस्रंसिकाकाण्डाभ्यां वा नैर्ऋतं सर्वहुतं जुहोति॥१७॥

17. Having gone to a region in the south-western direction, then having placed (the burning fire-brand) on a naturally formed pit[1] or cleft, he offers the complete (sacrificial bread)[2] for Nirṛti with *eṣa te nirṛte bhāgaḥ...*[3] by means of both the thumbs or the two Visraṁsikā (index-finger) joints.[4]

1. Iriṇa has been interpreted by Caland as "salty place". See, however, ŚB V.2.3.2, and the translation of it by Eggeling.
2. Cf. TB I.6.1.3.
3. TS I.8.1.1.
4. Cf. MS II.6 .1; KS XV.1 Caland suggests the meaning of the the word Visraṁsikā as the uprooted upgrowth of plants etc. on a place. He also quotes and discards the view of Tālavṛntavāsin who says that Visraṁsikā means the index-fingers I, however, support Tālavṛntavāsin.

कृष्णं वासः कृष्णतूषं दक्षिणा॥१८॥

18. A black garment with black fringes[1] is a sacrificial gift.

1. Cf. (*kṛṣṇatūṣa*) TS I.8.1.1; TB I.6.1.4.

कृष्णं वासो भिन्नान्तमित्येके॥१९॥

19. According to some[1] (ritualists) a black cloth with torn end[2] (is to be given as sacrificial gift).

1. Cf. KS XV.1; MS II 6.1.
2. *bhinnānta*. According to Caland this word means almost the same as "with black fringes". But if it were the same there was no need of mentioning it as a view of "some" ritualists.

अप्रतीक्षमायन्ति निर्ऋत्या अन्तर्हित्या इति विज्ञायते॥२०॥

20. It is known (from a Brāhmaṇa-text)[1] "They return (to the sacrificial place without looking back in order to keep away Nirṛti".

1. Cf. TB I.1.1.4.

XVIII.9

स्वाहा नमो य इदं चकारेति पुनरेत्य गार्हपत्ये हुत्वानुमतेन प्रचरति॥१॥

1. After having come back then having made a libation in the Gārhapatya (-fire) with *svahā namaḥ...*[1] he performs (the offering) of the sacrificial bread to Anumati.[2]

1. TS I 8.1.11.
2. Cf. TB I.6.1.4.

धेनुर्दक्षिणा॥२॥

2. A milk cow (is) the sacrificial gift.[1]

1. Cf. TB 1.6.1.5.

आदित्यं चरुमित्येताभिरन्वहमिष्ट्वा चातुर्मास्यान्यालभते॥३॥

3. Day after day[1] after having performed the offerings of rice-pap to Aditi etc. (the Adhvaryu) starts the Cāturmāsya sacrifices.

1. There are the folowing seven offerings: i. rice pap for Aditi, ii. sacrificial bread on eleven potsherds for Agni and Viṣṇu, iii. sacrificial bread on eleven potsherds for Agni and Soma, iv. a sacrificial bread on eleven potsherds for Indra, v. a sacrificial bread on eight potsherds for Agni and curds for Indra, vi. a sacrificial breads on twelve potsherds for Indra and Agni, rice-pap for Viś-vedevas and rice-pap of Śyāmāka for Soma, vii. rice-pap for Sarasvatī and rice-pap for Sarasvat. These seven offerings and the one for Anumati together make the number eight of the offerings mentioned in XVIII .8.10. Cf. TB I.6.1.11.

तैः संवत्सरं यजते॥४॥

4. He performs them through a year.

न शुनासीरीयं प्रतिसमस्यति॥५॥

5. He does not attach the Śunāsīrīya.[1]

1. According to Caland this means that the Śunāsīrīya should be performed exactly after one year of the beginning of the Cāturmāsyas.

ततश्चतुर्हविषेन्द्रतुरीयेण यजते॥६॥

6. Then (The Adhvaryu) performs the offering called Indraturīaya offering (i.e the offering in which an oblation is offered to Indra in the fourth place) consisting of four oblations.[1]

1. Cf. TB I.7.1.3.

आग्नेयमष्टाकपालमिति॥७॥

7. (This offering consists of a sacrificial bread) on eight potsherds for Agni....[1]

1. TS I.8.7.b. The other oblation materials are pap of Gavīdhuka for Rudra, curds for Indra and pap of barley for Varuṇa.

वहिनी धेनुर्दक्षिणा॥८॥

8. A draught-cow (is) the sacrificial gift.[1]

1. Cf. TS I.8.7.b.

तया भ्रातृव्यवन्तं प्रियं वा याजयेत॥९॥

9. He may cause (a sacrificer) who has an enemy or who is dear (to him) to perform this (offering).[1]

1. Cp. MS IV.3.4.

एतस्या एव रात्रेर्निशायां पञ्चेध्मीयेन यजते॥१०॥

10. In the night of the same day he performs the Pañcedhmīyā (offering) (i.e. one which is performed on five faggots).

1. In TB I.7.1.5, this offering is called Pañcāvattīya and in ŚB V.2.4.4 Pañcavātīya.

चतुर्धाहवनीयं प्रतिदिशं व्युद्धृत्य मध्ये पञ्चमं कृत्वा पृथगिध्मानुप-समाधाय जुह्वां पञ्चगृहीतं ये देवाः पुरःसद इत्येतैर्यथालिङ्गं जुहोति। मध्ये पञ्चमेन ॥११॥

11. After having pushed away the Āhavanīya-fire to each of the four directions and having placed the fifth (portion), in the middle, then having added fuel (in these portions) separately, then having taken ghee five times in the ladle, he offers it with *ye devāḥ*...[1] in accordance with the key word (*liṅga*)[2] (in the formula). (He offers with the) fifth (formula) in the middle.

1. TS I.8.7.c.
2. The formulae contain references to different directions. The formula corresponding to a particular direction is to be used.

समूढं रक्ष इति मध्य इध्मानुपसमूह्यैकधोपसमाधायापरं पञ्चगृहीतं गृहीत्वाग्नये रक्षोघ्ने स्वाहेत्युत्तराः पञ्चाहुतीर्जुहोति॥१२॥

12. Having inserted fuel in the middle[1] (fire-part) with *samūḍhaṁ rakṣaḥ*...,[1] having then added a fuel-stick to it, then

having taken another five-times-scooped (ghee) he offers the next five libations with *agnaye rakṣoghne svāhā....*[3]

1. Cf. ŚB V.2.4.6.
2. TS 1.8.7.d.
3. TS 1.8.7.e.

प्रष्टिवाही रथो दक्षिणा पञ्चवाही वा॥१३॥

13. A chariot with two horses and one side-horse[1] is the sacrificial gift; or one with five horses.[2]

1. TS I.8.7f.
2. See MS II.6.3; KS XV.2.

तेन यजेत यो रक्षोभ्यो बिभीयात्पिशाचेभ्यो वा॥१४॥

14. One who is afraid of evil beings like Rakṣas or Piśācas may perform this (offering) (independentely of Rājasūya).

व्युष्टायां पुराग्निहोत्रादपामार्गहोमेन चरन्ति॥१५॥

15. At the morning twilight[1] before the Agnihotra they perform the Apāmārga-offering.

1. For this timing see TB I.7.1.6-7.

अपां न्ययनादपामार्गानाहृत्य तान्सक्तून्कृत्वा दक्षिणाग्नेरेकोल्मुकं धूपायद्धरति॥१६॥

16. Having brought the Apāmārgā plants from a place where water has gatherd[1], then having made coarse flour of them (of their fruits) he takes out a burning-on-one-side fire-brand with smoke[2], from the Dakṣiṇa-fire[3] (to another place).

1. Achyranthes aspera. This plant has fruits turned backwards.
2. Cf. MS II.6.3; KS XV.2.
3. Cf. TB I .7.1.18
4. Cf. ŚB V.2.4.15.

उत्तरमपरमवान्तरदेशं गत्वा स्वकृत इरिणे प्रदरे वोपसमाधाय देवस्य त्वेत्यनुद्रुत्य रक्षसो वधं जुहोमीति पर्णमयेन स्रुवेण जुहोति॥१७॥

17. Having gone to the North-Western region,[1] having placed (the fire-brand) on a naturally formed pit or a cleft,[2]

then having recited *devasya tvā*... he offers an offering (of the flour) by means of a spoon made of Palāśa-wood with *rakṣaso vadhaṁ juhomi*.[3]

1. Cp. TB I.7.1.8.
2. Cf. TB I.7.1.9.
3. TS I.8.7.g.

हतं रक्ष इति स्रुवमनुप्रहृत्यावधिष्म रक्ष इत्युपतिष्ठते॥१८॥

18. After having thrown the spoon (in the fire) with *hataṁ rakṣaḥ*[1] he prays with *avadhiṣma rakṣaḥ*.[2]

1. TS I.8.7.g.
2. TS I.8.7.g.

यद्वस्ते तद्दक्षिणा। वरो वा॥१९॥

19. The garment which (the sacrificer) wears is the sacrificial gift,[1] or a chosen (thing in his possession) (by the priest).

1. Cf. TS I.8.7.h.

अप्रतीक्षमायन्ति रक्षसामन्तर्हित्या इति विज्ञायते॥२०॥

20. It is known (from a Brāhmaṇa-text), "They return without looking back in order to keep away the evil beings."[1]

1. TB I.7.1.9.

XVIII.10

अग्निहोत्रं हुत्वा देविकाहवींषि निर्वपति॥१॥

1. After having offered Agnihotra (-libation)[1] (the Adhvaryu) takes out (the material for) the Devikā-offering.[2]

1. Cp. XVIII.9.15.
2. Cf. TS I.8.8.

धात्रे पुरोडाशं द्वादशकपालमिति पञ्च॥२॥

2. (They are the following) five: (i) a sacrificial bread on twelve postsherds for Dhātṛ; [(ii) a rice-pap for Anumati; (iii) a rice-pap for Rākā; (iv) a rice-pap for Sinīvālī; (v) a rice-pap for Kuhū].

मिथुनौ गावौ दक्षिणा॥३॥

3. A pair of bull and cow is to be given as a sacrificial gift.[1]

1. Cf. TS I.8.8.

पशुरप्यत्रोपालम्भ्यो धात्रे। न वा॥४॥

4. A he-goat is (also) to be seized for Dhātṛ or not.[1]

1. Cf. MS IV.3.6.

आग्नावैष्णवमेकादशकपालमिति त्रीणि हवींषि॥५॥

5. Then the following three offerings: i) a sacrificial bread on eleven potsherds to Agni and Viṣṇu, [a sacrificial bread on eleven potsherds for Indra and Viṣṇu and a sacrificial bread on three potsherds for Viṣṇu, (ii) a sacrificial bread on eleven potsherds for Agni and Soma, a sacrificial bread for Indra and Soma and a sacrificial pap for Soma. (iii) a pap for Soma and Pūṣan, a pap for Indra and Pūṣan and a pap for Pūṣan.[1]

1. Cf. TS I.8.8; TB I.7.2.1-5. These offerings are called Triṣaṁyuktīya-offerings.

तेषां प्रथमेन ग्रामकामो पशुकामः॥६॥

6. One who desires for a village (also) should perform the first out of these three; one who desires for Brahman-splendour the second, and one who desires for cattle, the third.[1]

1. Cp. MS IV.3.7.

वीरजननमित्येके॥७॥

7. According to some this rite (is to be performed) in order to produce a heroic son.[1]

1. In MS IV.3.7 in connection with the first Triṣaṁyukta only this has been said.

वैश्वानरं द्वादशकपालं निर्वपति॥८॥

8. (Then he) takes out (the material for the sacrificial bread) on twelve potsherds for Vaiśvānara.[1]

1. Cf. TS I.8.8.; TB I.7.2.5.

हिरण्यं दक्षिणा॥९॥

9. Gold is the sacrificial gift.[1]

1. Cp.TS I.8.8.

वारुणं यवमयं सर्वतः प्रादेशमात्रं चरुम्॥१०॥

10. (Then, he takes out the material for) the barley-pap of the size of one span on all sides, for Varuṇa.[2]

1. Cf. MS IV.8.7.
2. Cf. TS I.8.8.

अश्वो ऽव्युप्तवहो दक्षिणा॥११॥

11. (For this offering) a horse with his hair not worn out above the shoulder is the sacrificial gift.

1. Cp. TS I.8.8; MS.II.5.9.

बार्हस्पत्यं चरुमिति द्वादशान्वहं रत्निनां हवींषि॥१२॥

12. Then on every one of the following twelve days the Ratnins offerings (the first of which is) a rice-pap for Bṛhaspati (are to be performed).[1]

1. See TB I.7.3.1-7; TS I.8.9.1-2.

यस्य गृहे निर्वपति तत इष्टिपरिवेषणं दक्षिणा च॥१३॥

13. In whose-so-ever residence he performs the offering, from his residence the requirements of the Iṣṭi (offering) and sacrificial gift should be procured.

भगाय चरुश्चतुर्थो वावातायै गृहे॥१४॥

14. As the fourth (offering) a rice-pap for Bhaga (is to be offered) in the house of the favorite (wife).

विचित्तगर्भा पष्ठौही दक्षिणा॥१५॥

15.A four-year-old (pregnant) cow, the embryo of which is noticeable, is the sacrificial gift.[1]

1. Cf. TB I.7.3.3.

नैर्ऋतः सर्वतोऽङ्गुष्ठपर्वमात्रश्चरुरित्येके॥१६॥

16. According to some ritualists the rice-pap for Nirṛti[1] should be of the measure of the joint of the thumb.

1. In one of the Ratnin offerings an offering of rice-pap to Nirṛti is to be made in the residence of the discarded wife. In this Sūtra the measure of that rice-pap is mentioned.

वैष्णवं त्रिकपालं त्रयोदशं तक्षरथकारयोर्गृहे॥१७॥

17. (As) the thirteenth (offering)[1] (he should offer sacrificial bread) on three potsherds to Viṣṇu in the house of a carpenter and a chariot-maker.

1. Cf. MS II.6.5.

सर्वायसानि दक्षिणा॥१८॥

18. (The utensils) completely (made) of iron (form) the sacrificial gift.[1]

1. Cf. MS II.6.5.

तक्ष्णो रथकारस्य वेत्येके॥१९॥

19. According to some (this offering should be made) (either) (in the house) of the carpenter or of the chariot-maker.

रौद्रं गावीधुकचरुमक्षावापस्य गृहे। गोविकर्तस्य वा॥२०॥

20. (An offering) of Gavīdhuka-rice-pap (should be made) in honour of Rudra in the house of a dice-thrower or in the house of a cow-butcher.[1]

1. Cf. KS XV.4; ŚB V.3.1.10.

केसरपाशाभिधानी दक्षिणा। कृपाणो वालाभिवीतः शबलो वा॥२१॥

21. A halter with cords of horse-hair (is) the sacrificial gift; or a sword covered with tail-hair, or (an ox) of variegated colors.

त्रिवत्स इति विज्ञायते॥२२॥

22. It is known that (this ox should be) three years old.[1]

1. Cf. MS II.6.5.

असिर्वालावृतो वार्ध्रीवालप्रतिग्रथिता गोव्यच्छिनी बरासी दामतूषा शबलो वा वत्सतरः॥२३॥

23. Or a sword covered with tail-hair, a cord tied with leather and tail-hair for the sake of killing the cow or a fabric with cord-fringes or a male calf (form the sacrificial gifts).[1]

1. Cp. KS XV.4.

अश्वः शोणकर्ण इत्येके॥२४॥

24. According to some a horse with red ears (is the sacrificial gift).

अध्वने स्वाहेति पालाकलस्य गृहे जुहोति॥२५॥

25. In the house of the Pālākala (the Adhvaryu) offers a libation (of ghee) with *adhvane svāhā*.

1. Cf. ŚB V.3.1.11.

अनृतदूतं ब्रुवते॥२६॥

26. They call a pseudo messenger(Pālākala).

त्रयश्चर्ममया बाणवन्तो दक्षिणा। धनुर्वा वेत्रवेष्टितम्॥२७॥

27. (For this) three (quivers) of leather containing arrows[1] is the sacrificial gift; or a bow wound with reed.

1. Cf. SB V.3.1.11.

यजमानस्य गृह इन्द्राय सुत्राम्णे पुरोडाशमेकादशकपालं प्रतिनिर्वपति। इन्द्रायांहोमुच एकादशकपालम्॥२८॥

28. In the house of the sacrificer he takes out the material for the sacrificial bread to be prepared on eleven potsherds, to be offered to Indra Sutrāman and one to be prepared on eleven potsherds for Indra Aṁhomuc.[1]

1. Cf. TS I.8.2.9.

ऋषभो दक्षिणा॥२९॥

29. A bull is the sacrificial gift.

निष्कः कवचमित्येके॥३०॥

30. According to some a golden plate or an armour (is the sacrificial gift).

XVIII.11

अयं नो राजा वृत्रहा राजा भूत्वा वृत्रं वध्यादिति पुरस्तात्स्विष्टकृतोऽध्वर्युर्जपति॥१॥

1. Before the Sviṣṭakṛt[1] the Adhvaryu mutters *ayaṁ no rājā....*[1]

1. This Svṣṭakṛt-libation forms a part of the offering to Indra (XVIII.10.28).

2. TS I.8.9.2.

स्वयमवपन्नाया अश्वत्थशाखायै मैत्रं पात्रं चतुःस्रक्तिं करोति॥२॥

2. He prepares a four-cornered vessel for (the rice-pap for) Mitra out of a self-fallen (branch) of Aśvattha (-tree).[1]

1. Cf. TS I.8.9.2-3; KS XV.5.

श्वेतां श्वेतवत्सामामस्त्ये दृतौ दुहन्ति॥३॥

3. They milk a white cow having white calf[1] in a raw leather-bag.

1. Cf. TS I.8.9.2.

तत्स्वयंमूर्तं संयोगेन परिवहन्ति॥४॥

4. They carry this milk by means of a yoked cart (in such a way as butter) will be formed automatically (on account of shaking).[1]

1. Cf. TS I.8.9.z.

तत्स्वयंमथितमातपे विषजन्ति॥५॥

5. They hang that self-churned (butter) in the sun.

तत्स्वयंविलीनमाज्यं भवति॥६॥

6. This is the self-melted ghee.

श्वो भूते ऽभिषेचनीयस्योक्थ्यस्य दीक्षाः प्रक्रमयति॥७॥

7. On the next day,[1] he causes the Dīkṣā (-consecration) (days) of the Abhiṣecanīya-Ukthya (-Sacrifice)[2] start.

1. i.e. the day immediately following the last Ratnin-offering.
2. The Abhiṣecanīya is of Ukthya type: Cf. TB I.8.7.2; Cf.TMB XVIII.8.6.

मैत्राबार्हस्पत्या दीक्षणीया॥८॥

8. The Dīkṣaṇiyā-(consecratory) offering should be performed in honour of Mitra and Bṛhaspati (instead of Agni and Viṣṇu).

1. Cp. X.4.2.

स्वयंकृता वेदिर्भवति। स्वयंदिनं बर्हिः। स्वयंकृत इध्मः॥९॥

9. The altar (for the offering in honour of Mitra and Bṛhaspati should be) self-prepared, the grass to be scattered on it should be self-cut and the fuel (also should be) self-made[1]

1. Cf. TS I.8.9.3.

अथैकेषाम्॥ अर्धं वेद्याः कुर्वन्ति। अर्धं स्वयंकृतम्॥ अर्धं बर्हिर्दाति। अर्धं स्वयंदिनमुपसंनह्यति॥ अर्धमिध्मस्य वृश्चति। अर्धं स्वयंवृक्णम्॥१०॥

10. According to some (ritualists)[1] they prepare the half of the altar; the other half is self-prepared; (the Adhvaryu) cuts the half of the grass; and he collects the self-cut (grass) for the remaining half; he cuts half of the fuel; the other half is self-cut.

1. Cf. KS XV.5.

संलोभ्यं बर्हिः। संचार्य इध्म इत्येके॥११॥

11. According to some others the (cut and automatically fallen) grass is to be mixed; the (cut and automatically fallen) fuel is to be used (in a mixed manner).

पात्रसंसादनकाले बार्हस्पत्यं चरु मैत्रं च पात्रं कपालानां स्थाने प्रयुनक्ति॥१२॥

12. At the time of placing the utensils[1] he keeps the pot for the rice-pap for Bṛhaspati and the pot for (the rice-pap) for Mitra on the place of potsherds.

1. See I.15.6.

त्रिष्फलीकृतांस्तण्डुलान्विभागमन्त्रेण विविनक्ति कर्णांश्चाकर्णांश्च॥१३॥

13. He separates the rice-grains which have been husked for three times, with the formula of dividing[1], into those having points (*karṇa*-i.e., whole) and those which have no points (*akarṇa*-i.e.broken)[2].

1. See I.24.5.
2. Cf. TS I.8.9.3.

क्षोदिष्ठांश्च स्थविष्ठांश्चेत्येके॥१४॥

14. According to some (he separates them into) the smallest and the biggest.

ये कर्णाः स पयसि बार्हस्पत्यः॥१५॥

15. Rice-pap in milk for Bṛhsapati (should be prepared out of those grains which are) whole[1].

1. Cf. TS I.8.9.3.

यदा शृतो भवत्यथैनं मैत्रेण पात्रेणापिदधाति॥१६॥

16. When it is cooked, then he covers it with the pot meant for (the rice-pap for) Mitra.[1]

1. Cf. KS XV.5; cp.TB I.7.3.8.

तस्मिन्स्वयंविलीनमानयति॥१७॥

17. In it he pours the self-melt (ghee).[1]

1 Cf. KS XV.5.

पवित्रवत्याज्ये ऽकर्णानावपति॥१८॥

18. In the ghee(on which two) strainers (are placed), he throws the "broken" (rice grains).

1. Cf. KS XV.5.

तावुत्तराधरौ करोति॥१९॥

19. He places them: one above the other below.[1]

1. The pot for Bṛhaspati should be below and the pot for Mitra should be above.

एवं सह शृतौ भवतः॥२०॥

20. In this manner they are cooked together.[1]

1. Cf. MS II.6.6. The rice-pap for Mitra is thus "self-cooked".

बार्हस्पत्यमासाद्य मैत्रमासादयति॥२१॥

21. After having placed the (rice-pap) for Bṛhaspati on the altar, he places the (rice-pap) for Mitra.

एवं प्रचरति॥२२॥

22. In this manner he performs (the ritual of both the parts).

1. Cf. TB I.7.3.8.

शितिपृष्ठो बार्हस्पत्यस्य दक्षिणा। अश्वो मैत्रस्य। सा चैव श्वेता श्वेतवत्सा॥२३॥

23. A bull with white back, is the gift for the (offering) to Bṛhaspti, a horse for the (offering) to Mitra, and that white (cow) having white calf (is the gift).[2]

1. Cf. MS II.6.6; KS XV.5.
2. Cp. KS XV.5.

XVIII.12

तथाभिषेचनीयस्योक्थ्यस्य दीक्षाः प्रवर्धयति यथा संवत्सरस्य दशरात्रे शिष्टे दशपेयो भविष्यतीति॥१॥

1. (The Adhvaryu) increases the (days of) Dīkṣā of the Abhiṣecanīya-Ukthya (Soma-sacrifice) in such a manner as the Daśapaya[1] will take place in this year in the remaining ten days.

1. See XVIII.20.11ff.

सह सोमौ क्रीणात्यभिषेचनीयाय दशपेयाय च। सह परिवहति॥२॥

2. He purchases Soma (plants) for the Abhiṣecanīya and Daśapeya together (i.e. on one and the same day) and carries it around together.

अर्धं राज्ञः पुरोहितस्य गृहे दशपेयार्थं निदधाति॥३॥

3. He keeps the half (of the Soma) in the house of the Purohita (chaplain) for the sake of Daśapeya.

1. For Sūtra 2 and 3 cp. ŚB V. 4.5.15. ŚB mentions Brahman instead of Purohita. ŚB Kāṇva has an option: either in the house of Purohita or of Brahman.

अग्नीषोमीयस्य पशुपुरोडाशमष्टौ देवसुवां हवींष्यनुनिर्वपति॥४॥

4. Immediately after the taking out of the material for the sacrificial bread in connection with the animal sacrifice to Agnīṣomau,[1] he takes out the material for the Devasū-oblations.

1. See XI.20.13 and XVII.22.9; cf. also ŚB V.3.3.1; XIII.24.8-9; TS I.8.10.9.

समानं तु स्विष्टकृदिडम्॥५॥

5. Sviṣṭakṛt and Iḍā of both are Common.[1]

1. TB I.7.4.4.

पुरस्तात्स्विष्टकृतः सविता त्वा प्रसवानां सुवतामिति ब्रह्मा यजमानस्य हस्तं गृह्णाति॥६॥

6. Before the libation (to Agni) Sviṣṭakṛt,[1] the Brahman holds the hand of the sacrificer-with *savitā tvā*.[1]

1. Cf. JB V.3.3.15.
2. Cf. TB I.7.4.2;
3. TS I.8.10.b-c.

अथैनं रत्निभ्य आवेदयत्येष वो भरता राजेति। एष वः कुरवो राजेति कौरव्यम्। एष वः पञ्चाला राजेति पाञ्चालम्। एष वः कुरुपञ्चाला राजेति वा कुरुपाञ्चालान्। एष वो जनता राजेत्यन्यान् राज्ञः॥७॥

7. Then (the Adhvaryu) informs about (the sacrificer) to the Ratnins, with the Formula *eṣa vo bharatā rājā*,[1] if (the sacrificer is) belonging to the Kuru-family; with *eṣa vaḥ kuravo rajā* if he is (belonging) to Pāñcālas; with *eṣa vaḥ kurupāñcālā rājā* if he is (belonging) to Kurupāñcāla-family,[2] and *eṣa vo janatā rājā*[3] if he belongs to any other family.

1. TS I.8.10.d.
2. The text reading should be *kurupañālam* rather than *kurupañcālān*.
3. Cf. MS II.6.9.

सोमो ऽस्माकं ब्राह्मणानां राजेति ब्रह्मा जपति॥८॥

8. The Brahman mutters *somosmākaṁ brāhmaṇānāṁ rājā.*[1]

1. TS I.8.10.d.

प्रति त्यन्नाम राज्यमधायीति वारुणीभ्यां यजमानो मुखं विमृष्टे॥९॥

9. The sacrificer wipes his face[1] with two verses belonging to Varuṇa (beginning with) *prati tyam.*[2]

1. Cf. TB I.7.4.4.
2. TS I.8.10.e-f.

विष्णोः क्रमो ऽसीति त्रीन्विष्णुक्रमान्प्राचः क्रामति॥१०॥

10. With *viṣṇoḥ kramosi...*[1] (the sacrificer) takes three Viṣṇu-steps[2] towards the east.

1. TS I.8.10.9.
2. Cf. TB I.7.4.4.

प्राङ् माहेन्द्रात्कृत्वा माध्यंदिनीयान्पुरोडाशान्निरुप्य मारुतमेकविंशतिकपालं निर्वपति। वैश्वदेवीं चामिक्षाम्॥११॥

11. Immediately before the Māhendra-Scoop[1] or[2] after he has taken out the material for the sacrificial breads (to be offered during the) midday (-pressing-ritual), (the Adhvaryu) takes out

the material for the (sacrificial bread to be prepared) on twenty-one (potsherds) for Maruts[3] and the milk-mess for Viśvedevas.[4]

1. Cf. ŚB V.3.5.2.
2. The text does not contain the word *vā* (or). We have to assume it. See and cp. XVIII.2.17.
3. Cf. MS IV.3.9; see XVIII.15.2.
4. Cf. TB I.7.10.1; cp. XVIII.18.3-4 and XVIII.19.15ff.

तस्यारण्येऽनुवाक्यतृतीयैर्गणैः कपालान्युपदधाति। ईदृङ् चान्यादृङ् चेत्येताभ्याम्। मध्ये ऽरण्येऽनुवाक्येन॥१२॥

12. He places the potsherds for this (sacrificial bread) with two groups of formulae to which a third from Āraṇyaka is to be added namely with two beginning with *īdṛṅ cānyādṛṅ ca* and in the middle with the formula from the Āraṇyaka.[1]

1. The first seven potsherds are to be placed with TS IV.6.5.0, the second with TĀ IV.24, and the third with TS IV.6.5.p. For this Sūtra cf. TB I.7.7.3; cp. Also XVII.16.15-16.

अभिवास्यापां ग्रहान्गृह्णाति॥१३॥

13. After he has covered (the sacrificial bread or Maruts with ashes)[1] he draws the scoops of water(meant for pouring on the sacrificer.

1. For this see I.25.12. For the offering of the sacrificial bread to Maruts see XVIII.19.15.

आग्नीध्रे वायव्यैर्गृह्यन्ते॥१४॥

14. They are drawn by means of the Vāyu-Vessels in the Āgnīdhra-shed.

षोडश सप्तदश वा होमा हूयन्ते॥१५॥

15. Sixteen[1] or Seventeen[2] libations are offered.

1. Cf. TB I.7.5.5.
2. Cf. ŚB V.3.4.22; cp. ŚB V.3.4.23.

तावन्त एव ग्रहा गृह्यन्ते॥१६॥

16. So many scoops only are drawn.

XVIII.13

अर्थेत स्थेति सारस्वतीष्वप्सु हुत्वैतेनैव मन्त्रेण गृह्णाति॥१॥

1. After he has offered a libation (of ghee) into the water from Sarasvatī river with *artheta stha*, (the Adhvaryu) takes a scoop (of this water) with the same (formula) (in one of the Vāyu-Vessels).

एवमुत्तरैः। येन जुहोति तेन गृह्णाति॥२॥

2. In the same manner (he takes the further scoops) with the further (formulae): the formula with which he offers the libation, with the same he takes the scoop.

अपां पतिरिति समुद्रियाः सैन्धवीर्वा यो वान्यः पुंनदः स्यात्॥३॥

3. With the formula *apāṁ patiḥ*, he takes the sea-water or the water of Sindhu-river or of any other male-river.[1]

1. i.e. a river the name of which is masculine.

पुरुषे पशौ वाभ्यवेते प्रतीपमन्य ऊर्मिर्युध्यति। अन्वीपमन्यः॥४॥

4. When a man or an animal enters (into water) one wave comes *against* the current, another *with* the current.

वृषासीति यः प्रतीपम्॥ वृषसेनो ऽसीति यो ऽन्वीपम्॥५॥

5. (He offers a libation and takes a scoop of water) one which goes against the current with *vṛṣāsi* and the one which goes with the current with *vṛṣasenosi*.

व्रजक्षित स्थेति कूप्यानाम्॥६॥

6. With *vrajakṣita stha* (he scoops) the water from a well.

मरुतामोज स्थेति याः प्रतीपं गच्छन्ति। ह्रादुनीनां वा॥७॥

7. With *marutāmoja stha* (he scoops the water) which goes against the current or hail water.

प्रहावरी स्थेति या उत्स्यन्दित्वा तत्रैव प्रत्यवसिच्यन्ते॥८॥

8. With *prahāvarī stha* (he scoops the water) which having sprung up falls in the same place.

परिवाहिणी स्थेति परिनदीनाम्॥९॥

9. With *parivāhiṇī stha* (he scoops the water) on the embankments of a river.[1]

1. Parinadīnām. Caland translates "das überflisessende(?) Wasser" The question mark indicates that Caland is not sure about the meaning. See also his note on the same.

सूर्यवर्चस इत्यातपति वर्ष्याणाम्॥१०॥

10. With *sūryavarcasaḥ* (he scoops the water) of rain in the sun.

सूर्यत्वचस इति यासु रूपाणि परिदृश्यन्ते॥११॥

11. With *sūryatvacasaḥ* (he scoops the water)[1] in which the forms[1] are seen.

1. i.e.reflections.

मान्दा इति स्थावराणाम्॥१२॥

12. With *māndāḥ* (he scoops) the standstill (water).

वाशा इति प्रुष्वाणाम्॥१३॥

13. With *vāśāḥ* (he scoops) the dew-water.

शक्वरीरिति गोरुल्व्यानाम्॥१४॥

14. With *śakvarīḥ* (he scoops the water) from the womb of a cow.

विश्वभृत इति पयसः॥१५॥

15. With *viśvabhṛtaḥ* (he scoops) milk.

जनभृत इति दध्नः॥१६॥

16. With *janabhṛtaḥ* (he scoops) curds.

अग्नेस्तेजस्या इति घृतस्य॥१७॥

17. With *agnestejasyāḥ* (he scoops) ghee.

अपामोषधीनां रस इति मधुनः॥१८॥

18. With *apāmoṣadhīnāṁ rasaḥ* (he scoops) honey.[1]

1. For Sūtras 1-18 cf TS I.8.11.a, TB I.7.5.5.

अपो देवीर्मधुमतीरगृह्णन्निति सर्वत्र होमे ग्रहणे चानुषजति॥१९॥

19. At every libation and every scooping he adds (to the respective formula) *apo devīr madhumatīr agṛhṇan....*[1]

1. TS I.8.11.b.

राष्ट्रदा स्थ राष्ट्रं दत्त स्वाहेति होमसंयुक्ते। राष्ट्रदा स्थ राष्ट्रममुष्मै-दत्तेति ग्रहणसंयुक्ते॥२०॥

20. (The Formula) *rāṣṭradā stha rāṣṭraṃ data svāhā* is to be added to every libation (-formula). (The formula) *rāṣṭradā stha rāṣṭramamuṣmai datta* is to be added to every scooping (formula).

1. TS I.8.11.c.

देवीराप इति वैतसे सते ग्रहान्समवनीयानाधृष्टाः सीदतेत्यन्तरा होतुर्धिष्णियं ब्राह्मणाच्छंसिनश्च सादयित्वा निभृष्टमसीति तस्मिञ्छतमानं हिरण्यमवधाय शुक्रा वः शुक्रेणोत्पुनामीति तेनोत्पूय सधमादो द्युम्निनीरूर्ज एता इति चतुर्षु पात्रेषु व्यानयति। पालाश औदुम्बर आश्वत्थे नैयग्रोधे च॥२१॥

21. After having poured[1] (all) the scoops together into a pot made of reed[2] with *devīrāpaḥ*,[3] then having placed it between the fire- hearth of Hotṛ[4] and that of Brāhmaṇācchaṁsin with *anādhṛṣṭāḥ sīdata*,[5] then having put a golden piece of hundred measurements[6] into it with *nibhṛṣṭamasi...*,[7] then having purified (the water)[8] with *śukrā vaḥ sukreṇotpunāmi...*,[9] he pours[10] it into four pots[11] with *sadhamādo dyumninīrūrje....*[12] These pots are made of Palāśa, Udumbara, Aśvattha and Nyagrodha respectively....

1. Cf. TB I.7.6.1.
2. Cf. ŚB XII.8.3.15.
3. TS I.8.12.a.
4. Cf. TB I.7.6.1.
5. TS I.8.12.b.
6. Cf. TB I.7.6.1.
8. Cf. TB I.7.6.1.
7. TS I.8.12.c.
9. TS I.8.12.d.
10. Cf. MS IV.4.2; ŚB V.3.5.19.
11. Cf. ŚB XII.8.3.11-14.
12. TS I.8.12.e.
13. Cf. ŚB XII.8.3.11-14.

यः सते प्रेकस्तमुदङ् परेत्य रुद्र यत्ते क्रयी परं नामेत्याग्नीध्रीये जुहोति॥२२॥

22. Having turned to the north he offers the remnants (of the water in the reed pot) in the Āgnīdhra-fire[1] with *rudra yat te krayī...*[2]

1. Cp. TB I.7.8.6; MS IV.4.2.
2. TS I.8.14.1.

XVIII.14

क्षत्रस्योल्बमसीति तार्प्यं यजमानः परिधत्ते। क्षत्रस्य योनिरसीति पाण्डर-मुष्णीषं द्वितीयम्॥१॥

1. With *kṣatrasyolbamasi*[1] the sacrificer wears a Tārpya-garment,[2] with *kṣatrasya yonirasi*[3] a Pāṇḍara Uṣṇīṣa-turban[4] as the second one.

1. TS I.8.12.f.
2. See the note on XVIII.5.7.
3. TS I.8.12.f.
4. Cf. MS IV.4.3; See the next Sūtra.

श्वेतं पाण्डरमित्याचक्षते॥२॥

2. The white one is called Pāṇḍara.

त्रीण्येके पाण्डरतार्प्योष्णीषाणि॥३॥

3. Some take three (garments) viz. a Pāṇḍara-(cloth), a Tārpya and a turban.

शिरसि वोष्णीषम्॥४॥

4. Or he wears the turban on the head.

1. In the Sūtra 1, the Uṣṇīṣa(turban) seems to be used for the sake of simply being tied on the top or first garment.

अथैनमेकशतेन दर्भपुञ्जीलैः पवयति। एकशतेनाङ्क्ते॥५॥

5. (The Adhvaryu) purifies him (the sacrificer) by means of one hundred and one Darbha tufts[1] and (the sacrificer) an oints (the eyes) with one hundred one Darbha(tufts).

1. Cf. TB I.7.6.4.

पञ्चाशता दक्षिणमक्षि। एकपञ्चाशतोत्तरम्॥६॥

6. With fifty (Darbha-tufts) the right(eye) and with fifty-one (Darbha-tufts) the left (eye).[1]

1. Cf. MS IV.4.3.

अथैनं दध्याशयति॥ औदुम्बरं शष्पाणि च॥७॥

7. Then (the Adhvaryu) makes him (the sacrificer) eat curds, and an Udumbara-fruit and tender (barley) shoots.[1]

1. Cf. TB I.7.6.5.

अङ्क्ते ऽभ्यङ्क्ते ऽश्नाति वासः परिधत्त इत्येवमनुपूर्वाण्येके समामनन्ति॥८॥

8. According to some ritualists this is the order: he anoints (the eyes), then he anoints(the body), then he eats, (and then) wears the garment.

आग्नीध्र एतानि कर्माणि क्रियन्ते॥९॥

9. These acts are done in the Āgnīdhra-shed.

अप उपस्पर्शयित्वाविन्नो अग्निरित्याविदो यजमानं वाचयन्बहिरुदानीयैष वो भरता राजेत्युक्त्वेन्द्रस्य वज्रो ऽसीति धनुर्यजमानाय प्रयच्छति॥१०॥

10. After (the Adhvaryu) has made him (the sacrificer) to touch water,[1] having led him out of the Agnīdhra-shed while making him recite[2] the Āvid-(formulae) beginning with *āvinno agniḥ*[3] then having uttered *eṣā vo bharatā rājā*,[4] gives a bow to the sacrificer[5] with *vajro'si*.[6]

1. Cf. MS IV.4.3.
2. Cf. ŚB V.3.5.31; TB I.7.6.5.
3. TS I.8.12.g.
4. TS I.8.12.h.
5. Cf. TB I.7.6.8.
6. TS I.8.12.i.

शत्रुबाधना स्थेति त्रीन्बाणवतः॥११॥

11. With *śatrubādhanā stha*[1] he gives three arrows.

1. TS I.8.12.k.
2. Cf. TB I.7.6.8.

पात मा प्रत्यञ्चमिति प्रदीयमानाननुमन्त्रयते॥१२॥

12. With *pāta ma pratyañcam....*[1] (the sacrificer) addresses the arrows being given.

1. TS I.8.12.1.

पात प्राञ्चं पात प्रत्यञ्चं पातोदञ्चमिति प्रयच्छन्नध्वर्युर्जपति॥१३॥

13. The Adhvaryu while giving the arrows mutters *pāta prāñcam....*[1]

1. ŚB V.3.5.30; cp. MS II.6.9.

मित्रो ऽसीति दक्षिणं बाहुं यजमान उद्यच्छते। वरुणो ऽसीति सव्यम्॥१४॥

14. The sacrificer raises his right hand with *mitro'si*; his left hand with *varuṇo si.*[1]

1. For the details in this Sūtra cp. MS II.6.9; cp. also TB I.7.6.8.

एतद्वा विपरीतम्॥१५॥

15. Or in the reverse (order).

हिरण्यवर्णावित्युद्यतावभिमन्त्रयते॥१६॥

16. (The Adhvaryu) addresses the raised (hands)[1] with *hiraṇyavarṇau....*[2]

1. Cf. MS IV.4.3.
2. TS I.8.12.m.

अथैनं पञ्चभिर्दिशो व्यास्थापयति॥१७॥

17. Then he (Adhvaryu) makes him (sacrificer) to ascend upon the directions.[1]

1. Cf. TB I.7.7.1.

XVIII .15

समिधमा तिष्ठेति। मनसा चानुप्रक्रामति॥१॥

1. (The Adhvaryu does so) with *samidham ā tiṣṭha...*[1] and he follows (the sacrificer) in the mind.[2]

1. TS I.8.13.a-e.
2. According to TB (I.7.7.I) it is the sacrificer who ascends mentally. Caland suggests this possibility to be more acceptable and according to him the text amendation should be "vā" in the place of "ca".

अत्र वा मारुतं निर्वपेत्॥२॥

2. (The Adhvaryu) may optionally take out the material for the sacrificial bread for Maruts at this stage.[1]

1. Cp. XVIII.12.11-12. According to TB (I.7.7.3) this is the proper time.

तं बर्हिषदं कृत्वैना व्याघ्रं परिषस्वजानाः सिंहं हिन्वन्ति महते सौभगाय। समुद्रं न सुहवं तस्थिवांसं मर्मृज्यन्ते द्वीपिनमप्स्वन्तरिति स्फ्येन पुरोडाशमभिचरन्निहन्ति॥३॥

3. After having placed it (the sacrificial bread)[1] upon the Barhis-grass (on the altar), he strikes the sacrificial bread with wooden sword with *enā vyāghram*.... while (if) he is performing black-magic.[2]

1. Cp. II.11.7.
2. Cf MS II.1.9. For the verse cp. TB II.7.16.4.

यत्स्फ्य आश्लिष्यति यच्च प्रतिशीर्यते तद्विष्णवे शिपिविष्टाय जुहोति॥४॥

4. He offers whatever sticks to the wooden sword and whatever is broken (of the sacrificial bread) to Viṣṇu Śipiviṣṭa[1]

1. Cf. MS II.2.5.

अग्रेण प्रशास्तुर्धिष्णियं खादिरीमौदुम्बरीं वासन्दीं प्रतिष्ठाय सोमस्य त्विषिरसीति तस्यां शार्दूलचर्म प्राचीनग्रीवमुत्तरलोमास्तीर्यामृतमसीति तस्मिञ्छतमानं हिरण्यं निधाय दिद्योन्मा पाहीति सौवर्णेन शतमानेन शतक्षरेण शतकृष्णलेन वा यजमानस्य शीर्षन्नधि निधत्ते॥५॥

5. In front of the fire-hearth (Dhiṣṇya) of Maitrāvaruṇa (the Adhvaryu) places a seat made of Khadira or Udumbara-wood, then having spread a tiger skin[1] with its neck to the west and hair upwards, with *somasya tviṣirasi*...,[3] then having placed golden piece of one hundred measurements with *amṛtamasi*[4] keeps a golden plate with one hundred holes[5], of one hundred measurements or of one hundred Kṛṣṇalas, on the head of the sacrificer.[6]

1. Cf. ŚB V.3.5.3.
2. TB I.7.8.1.
3. TS I.8.14.a.
4. TS I.b.14.b.
5. MS IV.4.4.
6. TB I.7.8.2.

तामारोहन्यजमानो ऽवेष्टा दन्दशूका इति दक्षिणेन पदा सीसं पण्डकाय प्रत्यस्यति। निरस्तं नमुचेः शिर इति सव्येन लोहितायसं केशवापाय॥६॥

6. The sacrificer while ascending it[1] throws (a piece of) lead towards a eunuch[2] by means of his right foot with *aveṣṭā dandaśūkāḥ...*[3] (and a piece of) copper[4] towards a barber[5] by means of (his) left (foot) with *nirastaṁ namucheḥ śiraḥ*.[6]

1. Cf. MS IV.4.4.
2. Cf. TB I.7.8.2; MS IV.4.
3. TS I.8.14.d.
4. Cf. TB I.7.8.2.
5. Cf. MS IV.4.4.
6. TS I.8.14.e.

तौ बहिर्वेदि निरस्यतः॥७॥

7. They throw (those metal pieces) outside the altar.

अग्नये स्वाहेति षट् पार्थानि पुरस्तादभिषेकस्य जुहोति॥८॥

8. Immediately before the Abhiṣeka[1] (the Adhvaryu) offers[2] the six Pārtha (offerings) with *agnaye svāhā....*[3]

1. See XVIII.16.11.
2. Cf. TB I.7.7.4-5.
3. TS I.8.13.h.

पृथिव्यै स्वाहेति षड्भूतानामवेष्टीः॥९॥

9. (and he offers) the six offerings called Bhūtānāmaveṣṭ-ayaḥ (removals of the beings) with *pṛthivyai svāhā*.

1. Cf. TB I.7.7.5.
2. TS I.8.13.i.

ऊर्ध्वबाहुं तिष्ठन्तं माहेन्द्रस्य स्तोत्रं प्रत्यभिषिञ्चति॥१०॥

10. At the time of the Māhendra Stotra[1] he pours water on (the sacrificer) standing on the golden plate kept upon the tiger skin with his arms raised[2].

1. See XVII.12.11; XVIII.5.6-7.
2. Cf. ŚB V.4.1.1.17; ŚB V.4.2.1.

सोमो राजेत्यभिमन्त्र्य सोमस्य त्वा द्युम्नेनाभिषिञ्चामीति॥११॥

11. After having addressed him (the sacrificer) with *somo rājā...*[1] *somasya tvā dyumnenābhiṣiñcāmi....*[2]

1. TS I.8.14.f.
2. TS I.8.14.g. The sentence is incomplete. See the next Sūtra.

XVIII.16

पालाशेन पुरस्तादध्वर्युः॥१॥

1. the Adhvaryu (pours water on the sacrificer) from the east by means of (the vessel) of Palāśa (-wood).

1. Cf. TB I.7.8.7; XVIII.13.21.

एवमितरे॥२॥

2. In the same manner[1] the others (pour the water).

1. Thus they first recite TS I.8.14.f on the sacrificer and pour water on him with TS I.8.14.g.

औदुम्बरेण दक्षिणतो ब्रह्मा। राजन्यो वा॥३॥

3. (Thus) the Brahman or a Kṣatriya from the south (pours the water) by means of (the vessel) of Udumbara (wood).

आश्वत्थेन पश्चाद्वैश्यः॥४॥

4. A Vaiśya from the west, by means of (a vessel) of Aśvattha (wood).

नैयग्रोधेनोत्तरतो जन्यमित्रम्॥५॥

5. A foreign friend from the north, by means of (a vessel) of Nyagrodha (wood).

क्षत्राणां क्षत्रपतिरसीत्यभिषिच्यमानमभिमन्त्रयते॥६॥

6. (The Adhvaryu) addresses (the sacrificer) on whom the water is being poured with *kṣatrāṇāṁ kṣatrapatirasi*.

1. TS I.8.14.h.

समाववृत्रन्निति ये ऽभिषिच्यमानस्य लेपा व्यवस्रवन्ति॥७॥

तान्पात्रैरुन्मार्ष्टि॥८॥

7-8. (The Adhvaryu) wipes upwards those sticky substances (the sprinkled water) which flow down (from the body) of (the sacrificer) on whom water is being sprinkled by means of the vessels,[1] with *samāvavṛtran....*[2]

1. Cp. MS IV.4.5; ŚB V.4.2.4-5; BaudhāŚS XII.11.
2. TS I.8.14.k.

इन्द्रस्य योनिरसि जनधा इति कृष्णविषाणया वासांसि विचचृते। एकं द्वे सर्वाणि वा॥९॥

9. With *indrasya yonirasi janadhāḥ*[1] he loosens the garments, one or two, or all[2] by means of the black antelope's horn.

1. MS II.6.11.
2. See XVIII.14.1-4.

तान्युत्कर उदस्यत्यति दिवस्पाहीति॥१०॥

10. With *divaspāhi*[1] he throws them on the rubbish heap (Utkara).

1. TS I.8.14.i.

इन्द्राय स्वाहेति षट् पार्थान्युपरिष्टादभिषेकस्य जुहोति॥११॥

11. With *indrāya svāhā...*[1] he offers the six Pārtha[2] (offerings) immediately after the sprinkling of the water.

1. TS I.8.13.h.
2. See XVIII.15.8.

अद्भ्यः स्वाहेति षड्भूतानामवेष्टीः॥१२॥

12. (And he also offers) the six (offerings called) Bhūtānāmaveṣṭayaḥ...[1] with *adbhyaḥ svāhā....*[2]

1. See XVIII.15.8.
2. TS I.8.13.i.

अत्र वा प्रेरेकं जुहुयात्॥१३॥

13. He may offer the remnants (water) (in the reed-pot)[1] optionally at this time.

1. See XVIII.13.22.

यां भार्यां कामयेत राष्ट्रमस्यै प्रजा स्यादिति तस्या औपासने प्रतिहितमारम्भयित्वा ये पात्रेषु लेपा व्यवसृतास्तेभ्यो नामव्यतिषञ्जनीयौ होमौ जुहुयात्प्रजापते न त्वदेतानीति॥१४॥

14. In the Aupāsana-fire of the wife about whom (the sacrificer-king) may desire. "May her offspring be a king," (the Adhvaryu) offers two libations[1] called Nāmavyatiṣañjanīyau (Exchange of names) out of the sticky remnants (water) which

are mixed in the vessels after he (the Adhvaryu) has made the heir-apparent[2] (of the king) to hold him (the Adhvaryu) from behind, with *prajāpate na tvadetāni....*[3]

1. Cf. TB I.7.8.7.
2. Pratihita. Cf. TB I.7.9.2, XVIII.17.3; cf. also ŚB V.4.2.8.
3. TS I.8.14.m.

असावमुष्य पुत्र ऽमुष्या असौ पुत्र इति नामनी व्यतिषंजति॥१५॥

15. (The Adhvaryu) inverses the two names "N.N. the son of N.N (masculine), N.N. the son of NN(feminine)."[1]

1. MS IV.4.6. Thus for e.g.
   a) Daśaratha the son of Rāma
   b) Rāma the son of Kausalyā.

नामानीत्येके॥१६॥

16. According to some, (he inverses) (the three) names.[1]

1. e.g. a) Daśaratha the son of Rāma, Daśaratha the son of Kausalyā; b) Rāma the son of Daśāratha, Rāma the son of Kausalyā.

XVIII.17

इन्द्रस्य वज्रो ऽसीति रथमुपावहृत्य मित्रावरुणयोस्त्वा प्रशास्त्रोः प्रशिषा युनज्मीति प्रष्टिवाहिनं रथं युनक्ति॥१॥

1. Having taken down the chariot (from its stand) with *indrasya vajro'si...*[1] (the Adhvaryu) yokes the chariot having a side-horse[2] with *mitrāvaruṇayostvā....*[3]

1. TS I.8.15.a.
2. Cf. TB I.7.9.1; cp. XVIII.3.1;3.
3. TS I.8.15.b.

विष्णोः क्रमो ऽसीति रथं यजमानो ऽभ्येति॥२॥

2. The sacrificer goes towards the chariot[1] with *viṣṇoḥ kramo'si....*[2]

1. Cf. TB I.7.9.2.
2. TS I.8.15.c; cp. XVIII.4.5.

यः क्षत्रियः प्रतिहितः सो ऽन्वारभते॥३॥

प्र ससाहिषे पुरुहूतेत्येतयैव दक्षिणतो ब्रह्मान्वेति॥४॥

3-4. The Kṣatriya heir-apparent[1] holds him from behind,

with *pra sasāhiṣe....*[2] With the same (verse) the Brahman (-priest) follows (the sacrificer) by the right-side.

1. See XVIII.16.14,n.2; cf. also TB I.7.9.1.
2. Cf. TB I.7.9.2.

मरुतां प्रसवे जेषमिति प्रयाति॥५॥

5. With *marutāṁ prasave jeṣam...*[1] (the sacrificer on the chariot) goes.

1. TS I.8.15.d.

सधनू राजन्यः पुरस्तादुत्तरतो वावस्थितो भवति॥६॥

6. A Kṣatriya is situated in front or to the left, with a bow.

तस्मा एतानिषूनस्यत्याप्तं मन इति॥७॥

7. He (the sacrificer) throws those arrows[1] towards him with *āptaṁ manaḥ*.[2]

1. See XVIII.14.11.
2. TS I.8.15.e.

एकैकमुत्सृज्य तं जित्वा समहमिन्द्रियेण वीर्येणेति प्रदक्षिणमावर्तते॥८॥

8. After having released (the arrows) one by one (and) having won him(the Kṣatriya), (the sacrificer) turns himself (the chariot) with *samaham indriyeṇa vīryeṇa....*[1]

1. TS I.8.15.f.

यतः प्रयाति तदवतिष्ठते॥९॥

9. (The place) from where he (the sacrificer) goes (on it) he halts.[1]

1. Cp. XVIII.17.5.

इन्द्रस्य वज्रो ऽसीति धनुरात्र्या पत्नीमश्वांश्चोपनुदति॥१०॥

10. He (sacrificer) pushes the wife and the horses with the end of the bow with *indrasya vajro'sī....*[1]

1. TS I.8.15.a.

एष वज्रो वाजसास्तेन नौ पुत्रो वाजं सेदिति धनुः पत्न्यै प्रयच्छति॥११॥

11. With *eṣa vajraḥ* he gives the bow to his wife.[1]

1. Cf. MS IV.4.5.

पशूनां मन्युरसीति वाराही उपानहावुपमुच्य नमो मात्र इत्यवरोक्ष्यन्पृथिवीमभिमन्त्र्यावरुह्य मणीन्प्रतिमुञ्चते। इयदसीति राजतम्। ऊर्गसीत्यौदुम्बरम्। युङ्ङसीति सौवर्णम्॥१२॥

12. Having put on shoes made of boar hide[1] with *paśūnāṁ manyurasi...*[2] having addressed[3] the earth while descending (from the chariot) with *namo mātre*[4] then having descended he ties on himself[5] (three) amulets; with *iyadasi...*[6] the silver, with *ūrgasi...*[6] the one made of *Udumbara* (wood); (and) with *yuṅṅasi...*[6] the golden.

1. Cf. TBI.7.9.4.
2. TS I.8.15.g.
3. Cf. ŚB V.4.3.20.
4. TS I.8.15.h.
5. Cf. MS IV.4.6.
6. TS I.8.15.i.

मध्ये सौवर्णमेके समामनन्ति॥१३॥

13. According to some the golden (amulet) (is to be taken) in the middle.

अग्नये गृहपतये स्वाहेति रथमिवोचनीयान्होमान्हुत्वा हंसः शुचिषदिति सह संग्रहीत्रा रथवाहने रथमत्यादधाति॥१४॥

14. After he (the Adhvaryu) has offered the four libations connected with the unyoking of the chariot with *agnaye gṛhapataye svāhā...*[1] he places the chariot on the chariot stand[2] along with the charioteer with *haṁsaḥ śuciṣad....*[3]

1. TS I.8.15.k.
2. Cp. TB I.7.9.5-6.
3. TS I.8.15.l.

आहिते संग्रहीतावरोहति॥१५॥

15. After the chariot is placed (on the chariot-stand) the charioteer descends (from the chariot).

XVIII.18

मित्रो ऽसीति दक्षिणं बाहुं यजमान उपावहरते। वरुणो ऽसीति सव्यम्॥१॥

1. The sacrificer lowers[1] the right arm with *mitro'si*[2] and the left with *varuṇo'si.*[2]

1. Cf. MS IV.4.6.
2. TS I.8.16.a.

एतद्वा विपरीतम्॥२॥

2. Or (he does) this inversely.

समहं विश्वैर्देवैरिति वैश्वदेव्यामामिक्षायां हस्तावुपावहरते॥३॥

3. With *samahaṁ viśvair devaiḥ...*[1] he puts (his) hands in the milk-mess (Āmikṣā) for Viśvedevas.[2]

1. TS I.8.16.b.
2. Cf. TB I.7.10.1. For this milk-mess see XVIII.12.11.

सदसि सन्मे भूया इति वा मैत्रावरुणीमामिक्षामेके समामनन्ति॥४॥

4. Or[1] with *sadasi san me bhūyāḥ....*[2] according to some it should be a milk-mess for Mitrāvaruṇau.[3]

1. See MS IV.4.6.
2. TS I.6.5.e. (See IV.14.3)
3. Cf. ŚB V.4.3.27.

अग्रेणाग्नीध्रं चतुरपस्त्रावं विमितं विमिन्वन्ति पुरस्तादुन्नतं पश्चान्निनतम्॥५॥

5. To the east of the Āgnīdhra-shed (the assistants of the priests) prepare a hut[1] (Vimita) with four sewers slightly higher in the east and sloping down to the west.

1. Cp. ŚB V.4.4.21.

स्योनासि सुषदेति तस्मिन्खादिरीमासन्दीं प्रतिष्ठाप्य क्षत्रस्य नाभिरसीति तस्यां कृत्त्यधीवासमास्तीर्यावनहनि विशि मा दृंहेत्यवनह्यति॥६।

6. Having placed a throne-seat[1] of Khadira wood in it (hut) with *syonāsi suṣadā...*,[2] having spread on it a hide-wrap[2] with *kṣatrasya nābhirasi*,[4] (the Adhvaryu) fixes it with *viśi mā dṛṁha...*[5] on the place of fixing.

1. Cf. ŚB V.4.4.1.
2. MS IV.4.6.
3. Cp. TB I.7.10.2 where "hide" is not mentioned.
4. TS I.8.16.c.
5. This formula occurs besides here only in SatyāŚS.

स्योनामा सीद सुषदामा सीदेति तामासाद्य यजमानो मा त्वा हिंसीन्मा मा हिंसीदित्युपविशति॥७॥

7. The Sacrificer having gone towards it with *syonāmāsīda suṣadāmāsīda*[1] sits upon it with *mā tvā hiṁsīnmā mā himsīt.*[2]

1. TS I.8.16.d.
2. TS I.8.16.e.

निषसाद धृतव्रत इत्यासीनमभिमन्त्रयते॥८॥

8. (The Adhvaryu) addresses him (the sacrificer) while he is sitting, with *niṣasāda dhṛtavrataḥ....*[1]

1. TS I.8.16.f.

तमृत्विजो रत्निनश्च सर्वतः पर्युपविशन्ति। पुरस्तादध्वर्युः। दक्षिणतो ब्रह्मा। पश्चाद्धोता। उत्तरत उद्गाता॥९॥

9. The priests and the Ratnins sit around him on all sides: the Adhvaryu to the east, Brahman to the south, Hotṛ to the west, (and) Udgātṛ to the north.

उपविष्टेषु ब्रह्मा३नित्यध्वर्युं राजामन्त्रयते॥१०॥

10. After they are seated the king addresses the Adhvaryu with "Brahman".[1]

1. TS I.8.16.g.

त्वं राजन्ब्रह्मासीतीतरः प्रत्याह॥११॥

11. The other (the Adhvaryu) replies, "*tvaṁ rājan brahmāsi....*[1]

1. TS I.8.16.g.

एवं ब्रह्माणं होतारमुद्गातारं च॥१२॥

12. In the same manner (the sacrificer) addresses the Brahman, the Hotṛ and the Udgātṛ.

उत्तरेणोत्तरेण मन्त्रेणेतरे प्रत्याहुः॥१३॥

13. The other (priests) reply with the successive formulae.[1]

1. TS I.8.16.g.

इन्द्रस्य वज्रो ऽसीति स्फ्यं ब्रह्मा राज्ञे प्रयच्छति। राजा प्रतिहिताय। प्रतिहितः पुरोहिताय। पुरोहितो रत्निभ्यः॥१४॥

14. With *indrasya vajro'si...*[1] the Brahman gives the wooden sword (Sphya)[2] to the king. The king (gives it) to the Heir-apparent. The Heir-apparent (gives it) to the chaplain and the chaplain to the Ratnins.

1. TS I.8.16.h.
2. Cp. TB I.7.10.5; ŚB V.4.4.15.

तमवरपरं संप्रयच्छन्ति। अन्ततो ऽक्षावापाय॥१५॥

15. They give to the next person in the sequence,[1] last to the Akṣāvāpa.

1. See TB.I.7.10.5; cp. ŚB V.4.4.19.

तेनाक्षावापो ऽधिदेवनमुद्धत्यावोक्ष्याक्षान्निवपेत्॥१६॥

16. Having dug out the gambling place with it,[1] then sprinkled (water) on it the Akṣāvāpa should throw the dice;[2]

1. Cf. MS IV.4.6.
2. The sentence is completed in the next Sūtra.

XVIII.19

सौवर्णान्पर:शतान्पर: सहस्रान्वा॥१॥

1. (the Dice) made of gold, either hundred or more than thousand (in number).

ब्राह्मणराजन्यवैश्यशूद्राश्चत्वारस्तद्योगाः पष्ठौहीं विदीव्यन्त ओदन-मुद्ब्रुवते॥२॥

2. Four persons connected with this (dice game), a Brāhmaṇa, a Kṣatriya, a Vaiśya and a Śūdra gamble with a cow of four years (Paṣṭhauhī) at the stake. They declare rice pap[1] (as the substitute of this cow).

1. Cf. TB I.7.10.6.

तदेतस्य कर्मणः पूर्वावग्निवाहौ दक्षिणा॥३॥

3. The sacrificial gift for this rite is two oxen which carry the eastern fire (i.e. the Āhāvanīya).[1]

1. One should read *pūrvāgnivāhau* instead of *purvau agnivāhau*: cf. ŚB V.4.4.23. See also I.17.5.

तौ ब्रह्मणे देयौ॥४॥

4. They are to be given to the Brahman.

औद्भिद्यं राज्ञ इति तेभ्यश्चतुःशतान्सौवर्णानक्षानुदुप्य विजित्य दिशो ऽभ्ययं राजाभूदिति पञ्चाक्षान्राज्ञे प्रयच्छति॥५॥

5. Having taken out one hundred and four golden dice

with *audbhidyaṁ rājñaḥ*[1] having won (the game) he gives five dice to the king with *diśobhyayaṁ rājābhūt.*[2]

1. Cp. MS IV.4.6.
2. Cf. TB I.7.10.5.

मङ्गल्यनाम्नो राजाह्वयति। सुश्लोकां३ इति संग्रहीतारम्। सुमङ्गलां३ इति भागदुघम्। सत्यराजा३निति क्षत्तारम्॥६॥

6. (Then) the king calls those having auspicious[1] names: (thus) the Saṁgrahītṛ (chariot-driver) as *suślokā3m*; the Bhāgadugha as *sumaṅgalā3m*; the Kṣattṛ as *satyarājā3m.*[2]

1. Cf. MS IV.4.6.
2. TS I.8.16.k.

तानाहूय चतुष्पत्क्षेत्रं ब्रह्मणे ददाति॥७॥

7. After having called them he gives a land (measuring) four Pādas.[1]

1. Cf. MS IV.4.6; AB VIII.20. Pāda seems to be a measurment.

त उपद्रष्टारो भवन्ति॥८॥

8. They become the witnesses.[1]

1. Upadraṣṭāraḥ. Thus the Saṁgrahītṛ, Bhāgadugha and the Kṣattṛ become the witnesses of the land being given to the Brahman.

अत्र वा नामव्यतिषञ्जनीयौ होमौ जुहुयात्॥९॥

9. (The Adhvaryu) may optionally offer the Nāmavyatiṣañjanīya-(Exchange of names)-libations[1] at this stage (time).[2]

1. For these see XVIII.16.13-16.
2. Cf. MS IV.4.6.

शौनःशेपमाख्यापयते। ऋचो गाथामिश्राः परःशताः परःसहस्रा वा॥१०॥

10. (The King-Sacrificer) causes (the Hotṛ) to narrate the story of Śunaḥśepa, (and to recite) the Ṛc-verses mixed with more than hundred[1] or thousand sung-verses[1] (Gāthā).

1. Cf. TB I.7.10.6; cf. also AB VII.18; ŚāṅkhāŚS XV.27.

हिरण्यकशिपावासीनो होता शंसति॥११॥

11. The Hotṛ sitting on a golden cushion, narrates (it).[1]

1. Cf. AB VII.12.

हिरण्यकूर्चयोस्तिष्ठन्नध्वर्युः प्रतिगृणाति॥१२॥

12. The Adhvaryu standing on two golden-bundles responds him.[1]

1. Cf. AB VII.18.

ओमित्यृचः प्रतिगरः। तथेति गाथायाः॥१३॥

13. The response to (each) Ṛc-verse (is) *om*; (that) of a Gāthā (sung-verse) *tathā*.

अपवृत्ते शौनःशेपे हिरण्यकशिपु होत्रे ददाति। हिरण्यकूर्चावध्वर्यवे। अभिषेचनीयौ च रुक्मौ॥१४॥

14. After the completion the Śunaḥśepa (-story), (the sacrificer) gives the golden cushion to the Hotṛ; the gold-bundles to the Adhvaryu, and (also) the plates (used) at the (time of) sprinkling (of water on the sacrificer) (he gives to the Adhvaryu).[1]

1. See VIII.15.5.

अत्र मारुतेन वैश्वदेव्या च प्रचरति॥१५॥

15. At this (stage, i.e. now) he performs (the offering of sacrificial bread) to Maruts, and (of milk-mess) to Viśvedevas.[1]

1. See XVIII.12.11-12; XIII.18.3-4; cf. TB I.7.10.6.

समानं तु स्विष्टकृदिडम्॥१६॥

16. The Sviṣṭakṛt and Iḍā (of these offerings should be) common.[1]

1. Cf. TB I.7.10.6.

उपहूतायामिडायामुन्मुच्य मणीन्ब्रह्मणे ददाति॥१७॥

17. After the Iḍā has been invoked, (the Sacrificer) gives the two amulets[1] to the Brahman after having untied them (from himself).[2]

1. See XVIII.17.12.
2. Cf. TBI.7.9.5; cp. ŚB V.4.3.26.

XVIII.20

माहेन्द्रस्य प्रचरणादि कर्म प्रतिपद्यते॥१॥

1. (The Adhvaryu) starts the ritual beginning with the performance of the Māhendra-scoop.[1]

1. See XVIII.12.11ff.

समानमावभृथात्॥२॥

2. (The Ritual) upto the Avabhṛtha is the same as in the (Agniṣṭoma-sacrifice).

अवभृथेन प्रचर्यापां नप्त्रे स्वाहेत्यप्सु जुहोति॥३॥

3. After having performed the Avabhṛtha, (the Adhvaryu) offers a libation in water[1] with *apāṁ naptre svāhā.*[2]

1. Cf. TB I.7.10.6.
2. TS I.8.16.1.a.

ऊर्जो नप्त्रे स्वाहेत्यन्तरा दर्भस्तम्बे स्थाणौ वल्मीकवपायां वा हुत्वाग्नये गृहपतये स्वाहेति प्रत्येत्य गार्हपत्ये हुत्वैन्द्रीं सूतवशामनूबन्ध्यामालभते॥४॥

4. Having (then) offered (a second libation) on a place in between on the grass-stalks or on a tree-stump or on a fossilized ant-hill, with *ūrjo naptre svāhā*,[1] he offers, after having come back, (a third libation) in the Gārphatya-fire[2] with *agnaye gṛhapataye svāhā.*[3] He seizes (peforms an animal sacrifice with) a cow which after having once given birth(to a calf) has become infertile, to be killed subsequently.

1. TS I.8.16.16
2. See for these offerings,MS IV.4.7.

तस्याः पशुपुरोडाशं नैवारं चतुष्पद्याः सूनाया निर्वपति॥५॥

5. He takes out the Nīvāra-rice for the animal-sacrificial-bread of it (cow) from a basket with four feet.[1]

1. See MS IV.4.3.

शकटप्रत्याम्नायो भवतीति विज्ञायते॥६॥

6. It is known (from a Brāhmaṇa-text)[1] , "It is a substitute of the cart".[2]

1. The Brāhmaṇa-text is not known.
2. The ritual in connection with the cart (cf. I.16.5-11; I.18.7) is to be done in connection with the basket.

श्वो भूते ऽपरेण सौमिकं देवयजनं दशभिः सप्तभिर्वा संसृपां हविर्भिर्यजेत। आग्नेयमष्टाकपालमिति॥७॥

7. On the next day, to the west of the (Abhiṣecanīya-) Soma-

sacrificial place he offers ten[1] or seven Saṁsṛp-offerings: a (sacrificial bread) on eight potsheręds to Agni (etc.).[2]

1. TB I.8.1.2. These offerings are to be performed one by one on the following days.
2. The other offerings here are as follows :- a pap for Sarasvatī, a sacrificial bread on twelve potsherds for Savitṛ, a pap for Pūṣan, a pap for Bṛhaspati, a sacrificial bread on eleven potsherds for Indra , a sacrificial bread on ten potsherds for Varuṇa and optionally a pap for Soma, a sacrificial bread on eight potsherds for Tvṣṭṛ and a sacrificial bread on three potsherds for Viṣṇu. TB I.8.17 has ten Saṁsṛp-offerings.

पूर्वंपूर्वं देवयजनमध्यवस्यति॥८॥

8. (For every one of the ten or seven offerings) he resides in a sacrificial ground (more and more) to the east and to the east.[1]

1. Cf. TB I.8.1.e.

यत्र पूर्वस्या आहवनीयस्तत्रोत्तरस्या गार्हपत्यः॥९॥

9. Where (there was) the Āhavanīya (fire) of the earlier offering there (should be) the Gārhapatya (-fire) of the subsequent (offering).

उत्तमायाः प्राग्वंश आहवनीयः बहिर्गार्हपत्यः॥१०॥

10. In the hut[1] (with its central) beam oriented to the east, there should be the Āhavanīya (- fire) of the last (offering); the Gārhapatya (-fire) should be ouside.[2]

1. Where the Abhiṣecanīya-sacrifice was performed and which now serves for the Daśapeya-sacrifice.
2. Thus more to the west.

तयेष्ट्वापराह्णे दशपेयस्य तन्त्रं प्रक्रमयति॥११॥

11. After having performed it (the last i.e. the seventh offering) in the afternoon he starts the procedure of the Daśapeya(-sacrifice).

सद्यो दीक्षयन्ति॥१२॥

12. On one and the same day they consecrate (the sacrificer).

सद्यः सोमं क्रीणन्ति॥१३॥

13. On one and the same day they purchase Soma.[1]

1. Cf. TS I.1.18.1; TB I.8.2.1.

अपो दीक्षायाः स्थाने द्वादशपुण्डरीकां स्रजं प्रतिमुञ्चते॥१४॥

14. Instead of water consecration,[1] (the sacrificer) binds (on the head) a garland of twelve lotuses.[2]

1. For this see X.5.15-X.6.2.
2. Cf. TS I.8.18.1; MS IV.4.7; TMB XVIII.9.6-7.

दशभिर्वत्सतरैः साण्डैः सोमं क्रीणाति॥१५॥

15. He purchases Soma with ten bull-calves with testicles.[1]

1. See XVIII.12.3.
2. Cf. TS I.8.18.1; TB I.8.2.2.

न पणते न परिवहति॥१६॥

16. He does not bargain;[1] he does not carry around.[2]

1. See X.25.1ff.
2. See X.28.1ff.

क्रयमेवापाकरोति॥१७॥

17. He only removes the purchase (-price).[1]

1. i.e. ten calves from the mother cows. See XVIII.12.2 according to which the purchase of Soma for Abhiṣecanīya and Daśapeya is to be done simultaneously. Here only the removal of the calves is to be done.

एका दीक्षा तिस्र उपसदः॥१८॥

18. There should be one Dīkṣā and three Upasad (-days) (before the Daśapeya-sacrifice).

पुरस्तादुपसदां सौम्यं चरुं निर्वपति। अन्तरा त्वाष्ट्रमष्टाकपालम्। उपरिष्टाद्वैष्णवं त्रिकपालम्॥१९॥

19. Before the Upasads he performs (an offering) the rice-pap for Soma; between the Upasads a (sacrificial bread) on eight potsherds for Tvaṣṭṛ and a (sacrificial bread) on three potsherds for Viṣṇu.[1]

1. Cf. TB I.8.1.2. These are the last three Saṁsṛp-offerings. The first is to be performed on the first Upasad-day before the morning

Upasad-performance; the second on the second day between the morning and afternoon Upasads; and the third on the third day after the afternoon Upasad.

तासां तदेव प्रस्तरपरिधि यदुपसदाम्॥२०॥

20. For those offerings the same Prastara and Paridhis (enclosing sticks) (are to be used) which (are used) for the Upasad (-offerings).

भार्गवो होता भवति॥२१।

21. The Hotṛ should be from the Bhṛgu-family.

श्रायन्तीयं ब्रह्मसामं भवति। वारवन्तीयमग्निष्टोमसामम्॥२२॥

22. The Sāman (on which the praise-song parallel to) the Brāhmaṇācchaṁsin (śastra is to be sung should be) Śrāyantīya. The Agniṣṭoma-sāman should be Vāravantīya.[1]

1. Cf. TMB XVIII.9.2; JB II.202 f.

सारस्वतीरपो गृह्णाति॥२३॥

23. (The Adhvaryu) scoops the Sarasvatī-water.[1]

1. Cf. TS I.8.18; TB I.8.2.5.

XVIII.21

श्वोभूते पात्रसंसादनकाले दश चमसानधिकान्प्रयुनक्ति॥१॥

1. On the next day, (i.e. on the proper day of the Daśapeya-Sacrifice), at the time of placing the utensils[1] (the Adhvaryu) arranges ten Camasa-pots[2] additionally.

1. See XII.1.6.
2. Cp. JB II.202; TMB XVIII.9.4.

तानुन्नयनकाल उन्नयति॥२॥

2. He fills them at the time of filling.[1]

1. Thus immediately after the rite mentioned in XII.21.14 is over.

भक्षणकाले दशदशैकैकस्मिंश्चमसे ब्राह्मणाः सोमपाः सोमं भक्षयन्त्या दशमात्पुरुषादविच्छिन्नसोमपीथाः॥३॥

3. At the time of drinking(the Soma)[1] ten Brāhmaṇas who are "drinkers of Soma" and in whose family there were drinkers

of Soma continuously for ten generations,[2] drink the Soma from each Camasa(-pot).[3]

1. Thus immediately after XII.24.6.
2. Cp. JB II.202.
3. Cf. TS I.8.18.1; TB I.8.2.2; ŚB V.4.5.3.

आ दशमात्पुरुषादन्वाख्यायं स भक्षस्य कर्ता भवति॥४॥

4. He who narrates (=can narrate) in sequence upto the tenth fore-father (as a drinker of Soma) becomes (=can become) a drinker of Soma (here).[1]

1. Cf. TMB XVIII.9.4; JB II.202.

शतं ब्राह्मणाः सोमपाः सदः प्रसर्पन्ति॥५॥

5. One hundred Soma-drinking Brahmins enter into the Sadas.[1]

1. Cf. TS I.8.18.1; TMB XVIII.9.4.

दक्षिणाकाले हिरण्यप्राकाशावध्वर्यवे ददाति। हिरण्यस्त्रजमुद्गात्रे। रुक्मं होत्र इति यथासमाम्नातम्॥६॥

6. At the time of giving sacrificial gifts[1] (the sacrificer) gives two golden mirrors to the Adhvaryu,[2] the golden garland to the Udgātṛ, a golden plate to the Hotṛ (and the other things to the other priests) as is said (in the sacred text).[3]

1. See XIII.5.1.
2. Cf. ŚB V.4.5.22.
3. For this see TS I.8.18.1. Thus a horse to Prastotṛ and Pratihartṛ, twelve four-yeared cows to Brahman, a sterile cow to the Maitrāvaruṇa, a bull to the Brāhmaṇācchaṁsin, a cloth to Neṣṭṛ and Potṛ, a one-horsed vehicle loaded with barley to the Acchāvāka and a cart-ox to the Āgnīdhra.

अथैकेषाम्। वेहायमानामिवोन्नेत्रे ददाति। ऋषभं ग्रावस्तुते। बस्तं सुब्रह्मण्याय। नेष्टुरनड्वान्देयः। अग्नीधे ऽन्यः। स्थूरि यवाचितमच्छावाकायेति॥७॥

7. According to some, he gives a cow which is aborting[1] as it were to the Unnetṛ, (and) a bull to the Grāvastut, a he-goat to the Subrahmaṇya; a cart-ox is to be given to the Neṣṭṛ;

another one to the Āgnīdhra; a one-horsed vehicle loaded with barley is to be given to the Acchāvāka.

1. The exact meaning of the word Vehāyamāna is uncertain. The word appears to be a denominative present participle from the word *vehat* which means an abortive cow. For this Sūtra cf. MS IV.4.8; TMB XVIII.9.19.

दिशामवेष्ट्योदवस्यति॥८॥

8. He breaks up (the performance) with "offering away of the quarters (Diśām aveṣṭayaḥ).[1]

1. The intended meaning is that for the performance of this offering which is a counterpart of "ascending upon the quarters" (for which see XVIII.14.17ff) one has to establish everything on another sacrificial ground.

आग्नयेमष्टाकपालमिति पञ्च॥९॥

9. (In this offering one has to perform the following) five (oblations): a sacrificial bread on eight potsherds, (a sacrificial bread on eleven potsherds For Indra ; a rice-pap for the Viśve-devas; a milk-mess for Maruts, a rice-pap for Bṛhaspati).

1. Cf. TS I.8.19.1.

तया ब्राह्मणो राजन्यो वैश्यो वा तेजस्कामो यजेत॥१०॥

10. A Brāhmaṇa or a Kṣatriya or a Vaiśya desirous of lustre may perform this (offering optionally and independently of the Rājasūya-sacrifice).[1]

1. Cf. Kāṭhakabrāhmaṇa; cp. TB I.8.3.1.

यदि ब्राह्मणो यजेत बार्हस्पत्यं मध्ये कृत्वाहुतिमाहुतिं हुत्वा तमभिघारयेत्। यदि राजन्य ऐन्द्रम्। यदि वैश्यो वैश्वदेवम्॥११॥

11. If a Brāhmaṇa performs it, having placed the pap for Bṛhaspati in the middle (of the other offering-materials, on the altar), if a Kṣatriya the sacrificial bread for Indra and if a Vaiśya then the rice-pap for the Viśvedevas, (the Adhvaryu) should pour ghee on it.

1. Cf. TB I.8.3.1; MS IV.4.9.

अपराह्णे द्विपशुना पशुबन्धेन यजेत॥१२॥

12. He should perform an animal-sacrifice with two animals in the afternoon.

आदित्यां मल्हां गर्भिणीमालभेते। मारुतीं पृश्निं पष्ठौहीम्॥१३॥

13. (Thus he seizes)a pregnant she-goat with a uvula on the dewlap[1] for Aditi and a dappled, four years old cow for Aditi.[2]

1. For the word *malhā* see XIX.16.7.
2. Cf. TS I.8.19.1; TB I.8.3.2.

उच्चैरादित्याया आश्रावयति। उपांशु मारुत्या प्रचरति॥१४॥

14. He makes (the Āgnīdhra) to say *astu śruauśaṭ* loudly, for (the offering) to Aditi. He performs (the offering) to Maruts inaudibly.[1]

1. Cp. TB I.8.3.2.

आश्रुतप्रत्याश्रुतान्युपांशु॥१५॥

15. (Thus in the offering to Maruts), the (Adhvaryu's call) *ā śrāvaya* (and the Āgnīdhra's) response *astu śrauṣaṭ* (should be) inaudible.

श्वोभूते पुरोडाशं द्वादशकपालमिति॥१६॥

16. On the next day (he takes out the material for the offering for "Trustworthy Messengers",[1] consisting of three oblations viz). a sacrificial bread on twelve potsherds (for Pūṣ -an and Aśvins; a rice pap for Sarasvat Satyavāc and a sacrificial bread on twelve potsherds for Savitṛ Satyaprasava).[2]

1. *Sātyadūtānām.*
2. See TS I.8.19.1; TB I.8.3.3.4.

तिसृधन्वं शुष्कदृतिर्दक्षिणा॥१७॥

17. The sacrificial gift (for this offering should be) a bow with three arrows and dry leather bag.[1]

1. Cf. TB I.8.19.1; TB I.8.3.4.

XVIII.22

दण्डो वाराही उपानहावित्येके॥१॥

1. According to some (the sacrificial gift consists of) a staff and two shoes of swine-skin.[1]

1. Cf. MS II.6.13.

दण्डो वा शुष्को वा दृतिर्जरदुपानहौ वा॥२॥

2. Or either a staff or a dry leather bag or two old shoes.

तान्यभ्यवस्थाप्य प्रतिराजभ्यः प्रहिणोति॥३॥

3. Having placed[1] these (gift materials) the king sends them to the opponent kings.

1. I sopport the reading *abhyavasthāpya*. Caland accepts the reading *abhyavasnāpya* (having bathed) as correct and also quotes Tālavṛntavāsin's commentary. The commentor's interpretation as well as that of Caland appears to be artificial and based upon the wrong reading. There is no occasion to bathe the gift here.

अभ्यषिक्षि राजाभूवमित्यावेदयते॥४॥

4. He announces (through the messengers), "I have been sprinkled upon, I have become a king".[1]

1. MS IV.4.9.

अपराह्णे षड्भिः प्रयुजां हविर्भिर्यजते॥ आग्नयेमष्टाकपालमिति॥५॥

5. In the afternoon (the Adhvaryu) performs an offering with six Prayujāṁ havīṁṣi: a sacrificial bread on eight potsherds for Agni, (a rice-pap for Soma, a sacrificial bread on twelve potsherds for Savitṛ, a rice-pap for Bṛhaspati, a sacrificial bread on eight potsherds for Tvaṣṭṛ, and a sacrificial bread on twelve potsherds for Agni Vaiśvānara).

दक्षिणो रथवाहनवाहो दक्षिणा॥६॥

6. The sacrificial gift (for this offering) should be the right ox which carries the stand of a chariot.

श्वो भूते षड्भिरुत्तरैः॥७॥

7. On the next day (he should perform) the next six (Prayujāṁ havīṁṣi: a rice-pap for Sarasvatī, a rice-pap for Pūṣan, a rice-pap for Mitra, a rice-pap for Varuṇa, a rice-pap for Kṣetrapati, and a rice-pap for Aditi).

उत्तरो रथवाहनवाहो दक्षिणा॥८॥

8. For this the left ox which carries the stand of a chariot is the sacrificial gift.[1]

1. For Sūtras 5-8 cf. TS.I.8.20.1; TB.I.8.4.11-3.

संवत्सरमग्निहोत्रं हुत्वा केशवपनीयेनातिरात्रेण यजते॥९॥

9. After having performed the Agnihotra-rite for a year[1] he performs the Keśavapanīya (Hair-shaving) - Atirātra[2]-(Soma sacrifice).

1. Cf. MS IV.4.9.
2. Cf. JB II.204; ŚB V.5.3.5.

ये केशिनः प्रथमाः सत्रमासतेति वपनप्रवादा मन्त्राः॥१०॥

10. *ye keśinaḥ prathamāḥ sattramāsata...*[1] are the formulae mentioning shaving (of the hair).

1. TB II.7.17.1-3.

तेषामादिप्रवादैरादितो वापयते। अन्तप्रवादैरन्ततः॥११॥

11. Those formulae which mention (shaving) in the beginning with them he causes the hair be shaved in the beginning; and with those which mention (the shaving) at the end with them at the end.[1]

1. At the time which corresponds to X.5.8, the first four verses are used; and at the time which corresponds to XIV.23.16 the last four verses are used.

अनन्तरं व्युष्टिद्विरात्रेण यजते॥१२॥

12. Immediately thereafter he performs the Vyuṣṭi-Dvirātra.

अग्निष्टोमः पूर्वमहर्भवति। अतिरात्र उत्तरम्॥१३॥

13. The first day is an Agniṣṭoma (sacrifice); and the second (day) is an Atirātra (sacrifice).

पौर्णमास्यां पूर्वमहर्भवति। व्यष्टकायामुत्तरम्॥१४॥

14. The first day (=first sacrifice) takes place on the full moon day, the second on the Vyaṣṭakā[1] (day).

1. According to LāṭyāŚS IX.3.8 Vyaṣṭakā means the first three days of a dark-fortnight.

अमावास्यायां वा पूर्वमहः। उदद्दृष्ट उत्तरम्॥१५॥

15. Or the first (sacrifice)(should be) on the New Moon day, the second on the day on which the moon is visible.

आपूर्यमाणपक्षस्य वा ये पुण्ये अहनी स्याताम्॥१६॥

16. (or they occur) on the days which are any two auspicious days in the bright fortnight.[1]

1. For the Sūtras 12-16 cf. TB I.8.10.1; cp. TMB XVIII.11.9.

पञ्च पूर्वे ऽहन्नैकादशिनानालभन्ते। षडुत्तरे॥१७॥

17. On the first day one seizes five out of the eleven (he-goats)[1]; and on the second (day) the six.

1. See XIV.5.

क्षत्राणां धृतिस्त्रिष्टोमो ऽग्निष्टोमः पञ्चापवर्गः॥१८॥

18. (Then there is to be performed) the Kṣatrāṇām Dhṛti ("Support of the royal power"),(a sacrifice which) is an Agniṣṭoma[1] with three Stomas[2] being completed in five days.[3]

1. Cp.TB I.8.10.3.
2. Cp. JB II.207.
3. These five days are as follows:
   i. Dīkṣā-day,ii-iv. three Upasads-days, v. Sūtyā-day.

तेनान्ततो यजेत॥१९॥

19. One should perform this sacrifice at the end (of Rājasūya).

संतिष्ठते राजसूयः॥२०॥

20. Here the Rājasūya (-sacrifice) stands completely established (i.e. ends).

तेनेष्ट्वा सौत्रामण्या यजेत। मैत्रावरुण्या वामिक्षया॥२१॥

21. After having performed it one should perform the Sautrāmaṇī; or an offering with milk-mess for Mitra and Varuṇa.

नानावभृथान्यहान्यन्यत्र द्विरात्रस्य प्रथमात्प्रथमात्॥२२॥

22. (All the Soma-) days (=Soma sacrifices) (should have) separate Avabhṛtha (ritual) except the first day (=sacrifice) of the two day(sacrifice).[1]

1. i.e. the Vyuṣṭi Dvirātra. See Sūtra 12 above.

SAUTRĀMAṆĪ: CARAKA-SAUTRĀMAṆĪ

XIX.1

त्र्यहे पुरस्तात्सीसेन क्लीबाच्छष्पाणि क्रीत्वा क्षौमे वासस्युपनह्य निधाय सौत्रामण्यास्तन्त्रं प्रक्रमयति॥१॥

1. Having purchased three days earlier (to the proper performance of the Sautrāmaṇī), the shoots (of Barley), from a euhuch with lead,[1] then having kept and tied them in a cloth, (the Adhvaryu) starts the procedure of the Sautrāmaṇī.

1. Cf. TB I.8.5.3.

तस्या निरूढपशुबन्धवत्कल्पः॥२॥

2. The performance of it is similar to (that of) Nirūḍha-paśubandha (an animal-sacrifice independent of the Soma-sacrifice).[1]

1. See chapter VII.

अग्नीनन्वाधाय वेदं कृत्वाग्नीन्परिस्तीर्य पाणिप्रक्षालनादि कर्म प्रतिपद्यते॥३॥

3. Having added fuel to fires, having prepared a grass-brush (Veda), having spread grass around the fire, he does the works like washing of the hands[1].

1. Cf. I.15.4-6.

यथार्थं पात्राणि प्रयुनक्ति। स्थालीं कपालानां स्थाने॥४॥

4. He arranges the utensils according to their requirement; (he places) a pot on the place of the potsherds.

निर्वपणकालेऽश्विभ्यां सरस्वत्या इन्द्राय सुत्राम्णे प्रभूतान्व्रीहीन्निर्वपति॥५॥

5. At the time[1] of taking out (the material) he takes out ample rice-grains (for the sacrificial bread) for Aśvins, Sarasvatī; Indra Sutrāman.[2]

1. See I.17.1ff.
2. Cf. TB I.8.5.6.

व्याख्यातश्चरुकल्पः॥६॥

6. The manner of performance of the rice-pap is already explained.[1]

1. See VIII.10.2ff.

श्रपयित्वाग्रेण गार्हपत्यमवटं खात्वा तस्मिन्सुरायाः कल्पेन सुरां संदधाति॥७॥

7. After having cooked rice-pap, having dug out a ditch in front of the Gārhapatya, he places the Surā in the manner in which Surā is to be prepared.

परिस्रुद्भवति॥८॥

8. (The Surā) is Parisrut.[1]

1. See XIX.5.7 — 6.5 ; cp. XVIII.1.9.

स्वाद्वीं त्वा स्वादुनेति शष्पैः सुरां संसृजति॥९॥

9. With *svādvīṁ tvā svādunā...*[1] he mixes the Surā with the barley-shoots[2].

1. TS I.8.21.a.
2. Cf. ŚBV.5.4.20.Cp. XII.7.3-5.

तिस्रो रात्रीः संसृष्टा वसति॥१०॥

10. This mixture remains for three days.[1]

1. Cf. TB I.8.5.4.

एकयूपं छिनत्ति॥११॥

11. He cuts a single sacrificial post.[1]

1. Even though the number of victims on this day is three (See XIX.2.1; cf. TB I.8.6.1).

न वेदं करोति॥१२॥

12. He does not prepare a sacrificial brush.

पुरस्तात्कृतेनार्थान्कुरुते॥१३॥

13. He does the reqired works with the one prepared earlier.[1]

1. See XIX.1.3.

सौमिक्या वेदितृतीये यजत इति विज्ञायते॥१४॥

14. It is known (from a Brāhmaṇa-text): "He performs (the Sautrāmaṇī) on the one-third part of the altar of a Soma sacrifice."[1]

1. Cp. Āpastambaśulbasūtra V.8 (Burk, Z.D.M.G. LVI p. 342). The Brahmaṇa-text is not known.

उत्तरवेद्यां क्रियमाणायां प्रतिप्रस्थाता चात्वालात्पुरीषमाहृत्य दक्षिणेनोत्तर-वेदिं खरं कृत्वाग्रेणान्वाहार्यपचनं सुराग्रहार्थं द्वितीयं खरं करोति॥१५॥

15. When the Uttaravedi is being prepared (by the Adhvaryu),[1] the Pratiprasthātṛ having brought loose soil from the pit (Cātvāla), then having prepared a mound to the south of the Uttaravedi[2] prepares a second mound[3] in front of the Dakṣiṇāgni, for the sake of placing the Surā-scoops.

1. See VII. 3.10ff.
2. Cf. ŚB V.5.4.21.
3. See XIX.1.18.

अग्नौ प्रणीयमाने प्रतिप्रस्थाता दक्षिणाग्नेरग्निमाहृत्य दक्षिणेनोत्तरवेदिं खरे न्युप्योपसमादधाति॥१६॥

16. When the fire is being carried forward (towards the Uttaravedi by the Adhvaryu), the Pratiprasthātṛ, having taken (a burning) fire(brand) from the Dakṣiṇa fire, having kept (it) down on the mound (which is to) the south of the Uttaravedi, adds (fuel to it).[1]

1. See ŚB V.5.4.21.

पात्रंससादनकाले ऽश्विभ्यां सरस्वत्या इन्द्राय सुत्राम्णे त्रीणि पात्राणि प्रयुनक्ति। सतं वालस्त्रावं श्येनपत्त्रं श्रयणानि च॥१७॥

17. At the time of placing the utensils,[1] he keeps ready three cups[2] for Aśvins, Sarasvatī and Indra Sutrāman, a vessel (Sata), a hair-strainer (Vālasrāva), an eagel-feather and mixing-pots (Śrayaṇa).[4]

1. See VII.8.2.
2. These are for Surā-scoops (See XIX.2.7 ff).
3. For purification of Surā.
4. Caland suggests to read *śrayaṇāni* in the place of *śrapaṇāni* (cp. XIX.7.7;10).

प्राक् पशूपाकरणात्कृत्वोद्भिद्य सुरां ब्राह्मणस्य मूर्धन्खरे वा सादयित्वा पुनातु ते परिस्त्रुतमिति वालमयेन पवित्रेण सुरां पावयति॥१८॥

18. After having done the (the rites) upto the dedication of animals (to the deties),[1] then having taken out the Surā, (he

pours it into the Sata-vessel), keeps it on the head of a Brāhmaṇa,[2] or on the mound[3] and purifies[4] the Surā by means of the strainer of hair with *punātu te parisrutam.*[5]

1. Cf. VII.8.6—VII.12.4.
2. MS II.3.9; KS XI 11.
3. Cp. XIX.1.15.
4. TB I.8.5.5.
5. TS I.8.21.b.

प्राङ् सोमो अतिद्रुत इति सोमवामिनः॥ प्रत्यङ् सोमो अतिद्रुत इति सोमातिपवितस्य॥१९॥

19. In the case of (a sacrificer) who has vomitted Soma, (he adds the words) *prāṅ somo atidrutaḥ* (and) in the case of (a sacrificer) who has purged Soma, (he adds the words) *pratyaṅ somo atidrutaḥ* (to the above formula).[1]

1. Here instead of the verses TS I.8.21.c, TB II.6.1.2-3 are prescribed. The verses TB II.6.1.2-3 are meant for the Kaukilī- Sautrāmaṇī (cf. XIX.6.12). See also TB I.8.5.5; ŚB XII.7.3.9-10.

पूतां यथायतनं सादयित्वैकयूपे पशूनुपाकरोति॥२०॥

20. After having placed the purified Surā on the concerned place (i.e. either on the head of a Brāhmaṇa or on the mound), he dedicates the victims on the single sacrificial post.

XIX.2

आश्विनं धूम्रमजं सारस्वतं मेषमैन्द्रमृषभं वृष्णिं वा बार्हस्पत्यम्॥१॥

1. (the victims): a gray he-goat for Aśvins, a ram for Sarasvat, and a bull[1] or ram for Bṛhaspati.

1. TS I.8.21.6; TB I.8.5.6.
2. Cf. KS XII.12.

चतुर्थं सोमवामिनः सोमातिपवितस्य वा॥२॥

2. A fourth one (viz. a he-goat for Bṛhaspati) in the case of (a sacrificer) who has vomitted Soma or who has purged Soma.[1]

1. Cf. TB I.8.6.4.

हुतासु वपासु निष्कमृषभं सृत्वरीं च वडवां ददाति॥३॥

3. After the omenta are offered, (the sacrificer) gives a gold-plate, a bull and a *Sṛtvarī mare*[1] (to the priests).

1. Cp. MS II.4.2; XII.11. See the next Sūtra.

नष्टप्रत्यासृतां ब्रुवते॥४॥

4. They call (the mare) running towards the lost *(naṣṭa-pratyāsṛtā)* (to be *sṛtvari*)[1].

1. According to the commentaries of Dhūrtasvāmin and Tālavṛntavāsin this word means "lost and come back". According to Caland the word *satvarī* (to be read as *sṛtvarī*) means or "speedy." The word *naṣṭapratyāsṛtā* means "going towards the lost foal".

अनुशिशुर्वडवा दक्षिणा॥५॥

5. The sacrificial gift is a mare[1] with a foal.

1. Cp. TS I.8.21.h.TS does not mention foal.

हरितरजतौ च शतमानावित्येके॥६॥

6. According to some two plates of one hundred measurements, one golden and another silver (are to be given as sacrificial gifts).

चात्वाले मार्जयित्वापरस्मिन्खरे सुराग्रहान्गृह्णन्ति॥७॥

7. After (the priests etc.) have washed themselves[1] near the pit, they scoop the Surā-scoops at the western mound.[2]

1. See VII. 21.6.
2. See XIX.1.15;18;20.

कुविदङ्गेति सर्वेषामेका पुरोरुगेका पुरोऽनुवाक्यैकः प्रैष एका याज्या॥८॥

8. *kuvidaṅga...*[1] is one and the same Puroruc[2] for all the scoops; one and the same invitatory verse, one and the same order, and one and the same offering-verse (is to be used for all the scoops)[3].

1. TS I.8.21.d.
2. verse which precedes the formula *upayāmagṛhītosi*, is called Puroruc.
3. Cf. MS II.3.9; TB II.3.9; ŚB V.5.4.23ff.

उपयामगृहीतोऽस्यच्छिद्रं त्वाच्छिद्रेणाश्विभ्यां जुष्टं गृह्णामीत्याश्विनमध्व-

र्युर्गृह्णाति। एतेनैव सरस्वत्या इति सारस्वतं प्रतिप्रस्थाताग्नीध्रो वा। इन्द्राय त्वेत्यैन्द्रं ब्रह्मा यजमानो वा॥९॥

9. The Adhvaryu draws the scoop for Aśvins with *upayāmagṛhītoi*'s *acchidraṁ tvācchidreṇāśribhyāṁ juṣṭaṁ gṛhṇām...*;[1] the Pratiprasthātṛ or the Āgnīdhra (draws the scoop) for Sarasvatī with the same (formula) (substituting the word) *sarasvatyai* (in the place of *aśvibhyām*) and Brahman or the sacrificer (draws the scoop) (with the same formula substituting the words *aśvibhyāṁ vā*) with *indrāya tvā*.[2]

1. KS XII.9; MS II.3.8.
2. Cf. KS XII.10; MS II.3.8.

क्वलसक्तुभिः सिंहलोमभिश्चाश्विनं श्रीणाति। बदरसक्तुभिः शार्दूललोमभिश्च सारस्वतम्। कर्कन्धुसक्तुभिर्वृकलोमभिश्चैन्द्रम्॥१०॥

10. (The one who draws) the scoop for Aśvins strengthens (i.e. mixes) with coarse flour of Kuvala-berries and hair of a lion, the scoop for Sarasvatī with the coarse flour of Badara-berries and hair of a leopard and the one for Indra with the coarse flour of Karkandhu-berries and hair of a wolf, respectively.[1]

1. Cf. TB I.8.5.1-2; MS II.3.9.

तदभावे सिंहावध्वर्युर्मनसा ध्यायेत्॥ शार्दूलौ प्रतिप्रस्थाता। वृकौ यजमानः॥११॥

11. In the absence of them (the hair of specific animals) the Adhvaryu should think of two lions in his mind; the Pratiprasthātṛ, the two leopards and the sacrificer the two wolves.[1]

1. Cf. MS II.3.9; KS XII.1.

सर्वाञ्छ्येनपत्त्रेण परिमृज्यैष ते योनिरिति यथादेवतं यथायतनं सादयति॥१२॥

12. After having wiped all (cups) with a feather of an eagle each one respectively places it on the respective place[1] in accordance with the respective deity with *eṣa te yoniḥ*.

1. Cp. XIX.1.20.

पयोग्रहा वा स्युः॥१३॥

13. (Instead of the Surā-scoop) optionally there may be milk-scoops.[1]

1. Cp. VaikhāŚS.

पाशुकानि वाज्यानि गृहीत्वा ग्रहान्गृह्णीयुः॥१४॥

14. They may optionally take these scoops after having taken the ghee for the animal sacrifice.[1]

1. Thus after having done the ritual mentioned in VII.9.1-6a the Surā-Scoops may be taken.

ततः पुरोडाशान्निर्वपति। बार्हस्पत्यस्य पशुपरोडाशं निरुप्यैन्द्रमेकादश-पालमिति॥१५॥

15. Then (i.e. after the Surā-scoops are placed (the Adhvaryu) takes out the material for the sacrificial breads. After he has taken out the material for the animal-sacrificial bread for Bṛhaspati,[1] (he takes out the material for the following sacrificial breads) one on eleven potsherds for Indra (one on twelve potsherds for Savitṛ and one on ten potsherds for Varuṇa).[2]

1. See XIX.2.2.
2. TS I.8.21.f.

त्रींस्तानासाद्य ग्रहैः प्रचरन्ति॥१६॥

16. Having placed these three (sacrificial breads) those proceed with the ritual with the scoop,[1]

1. The sentence is incomplete.

ये गृह्णन्त्यध्वर्युः संप्रेष्यति॥१७॥

17. who scoop them.[1] The Adhvaryu gives calls.

1. See 9 and 11 above. Thus Adhvaryu proceeds with the scoop for Aśvins; the Pratiprasthātṛ the one for Sarasvatī and the sacrificer the one for Indra.

अश्विभ्यां सरस्वत्या इन्द्राय सुत्राम्णो सोमानां सुराम्णामनुब्रूहि। अश्विभ्यां सरस्वत्या इन्द्राय सुत्राम्णे सोमानां सुराम्णां प्रेष्येति संप्रैषौ। सोमान्सुराम्णः प्रस्थितान्प्रेष्येति वा॥१८॥

18. *aśvibhyām*... are the calls (of Adhvaryu) to (the Maitrā-varuṇa).[1]

1. Cp. ŚB V.5.4.24; cf. MS IV.12.5.

युवं सुराममश्विना नमुचावासुरे सचा। विपिपाना शुभस्पती इन्द्रं कर्मस्वावतम्॥ पुत्रमिव पितरावश्विनोभेन्द्रावतं कर्मणा दंसनाभिः। यत्सुरामं व्यपिबः शचीभिः सरस्वती त्वा मघवन्नभीष्णादिति सर्वदेवत्ये याज्यानुवाक्ये भवतः॥१९॥

19. *yuvaṁ surām* and *putramiva...*[1] are to be used as invitatory and offering verses; they are connected with all the deities.[2]

1. Both these verses are found in TB I.4.2.1.
2. Cf. I.8.6.1.

XIX.3

सोमस्याग्ने वीहीत्यनुयजति॥१॥

1. The Hotṛ utters the words *samasyāgne vīhi* at the time of the second offering.[1]

1. Cf. ŚB V.5.4.26.

अहाव्यग्ने हविरास्ये ते स्रुचीव घृतं चमू इव सोमः॥ वाजसनिं रयिमस्मे सुवीरं प्रशस्तं धेहि यशसं बृहन्तम्॥ यस्मिन्नश्वास ऋषभास उक्षणो वशा मेषा अवसृष्टास आहुताः। कीलालपे सोमपृष्ठाय वेधसे हृदा मतिं जनये चारुमग्नय इति हुतां हूयमानां वा यजमानो ऽनुमन्त्रयते॥२॥

2. The sacrificer addresses the offering which is offered or is being offered, with the formulae *ahāvyagne..., and yasminnaśvāsaḥ.*

1. For these verses see TB I.4.2.1-2.

ब्राह्मणं परिक्रीणीयादुच्छेषणस्य पातारम्॥३॥

3. (The sacrificer) should hire a Brahmin to drink the remnant (of the Surā).[1]

1. Cf. TB I.8.6.2; cp. MS II.3.9.

नाना हि वां देवहितं सदो मितं मा संसृक्षाथां परमे व्योमन्। सुरा त्वमसि शुष्मिणी सोम एष मा मा हिंसीः स्वां योनिमाविशन्॥ यदत्र शिष्टं

रसिनः सुतस्य यदिन्द्रो अपिबच्छचीभिः। अहं तदस्य मनसा शिवेन सोमं राजानमिह भक्षयामीति वा स्वयं पिबेत्॥४॥

4. Or he himself[1] may drink (the Surā) with *nānā hi vām...*; *yadatra śiṣṭam....*[2]

1. See MS II.3.9; KS.XII.11.
2. For these verses see TB I.4.2.2.

द्वे स्रुती अशृणवं पितॄणामहं देवानामुत मर्त्यानाम्। ताभ्यामिदं विश्वं भुवनं समेत्यन्तरा पूर्वमपरं च केतुमिति वा वल्मीकवपायामवनयेत्॥५॥

5. Or[1] (the Adhvaryu) should pour it on the fossilized ant-hill with *dve srutī....*[2]

1. See TB I.8.6.2 where it is added that this is to be done in case one does not get a Brahmin to drink the remnant.
2. TB I.4.2.3.

दक्षिणे ऽग्नौ शतातृण्णां स्थालीं प्रबद्धां धारयति॥६॥

6. On the Southern fire[1] (someone like a servant) keeps hanging (in a sling) an earthen pot with a hundred holes.[2]

1. Cp. XIX.1.15.16.
2. Cf. TB I.8.6.4.

तस्या बिल उदीचीनदशं पवित्रं वितत्य यन्मे मनः परागतमिति तस्मिञ्छतमानं हिरण्यं निधाय सोमप्रतीकाः पितरस्तृप्णुतेति तस्मिन्सुराशेषमानयति। सोमप्रतीकाः पितरो मदन्तां व्यशेम देवहितं यदायुः। इन्द्रपीतो विचक्षणो व्यशेम देवहितं यदायुरिति वा॥७॥

7. After having spread a strainer[1] with its fringes towards the north on the opening of it (pot) and then having placed on it a piece of gold weighing one hundred Mānas[2] with *yan me manaḥ parāgatam*[3] he pours[4] in it the Surā remaining (in the vessel) with *somapratīkāḥ pitarastṛpṇuta*[5] or with *somapratīkāḥ....*[6]

1. Cp. XIX 1.17 : *vālasrāva* : hair-strainer.
2. Cf. TB I.8.6.4.5.
3. TS VI.6.7.2; cf. KS. XXIX.9.
4. Cf. TB I.8.6.4-5.
5. TS I.8.21.g.
6. KS XXIX.9.

स्रवन्तीं सौमीभिः पितृमतीभिस्तिसृभिस्तिसृभिरुत्तरोत्तराभिरुपतिष्ठन्ते॥८॥

8. They[1] praise the dripping (Surā) with the verses referring to Soma and containing the word *pitṛ* each one with one of the three successive verses.

1. the Adhvaryu, the Hotṛ and the Brahman. See 10.
2. Cf. TB I.8.6. For the verses see the next Sūtra.

त्वं सोम प्रचिकित इत्येता आम्नाता भवन्ति॥९॥

9. (For this the verses beginning with) *tvaṁ soma pracikitaḥ*[1] are mentioned.

1. TS II.6.12.b.

पुरस्तादध्वर्युः। दक्षिणतो ब्रह्मा। पश्चाद्धोता॥१०॥

10. The Adhvaryu in the east, the Brahman to the south and the Hotṛ in the west.[1]

1. The Adhvaryu with TS II.6.12.b-d; the Brahman with e-g; and the Hotṛ with h-k.

यदग्ने कव्यवाहनेति काव्यवाहनीभिर्दक्षिणे ऽग्नौ शतातृण्णां प्रतिष्ठापयति यदि ब्राह्मणो यजते॥११॥

11. With the verses "carrying the oblation-food to the ancestors" beginning with *yadagne kavyavāhana*[1] (the Adhvaryu) places the pot with one hundred holes[2] near the Dakṣiṇa-fire. He does so if the sacrificer is Brāhmaṇa.

1. TS II.6.12.m-o.
2. Cf. TB I.8.6.5-6.

XIX .4

अथ यदि राजन्यो वैश्यो वा नाद्रियेत दक्षिणमग्निं प्रणयितुम्॥१॥

1. But when a Kṣatriya or a Vaiśya is the sacrificer, (the Adhvaryu) should not pay attention to bring forward the Dakṣiṇa-fire

1. See XIX.3.6. If this fire is not brought forward, then the ritual of the Pot with hundred holes does not take place.

स्वयमेतं सुराशेषं व्रतयन्नासीत॥२॥

2. He himself should remain consuming the remnant of the Surā.

बार्हस्पतस्य पशुपुरोडाशेन प्रचर्य पशुभिः प्रचर्य पुरोडाशैः प्रचरति॥३॥

3. After having performed (the ritual of) the animal-sacrificial bread to Bṛhaspati,[1] then having performed (the ritual of the offering of the limbs of) the animals,[2] he offers the sacrificial breads.

1. It is already prepared and kept on the altar. See XIX.2.15.
2. For the animals see XIX.2.1-2; the omenta of these animals have been, so far, offered. See XIX.2.3. See also TB I.8.6.3.

समानं तु स्विष्टकृदिडम्॥४॥

4. The Sviṣṭakṛt and Iḍā-rites (for both the offering of animal-sacrificial bread and the breads) are however the same (common).

अग्नीदौपयजानङ्गारानाहरेत्येतदादि पाशुकं कर्म प्रतिपद्यते॥५॥

5. Then (the Adhvaryu) starts the ritual of the animals, starting from (giving call to the Āgnīdhra), "O Agnīdh, bring burning coals for the additional offerings[1]" etc.

1. See VII.26.8-27.15a

हृदयशूलैर्मासरेण पात्रैश्चावभृथमवयन्ति॥६॥

6. They go to the Avabhṛtha along with the heart-spits, the Māsara,[1] and the vessels (towards the water).

1. For the word Māsara see 8.

मासरमृजीषकल्पेन प्रतिपादयति॥७॥

7. They proceed with the Māsara in the same manner as that of the Soma-husks (*ṛjīṣa*).[1]

1. For this see XIII.20.8-11.

बल्कसं मासर इत्याचक्षते॥८॥

8. Māsara means "husks" (*balkasa*).[1]

1. The stuff of impure matter separated at the time of distillation. See however XIX.5.9.

यस्ते देव वरुण गायत्रच्छन्दाः पाशस्तं त एतेनावयजे स्वाहेत्याश्विनपात्रमवभृथे प्रविध्यति। एतेनैव त्रिष्टुप्छन्दा इति सारस्वतस्य। जगतीछन्दा इत्यैन्द्रस्य। पङ्क्तिच्छन्दा इति शूलान्॥९॥

9. He throws (the cup for Aśvins)(with *yaste varuṇa...*) into the (water of the) Avabhṛtha (Concluding Bath); with the

same (formula) (substituting the word *gāyatracchandāḥ* in the original) by (the word) *triṣṭupchandāḥ* for the cup for Sarasvatī; by (the word) *jagatīchandāḥ* for the (cup) for Indra; by (the word) *anuṣṭupchandāḥ* the vessel (Sata), hair-strainer (Vālasrāva) and the eagle-feather and by (the word) *paṅkticchandāḥ* the spits.[1]

1. For the first three formulae, see TB I.4.2.3-4; for the fourth see MS II.3.3. The fifth only here and in SatyāŚS.

तूष्णीं प्रत्यायनम्॥१०॥

10. The return (towards the sacrificial place) (should be done) silently (without any formula).[1]

1. Contrast XIII.22.5.

तथा सोमवामिनं सोमातिपवितं राजानमपरुध्यमानमपरुद्धमभिषिच्यमानमभिषिषिचानं वा याजयेत्॥११॥

11. (A priest) should cause one who has vomited (Soma), one who has purged with Soma, one who is a King but is being driven out (of his Kingdom), one whom (royal consecratory water) is being sprinkled upon, or is desirous of being one (royal conservation water to be sprinkled upon) to perform this (Sautrāmaṇī-offering).[1]

1. Cp. MS II.4.1; KS XII.10.

अभिचर्यमाणो यजेत। अभिचरन्नन्नाद्यकामः प्रजाकामः पशुकामो वा॥१२॥

12. One against whom black-magic is being performed should perform (this offering) or one who is (desirous of) performing (black magic), one who desires food, one who desires progeny, or one who desires cattle (may perform this offering).

सर्वेष्वभिषेकेष्वाम्नाता॥१३॥

13. (This Sautrāmaṇī-offering) is mentioned (prescribed) in all the sprinklings (of water).[1]

1. i.e. after the sprinkling in the fire altar- building rite (XVII.24.1). in the Vājapeya (XVIII.7.15) or in the Rājasūya (XVIII.22.21).

तया ब्राह्मणो राजन्यो वैश्यो वा तेजस्कामो यजेत॥१४॥

14. A Brāhmaṇa, a Kṣatriya or a Vaiśya desirous of luster should perform it.

XIX. 5

KAUKILĪ SAUTRĀMAṆĪ

अथातः कौकिलीं व्याख्यास्यामः॥१॥

1. Now we shall explain the Kaukilī (Sautrāmaṇī).[1]

1. The Black Yajurveda has only the formulae of this Iṣṭi. It does not describe it. The ŚB XII.7.1.1-9.3.16 describes it.

तस्याः पूर्ववत्कल्पः॥२॥

2. Its performance is similar to one (described) earlier.[1]

1. i.e. the (Caraka-Sautrāmaṇī XIX.1.1-4.14.

निर्वपणकाल ऐन्द्रं पशुमालभते॥३॥

3. At the time of taking out the material[1] (for the sacrificial breads the (Adhvaryu) seizes (i.e. performs the animal- sacrifice with) an animal (he-goat) for Indra.

1. See XIX.1.5.

ऋषभो दक्षिणा॥४॥

4. The sacrificial gift is a bull.[1]

1. For 3 and 4 See and Cp . XIX.10.8-9.

आदित्यं चरुम्॥५॥

5. (He takes out the material for) the rice-pap for Aditi (and performs an offering with it).

वत्सः॥६॥

6. A calf (is the sacrificial gift).[1]

1. Cf. ŚB XII.9.2.11.

पुरस्तादेव कालायसेन कालानुशातनेन कालेन तसरेण पक्ष्मणा व्रीहियवश्यामाकान्क्रीत्वा क्षौमे वासस्युपनद्धान्व्रीहींस्तोक्मानि कुर्वन्ति। यवानीषदुपतप्तान्॥७॥

7. Having purchased before-hand, rice, barley, and Śyāmāka-grains (from a eunuch) with black metal(iron), a black

pillow, and black silk-thread they make the rice-grainsbound in the linen-cloth to germinate.[1] (They also make) the barley slightly roasted.

1. Cf. ŚB XII.7.2.10-11.

चूर्णानि तानि दध्नोदश्विता वा संसृज्य दर्भैः परितंस्य निदधाति॥८॥

8. After having mixed those flours (of roasted barley) with curds or butter-milk (with double quantity of water), then having covered (the mixture) by means of Darbha-blades, he places (it).

स मासरः॥९॥

9. This is the Māsara.[1]

1. See XIX.4.8.

तेषामेव स्थूलचूर्णानि संस्रावेणाभिषिक्तानि स नग्नहुः॥१०॥

10. When the remnants of the mixture are poured on the coarse (part of the) flour that is called Nagnahu.

श्यामाकान्सक्तून्कृत्वा सुरायाः संधानकाले तौक्मैर्मासरेण नग्नहुना च सुरां संसृज्य सक्तूनां तृतीयेन परिकीर्य परीतो षिञ्चता सुतमित्येकस्या गोर्दुग्धेन परिषिच्यापरेण तृतीयेन परिकीर्यैतयैव तिसृणां दुग्धेन तिस्रो रात्रीः संसृष्टा वसति॥११॥

11. Having made the flour of Śyāmāka grains at the time of preparation of Surā,[1] having mixed the Surā[2] with the germinated rice, Māsara and Nagnahu,[2] (the Adhvaryu), having spread one-third of the (Śyāmāka)-flour (on it), having poured the milk of one cow on it with *parīto ṣiñcatā sutam...*[3] having spread another one-third (of the Śyāmāka flour), (having poured) milk of two cows (on it) with the same(formula), having spread the third one-third (of the Śyāmāka flour), having poured) milk of three cows (on it) with the same (formula)[4] (he allows) the mixture to remain for three nights.

1. See XIX.1.7.
2. Cp. XIX.1.8.
3. VS XIX.2.
4. Cp. ŚB XII.8.2.11-12.

XIX .6

अवटस्थाने कारोतरमेके समामनन्ति॥१॥

1. Instead of the cavity a Bamboo-sieve[1] (is to be used) according to some.

1. Kārotara. Cf. ŚB XII.9.1.2; KātyāŚS XIX.2.7.

बैदलश्चर्मनद्धो भवति॥२॥

2. It is made out of hollow Bamboo and wound with (cow) leather.

तस्मिन्बैदलं शुण्डामुखमवदधाति॥३॥

3. In it (Kārotara) (the Adhvaryu)places an opening made out of hollow Bamboo similar to the mouth of the trunk(of an elephant).

तस्य बिलं चर्मणा परिणद्धं भवति॥४॥

4. Its opening part is wound with (cow leather).

तस्मिन्यदा स्रवति सा परिस्रुद्भवति॥५॥

5. What flows on that (leather) is the Parisrut.

पात्रसंसादनकाले ऽश्विभ्यां सरस्वत्या इन्द्राय सुत्राम्णे त्रीणि पात्राणि प्रयुनक्ति॥६॥

6. At the time of placing the utensils, he arranges the cups[1] for Aśvins, for Sarasvatī and for Indra Sutrāman.

1. Cp. XIX.1.17.

त्रयान्सक्तून्यवगोधूमानामुपवाकासक्तूंश्च श्येनपत्त्रे वाले द्रोणे वा॥७॥

7. (And he also places) three flours viz. of barley, of wheat and of Upavākā, two eagle-feathers,[1] two strainers and two troughs.

1. Cp. XIX.7.1ff.

अजाविलोम्नामध्वर्योः पवित्रं भवति। गोअश्वानां प्रतिप्रस्थातुः॥८॥

8. The strainer of the Adhvaryu is (made) out of hair of a he-goat and a ram, and that of the Pratiprasthātṛ (is made) of (the hair) of a cow and horse.[1]

1. See 11 and 12.

आज्यं निरुप्याध्वर्युद्रोणे प्रभूतं पयो निर्वपति॥९॥

9. Having taken out ghee[1] the Adhvaryu pours out ample quantity of milk[2] in the trough.

1. Cp. VII.9.1.
2. Cp. ŚB XII.7.3.8ff.

मन्त्रवदित्याश्मरथ्यः। तूष्णीमित्यालेखनः॥१०॥

10. According to Āśmarathya (this is to be done) with a formula;[1] according to Ālekhana, silently.

1. TS I.1.10.c.

आज्यमुत्पूय वालेन पय उत्पुनाति॥११॥

11. Having purified[1] the ghee (with his strainer)[2] he purifies the milk (in the trough) with the hair-sieve.

1. Cp. II.6.7-7.1.
2. See 8.

प्राङ् सोमो अतिद्रुत इति सोमवामिनः। प्रत्यङ् सोमो अतिद्रुत इति सोमातिपवितस्य॥१२॥

12. In the case of (a sacrificer) who has vomitted Soma (he does so) with *prāṅ somo atidṛtaḥ*,[1] in the case of (a sacrificer) who has purged Soma with *pratyaṅ somo atidṛtaḥ....*[2]

1. TB II.6.2.1.
2. TB II.6.1.2-3; See also XIX.1.19.

ब्रह्मक्षत्रं पवत इति सुरां प्रतिप्रस्थाता॥१३॥

13. The Pratiprasthātṛ (purifies) the Surā with *brahma kṣatraṁ pavate....*[1]

1. TB II.6.1.3.

पाशुकान्याज्यानि गृहीत्वाध्वर्युः पयोग्रहान्गृह्णाति॥१४॥

14. The Adhvaryu after having scooped the ghees for the animal-sacrifice, scoops the milk-scoops.

1. See VII.9.2.

कुविदङ्गेति सर्वेषामेका पुरोरुगेका पुरोऽनुवाक्यैकः प्रैष एका याज्या॥१५॥

15. For all the (milk scoops) the verse beginning with *kuvidaṅga*[1] is the only one Puroruc and one and the same is

the invitatory verse, one and the same is the Order (given by Adhvaryu) and one and the same is the offering verse[2].

1. TB II.6.1.3.
2. See XIX.2.8, 8.7.9.

XIX.7

उपयामगृहीतो ऽस्यश्विभ्यां त्वा जुष्टं गृह्णामीति गृहीत्वा यवसक्तुभिः श्रीत्वा पवित्रेण परिमृज्यैष ते योनिस्तेजसे त्वेति सादयित्वोपयामगृहीतो ऽसीन्द्राय त्वा सुत्राम्णे जुष्टं गृह्णामीति गृहीत्वोपवाकासक्तुभिः श्रीत्वा पवित्रेण परिमृज्यैष ते योनिर्बलाय त्वेति सादयित्वोत्तरैर्यथालिङ्गमुपतिष्ठते॥१॥

1. After having drawn (the milk-soop) with *upayāma-gṛhīto'si...*[1] having mixed barley flour in it, having wiped (the cup) by means of the (eagle) feather,[2] having deposited it (the cup) (on the mound) with *eṣa te yoniḥ...*; then having drawn (the second cup) with *upayāmagṛhīto'si...*, having mixed the wheat flour in it, having wiped the cup by means of (eagle) feather, having deposited (it on the mound) with *eṣa te yoniḥ*; then having drawn (the third cup) with *upayāmagṛhīto'si...*, having mixed the Upavākāflour in it, having wiped (it) by means of (eagle) feather, having deposited (it on the mound) with *eṣa te yoniḥ...*, (the Adhvaryu) stands near (the cups) while praising (them) with the following (formulae) each in accordance with the characteristic word (in the formula).

1. For all these formulae See TB II.6.1.3-4.
2. In Garbe's edition the word Pavitreṇa is used. In the footnote the variant reading Pātreṇa is given and that appears to be acceptable. See also Caland's note on the translation of this Sūtra.

सुरायां वाल आनीयमानायां धारायाः प्रतिप्रस्थाता सुराग्रहान्गृह्णाति॥२॥

2. When the Surā is being poured on the strainer (by the Āgnīdhra) the Pratiprasthātṛ draws the Surā-scoop from the Surā-stream.

नाना हि वां देवहितं सदः कृतमिति सर्वेषामेका पुरोरुगेका पुरोऽनुवाक्यैकः प्रैष एका याज्या॥३॥

3. The verse *nānā hi vām...*[1] is the common Puroruc-verse

for all (Surā-scoops); common the invitatory verse; common the call (Praiṣa) and common the offering verse.

1. TB II.6.1.4, See XIX.3.4.
2. See XIX.6.15.

उपयामगृहीतो ऽस्याश्विनं तेजो ऽश्विभ्यां त्वा जुष्टं गृह्णामीति गृहीत्वा पवित्रेण परिमृज्यैष ते योनिर्मोदाय त्वेति सादयति॥४॥

4. Having drawn (the first scoop)[1] with *upayāma-gṛhīto'si...*,[2] having wiped it (the cup) by means of (eagle) feather he deposits it (on the mound)[3] with *eṣa te yoniḥ....*[4]

1. In one of the cups mentioned in XIX.6.6.
2. TB II.6.1.5.
3. Cp. XIX.1.15. One may thus optionally deposit it on the head of a Brahmin.
4. TB II.6.1.5.

उपयामगृहीतो ऽसि सारस्वतं वीर्यं सरस्वत्यै त्वा जुष्टं गृह्णामीति गृहीत्वा पवित्रेण परिमृज्यैष ते योनिरानन्दाय त्वेति सादयति॥५॥

5. Having drawn (the second scoop) with *upayāma-gṛhīto'sī...*,[1] having wiped it (the cup) by means of (eagle) feather, he deposits it (on the mound) with *eṣa te yoniḥ....*[2]

1. TB II.6.15.
2. TB II.6.1.5.

उपयामगृहीतो ऽस्यैन्द्रं बलमिन्द्राय त्वा सुत्राम्णे जुष्टं गृह्णामीति गृहीत्वा पवित्रेण परिमृज्यैष ते योनिर्महसे त्वेति सादयति॥६॥

6. Having drawn (the third scoop) with *upayāma-gṛhīto'sī...*,[1] having wiped it(the cup) by means of (eagle) feather, he deposits it (on the mound) with *eṣa te yoniḥ....*[2]

1. TB II.6.1.5.
2. TB II.6.1.5.

सुरावच्छ्रयणानि॥७॥

7. The mixings are similar to those of Surā.[1]

1. i.e. as in the Caraka-Sautrāmaṇī. cf.XIX.1.17; 2.10.

सन्नाननुवाकशेषेणाध्वर्युर्यजमानश्चोपतिष्ठते। उत्तरेण चानुवाकेन॥८॥

8. The Adhvaryu and the sacrificer stand near the deposited cups while praising (them)with the remaining chapter and (then) with the next chapter[1].

1. TB II.6.1.5 (from *ojo'si* onwards) and II.6.2.1-3.

XIX.8

पूर्ववत्पशूनुपाकरोति॥१॥

1. (The Adhvaryu) dedicates the animals as earlier,[1]

1. See XIX.2.1. This Sūtra is completed in the next Sūtra.
2. See VII.12.5-8.

बार्हस्पत्यवर्जं समानमा पर्यग्निकरणात्॥२॥

2. except the one for Bṛhaspati, (the ritual upto the carrying of fire around (the animal)[1] is the same.

1. See VII.12.1-15.1.

मध्यमे पर्यग्निकरणपर्याय उल्मुकैकदेशं खरे न्युप्योपसमादधाति॥३॥

3. At the time of the middle (round) of the act of carrying the fire around (the animal),[1] he places a part of the burning fire-brand) on the (southern)[2] mound and adds fuel to it.

1. There are three rounds. For details see VII.15.2.
2. Cf. XIX.1.15.

शेषेण पर्यग्नि कृत्वैतदेव पशुश्रपणार्थं प्रणयति॥४॥

4. Having carried the fire around (the animal)with the remaining (fire-brand), he leads forward the same (burning fire-brand) for cooking of the (limbs of the) animal.

1. Thus it is not thrown in the Āhavanīya as is the normal basic paradigm (VII.15.3), but is used in the manner mentioned in VII.15.8.

हुतासु वपासु चत्वारिंशद्गा दक्षिणां ददाति अनुशिशुं च वडवाम्॥५॥

5. After the omenta are offered (the sacrificer) gives forty cows as gifts and (he also gives) a mare with a colt.[1]

1. Cp. XIX.2.5.

अत्र वा ग्रहान्गृह्णीयुः॥६॥

6. Optionally, they may draw the scoops at this time.[1]

1. Instead of before the animal-sacrifice.

उक्तः संप्रैषः॥७॥

7. The call (Sampraiṣa) has been told.[1]

1. See XIX.2.18.

सर्वं आहवनीये हूयेरन्नित्याश्मरथ्यः। दक्षिणे ऽग्नौ सुराग्रहा इत्यालेखनः॥८॥

8. According to Āśmarathya all the scoops should be offered in the Āhavanīya (fire); according to Ālekhana, the Surā-Scoops (should be offered) in Dakṣiṇa-fire.[1]

1. ŚB XII.9.3.11-12.

सुरावन्तमिति पयोग्रहाञ्जुहोति। यस्ते रसः संभृत इति सुराग्रहान्॥९॥

9. (The Adhvaryu) offers the milk-scoops with *surāvantam*...[1] (The Pratiprasthātṛ) offers the Surā-scoops with *yas te rasaḥ saṁbhṛtaḥ*.

1. TS II.6.3.1.
2. TS II.6.3.1. For this Sūtra See ŚB XII.8.1.2.

तूष्णीमनुवषट्कृते हुत्वा यमश्विना नमुचेरित्याश्विनमध्वर्युर्भक्षयति॥१०॥

10. After each one has silently offered (for the second time), after the second Vaṣaṭ-call, the Adhvaryu consumes (the remnants in the) Āśvina-cup with *yamaśvinā*....[1]

1. TB II.6.3.1-2.

यदत्र रिप्तमिति सारस्वतं प्रतिप्रस्थाताग्नीध्रश्च॥११॥

11. The Pratiprasthātṛ and Āgnīdhra (consume the remnants from the milk-cup) for Sarasvatī with *yadatra vipram*[1]...

1. TB II.6.3.2.

इदं हविरित्यैन्द्रं ब्रह्मा यजमानश्च॥१२॥

12. The Brahman and the Sacrifiecr (consume the remnants from the milk-cup) for Indra with *idaṁ haviḥ*....[1]

1. TB II.6.3.5.

व्याख्याता सुरायाः प्रतिपत्तिः॥१३॥

13. The dealing with the Surā is also explained.[1]

1. See XIX.3.3-5.

दक्षिणेनाहवनीयं पयःशेषं पितृपितामहप्रपितामहेभ्यो ददाति पितृभ्यः स्वधाविभ्यः स्वधा नम इति॥१४॥

14. To the south of the Āhavanīya , (the sacrificer) gives

the remaining milk to the father, grand-father and to the great grand-father with *pitṛhbhyaḥ svadhāvibhyaḥ....*[1]

1. i.e. he pours on the ground.
2. TB II.6.3.2-1.

पुनन्तु मा पितरः सोम्यास इत्युपतिष्ठते॥१५॥

15. He stands praising (the ancestors)with *punantu mā pitaraḥ somyāsaḥ.*

1. TB II.6.3.3-4.

XIX.9

अथाहुती जुहुतः। ये समाना इत्यध्वर्युः। ये सजाता इति प्रतिप्रस्थाता॥१॥

1. Then (the Adhvaryu and Pratiprasthātṛ) offer two libations: The Adhvaryu with *ye samānāḥ...*[1]; the Pratiprasthātṛ with *ye sajātāḥ.*[2]

1. TB II.6.3.4.
2. TB II.6.3.5. According to ŚB XII.8.1.19-20, it is the sacrificer who offers these libations.

मनोताकाले पृथक् पात्रेषु पशूनां यूषाणि निदधाति॥२॥

2. At the time of "Manota"[1] (the Adhvaryu) pours and keeps the gravies (Yūṣa) of the (three) animals (each) in (three) separate vessels.

1. See VII.24.1.

पुरस्तात्स्विष्टकृतः शृङ्गशफैरुपहोमाञ्जुहोति॥३॥

3. Before the Sviṣṭakṛt-offering[1] he offers (with the gravy) the additional-offerings (Upahomas) by means of the horns and hoofs.[2]

1. Thus immediately after the offering to Vanaspati (See VII.25.15.Cf. ŚB XII.8.3.19).
2. Cf.ŚB XII.8.3.13.

अष्टावष्टावेकैकस्य कुष्ठिकाशफाः॥४॥

4. Every animal has (together) eight: (four) pseudo-claws and (four) hoofs.

आश्विनस्य यूषेण कुष्ठिकां शफं च पूरयित्वा सीसेन तन्त्रमित्यष्टर्चेन प्रतिमन्त्रं द्वाभ्यांद्वाभ्यां कुष्ठिकाशफाभ्यां जुहोति॥५॥

5. Having filled a pseudo-claw and a hoof by means of the gravy of the animal for Aśvins, he offers with a group of eight verses beginning with *sīsena tantram*[1] and by means of a pseudo-claw and a hoof everytime with one verse.

1. TB II.6.4.1-4 (first part).

उत्तमायां शृङ्गे अनुषजति॥६॥

6. At the time of the eighth (offering) he joins together both the horns (of the animal).

हुत्वाहुत्वा स्वेष्वभिषेचनपात्रेषु संपातानवनीयाहवनीये कुष्ठिकाशफान्प्र-विध्यति॥७॥

7. After having made each offering, having poured the remnants (of the gravy) into his pots[1] of sprinkling (Abhiṣ-ecanīya), he throws the pseudo-claw and the hoof in to the Āhavanīya (-fire).

1. For these see Sūtra 2 above; cp. also Sūtras 13-15 below.

एवमुत्तरेणाष्टर्चेन सारस्वतस्य॥८॥

8. In the same manner (he performs the ritual in connection with the gravy) of the animal for Sarasvtī with the subsequent group of eight verses.[1]

1. See TB II.6.4.4 (latter half)-6.

सर्वेणानुवाकेनैन्द्रस्य॥९॥

9. (He performs the ritual of the gravy) of the animal for Indra with the whole chapter.[1]

1. Cp. X.29.7; XVI.10.16; ŚB XII.8.3.4-6

औदुम्बर्यासन्द्यत्निमात्रशीर्षण्यानूच्या नाभिदघ्नपादा मौञ्जविवाना॥१०॥

10. A throne-seat made of Udumbara-wood, the measurement of head-part and of the length which is one cubit, the feet of which are of the measurment (that is of the height

reaching) the navel of (the sacrificer), and woven with Muñja-(grass)[1] (should be kept ready).

1. Cp. X.29.7; XVI.10.16; ŚB XII.8.3.4-6.

मित्रो ऽसि वरुणो ऽसीति तां यजमानायतने प्रतिष्ठापयति॥११॥

11. He places it (the throne-seat) on the place of the sacrificer (i.e. to the south of the Āhavanīya) with *mitrosi*.[1]

1. TB II.6.5.1.

आसादनोपवेशनाभिमन्त्रणानि राजसूयवत्॥१२॥

12. (The acts of) placing, sitting and addressing with a formula (are to be done in the same manner) as (that of these acts in) the Rājasūya.[1]

1. Cp. XVIII.18.7-8; The formulae in TB II.6 5.1-2 are to be used.

तस्यां प्राङ्मुखमासीनं प्रत्यङ्मुखस्तिष्ठन्नाश्विनसंपातैरभिषिञ्चति देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामश्विनोर्भैषज्येन तेजसे ब्रह्मवर्चसायाभिषिञ्चामीति॥१३॥

13. On the (sacrificer) sitting on it (the throne-seat) with his face to the east, (the Adhvaryu) standing with his face to the west,[1] sprinkles the remnants of the (gravy in the) Āśvina-(pot) with *devasya tvā....*[2]

1. Cf. ŚB XII.8.3.17.
2. TB II.6.5.2.

एवमुत्तरेण मन्त्रेण सारस्वतस्य॥१४॥

14. In the same manner (he sprinkles the remnants) of (the gravy in) the Sārasvata (pot) with the subsequent formula[1] (on the sacrificer).

1. TB II.6.5.2-3.

उत्तमेनैन्द्रस्य॥१५।

15. (In the same manner he sprinkles the remnants of the gravy in) the Aindra (pot) with the last[1] (formula) (on the sacrificer).

1. TB II.6.5.2-3.

XIX.10

को ऽसि कतमो ऽसीति पाणी संमृश्याध्वर्युर्व्याहृतीर्जुहोति॥१॥

1. After having touched together both the hands with *ko'si*...[1] (the Adhvaryu) makes the (three ghee)-offerings[2] (with the (great) Utterances (Vyāhṛtis).[3]

1. TB II.6.5.3.
2. Cf. ŚB XII.8.3.18.
3. viz. *bhūḥ, bhuvaḥ, svaḥ*

अत्र राजसूयवन्मङ्गल्यनाम्न आहूय शिरो मे श्रीरिति यथालिङ्गमङ्गानि-संमृश्य जङ्घाभ्यां पद्भ्यामिति प्रत्यवरुह्य प्रति क्षत्रे प्रतितिष्ठामि राष्ट्र इति जपित्वा त्रया देवा इत्याहुतीर्हुत्वा लोमानि प्रयतिर्ममेति यथालिङ्गमङ्गानि संमृशते॥२॥

2. At this stage, after the sacrificer has called those of auspicious names[1] in the same manner as in the Rājasūya,[2] having touched his limbs in accordance with the characteristics mark (in the formula) with *śiro me śrīḥ*[3] having descended (from the throne-seat) with *jaṅghābhyām*...[4], having muttered *prati kṣatre pratitiṣṭhāmi rāṣṭre*[5], having offered libations[6] with *trayā devāḥ*...[7] he touches his limbs according to the characteristic mark (in the formula) with *lomāni prayatir mama*....[8]

1. See TB II.6.5.3.
2. Cf. XVIII.19.6.
3. TB II.6.5.3-6.
4. TB II.6.5.6
5. TB II.6.5.6.
6. Contrast ŚB XII.8.3.29-30.
7. TB II.6.5.7-8.
8. TB II.6.5.8.

स्विष्टकृत्प्रभृति समानमावभृथात्॥३॥

3. (The ritual) from Sviṣṭakṛt (offering)[1] upto the Avabhṛtha (-bath) is the same (as in the Caraka-Sautrāmaṇī).[2]

1. This is a part of the animal sacrifice which was discontinued by the ritual of the Sprinkling (Abhiṣeka).
2. Cp. XIX.4.6ff.

यद्देवा देवहेडनमित्यवभृथे पञ्चाहुती जुहोतीत्याश्मरथ्यः। आहवनीये हूयेरन्नित्यालेखनः॥४॥

4. According to Āśmarathya, with *yaddevā devaheḍanam...*[1] (the Adhvaryu) offers five libations in the Avabhṛtha (i.e. the water in which the sacrificer and his wife take bath)[2]; according to Ālekhana, these libations should be offered in the Āhavanīya (-fire).

1. TB II.6.6.1-2.
2. Cp. ŚB XII.9.2.1.

अवभृथ निचङ्कुणेत्यवभृथं यजमानो ऽभिमन्त्र्य सुमित्रा न आपो द्रुपदादिवेन्मुमुचान इत्याप्लुत्योद्वयं तमसस्परीत्यादित्यमुपस्थाय प्रतियुतो वरुणस्य पाश इत्युदकान्तं प्रत्यस्यति॥५॥

5. After having addressed the Avabhṛtha with *avabhṛtha nicaṅkuṇa...*[1], after having taken bath with *sumitrā na āpaḥ...*[2] and *drupadādiva...*[3], having stood while praising the sun with *udvayaṁ tamasaspari...*[4], the sacrificer throws back (with the front part of his foot) the bank of the water.

1-4. TB II.6.6.3-4; cf.VIII.8.15-18b.

पशुवत्समिध उपस्थानं च॥६॥

6. The fuel-sticks and the praise while standing near (the Āhavanīya) (should be performed) as in an animal-sacrifice.[1]

1. See VII.27.16 (second part) The formulae in TB II.6.6.4-5 are to be used here.

समाववर्त्तीत्युपस्थाय भूः स्वाहेत्याहुतिं हुत्वा पूर्ववत्पितृयज्ञः॥७॥

7. After he has stood near (the Āhavanīya-fire) while praising (it) with *samāvavarti*,[1] and then has offered a libation (of ghee) with *bhūḥ svāḥā*,[2] Pitṛyajña takes place in the manner as (described) earlier.[3]

1. TB II.6.6.5.
2. TB II.6.6.5.
3. See I.7.1-10.21. The Mantras for it are given in TB III.6.16.

इन्द्राय वयोधसे पशुमालभते॥८॥

8. (The sacrificer) seizes he-goat for Indra-Vayodhas.[1]

1. Cf. ŚB XII.9.3.16; XIX.5.3-4.

ऋषभो दक्षिणा॥९॥

9. A bull is the sacrificial gift.

आदित्यं चरुम्॥१०॥

10. (He offers) rice-pap to Aditi.[1]

1. Cp.XIX.5.5-6.

धेनुः॥११॥

11. A milch-cow (is the gift).

विज्ञायते च। वत्सं पूर्वस्यां ददाति। मातरमुत्तरस्याम्॥१२॥

12. And it is known (from a Brāhmaṇa-text).[1] He Gives the calf (in the first offering) (and) the mother-cow in the latter (performance).[1]

1. ŚB XII.9.2.11.

संतिष्ठते कोकिली॥१३॥

13. (Herewith the performance of) the Kaukilī (Sautrāmaṇī) stands completely established (i.e. concluded).

तया स्वर्गकामो यजेत॥१४॥

14. (The sacrificer) desirous of heaven(should) perform this (offering).[1]

1. Cp. ŚB XII.8.2.2 (at the end).

FIRE-ALTAR-BUILDING- RITUAL ACCORDING TO KAṬHA-SCHOOL

SĀVITRA-FIRE-ALTAR-BUILDING

XIX.11

सावित्रं स्वर्गकामश्चिन्वीत॥१॥

1. (The sacrificer) desirous of obtaining heaven[1] should build (the fire-altar) of the size of sun(with bricks).

1. As was done by Āhīnas Āśvatthya . He built the altar of the shape of golden eagle in order to go the heaven (See TB III.10.9.10-11).

पशुबन्धे चीयते॥२॥

2. (This type of altar) is built at the time of an animal-sacrifice[1].

1. Cp. TB III.12.5.10.

चेष्यमाण उपकल्पयते पञ्चाशीतिशतं हिरण्येष्टका यावदुत्तममङ्गुलिपरु तावतीः शर्करा वाभ्यक्ताश्चतस्रः स्वयमातृण्णा अपरिमिता लोकंपृणाः॥३॥

3. (The sacrificer who) is going to build (it) procures (following things): one hundred eighty five golden bricks (i.e. pieces), (the size similar to the size of the last part of the finger, or (if one is unable to procure these) so many pebbles[1] besmeared (with ghee), four natually perforated pebble-stones and an unlimited number of space-filler (bricks).

1. Cf. TB III.12.5.12.

षड्ढोतारमित्येतदादि पाशुकं कर्म प्रतिपद्यते॥४॥

4. (The Adhvaryu) starts the ritual of the animal sacrifice begining with the recitation of Ṣaḍḍhotṛ-formula.[1]

1. See VII.1.1ff.

वेदितृतीये यजत इति विज्ञायते॥५॥

5. From a Brāhamaṇa-text[1] it is known: He performs the sacrificial ritual on the one third part of the altar (of the animal sacrifice).[2]

1. TB III.12.3.10.
2. See XIX.1.14.

प्रागुत्तरात्परिग्राहात्कृत्वोत्तरवेदिदेशस्य मध्ये शङ्कुं निहत्य सर्वतः परिमण्डलं रथचक्रमात्रं सावित्रं परिलिख्य समूलं हरितं दर्भस्तम्बमाहृत्य मध्ये ऽग्नेर्निखाय जुह्वां पञ्चगृहीतं गृहीत्वा सजूरब्दो ऽयावभिरिति दर्भस्तम्बे पञ्चाहुतीर्हुत्वोद्धत्यावोक्ष्य व्याघारणान्तामुत्तरवेदिं कृत्वा लेखाया अभ्यन्तरं नव परिमण्डला लेखा लिखित्वा सिकताभिरवकीर्य दर्भैः प्रच्छाद्य दध्ना मधुमिश्रेण शर्कराभिरिति बाह्यां लेखां संपूर्य वसति॥६॥

6. Having done the activities upto second enclosure (Uttara Parigrāha),[1] having fixed a peg in the middle of the region of the Uttaravedi (i.e. the place where the Uttravedi is going to be prepared), having drawn an outline around it in a circle of the

size of a chariot-wheel, for the Sāvitra (-fire-altar), having brought green Darbha-(grass) bunch *with* roots[2], having buried it in the middle of (the place where afterwords Ahavanīya)- fire (is going to be established), then having taken (in the Juhū) five-times-scooped (with Sruva-spoon) ghee, having offered libations on the Darbha-grass-bunch with *sajūrabdo yāvabhiḥ...*[3] having dug (the ground with wooden sword), having sprinkled and (thus) prepared the Uttarvedi (High-altar) upto the (ritual) ending with pouring of ghee,[4] having traced nine circular lines within the (first outer-most) line, having scattered sand (on the entire place), having covered it with Darbha-grass, having filled the outermost line with curds mixed with honey and with pebbles, (the Adhvaryu) stays (near it for one night).

1. Thus upto VII.3.10 (middle).
2. Cp. XVI.17.7.
3. Cp. XVI.17.7.
4. See VII.3.14-5.6.

हुते प्रातरग्निहोत्रे प्रजापतिस्त्वा सादयतु तया देवतयाङ्गिरस्वद्ध्रुवा सीदेत्युत्तरवेदिमभिमृश्य मयि गृह्णाम्यग्रे अग्निं यो नो अग्निः पितर इति द्वाभ्यामात्मन्नग्निं गृहीत्वा यास्ते अग्ने समिध इति स्वयंचित्याभिमृश्याग्नेर्भस्मासीति सिकता निवपति। संज्ञानमित्यूषान्॥७॥

7. After (on the next day) the morning-Agnihotra is performed, having touched the Uttaravedi (High-altar) with *prajapatistvā*, and having (mystically) taken the fire in himself with the two verses beginning with *mayi gṛhṇāmi* and *yo no agniḥ*, having touched the Uttaravedi[1] with the formula called Svayaṁciti (Self-building) beginning with (the words) *yaste samidhaḥ*, he scatters sand (on that place) with *agnerbhasmāsi* and (scatters) salty soil with *saṁjñānam....*[2]

1. For all this cp. XVI.21.6.
2. Cp. XVI.14.1 (at the end)-2.

तान्निवपन्यददश्चन्द्रमसि कृष्णं तदिहास्त्विति मनसा ध्यायति॥८॥

8. While scattering it, he thinks in his mind, *yadadaś-candramasi....*[1]

1. Cp. XVI.14.3.

सं या वः प्रियास्तनुव इत्यूषान्सिकताश्च संसृज्य चित स्थ परिचित इत्य-परिमिताभिः शर्कराभिः परिश्रित्या प्यायस्व समेतु त इति सिकता व्यूहति॥९॥

9. After having mixed the salty soil and the sand with *saṁ yā vastanuvaḥ...*,[1] having enclosed (the place of the Uttaravedi) by means of an unlimited number of pebbles, he shoves the sand on the Uttaravedi with *ā pyāyasva.*

1. Cp. XVI .20.9-12.

न लेखाः संलोभयन्ति॥१०॥

10. They do not let the lines be confused (wiped out or covered).[1]

1. Thus the lines should be clearly visible.

अभ्यन्तरं जघनार्ध उदपात्रमुपदधाति वाक्त्वा समुद्र उपदधे सुप्रजावनिं रायस्पोषवनिं मह्यं वाजिनायेति॥११॥

11. In side, on the western part of the ground (the Adhvaryu) places a pot filled with water with *vāk tvā...*[1]

1. For the formula see KS XXXVIII.13; cp. BaudŚS XIX.2.

XIX.12

नवम्यां बाह्यायां लेखायां पञ्चदश पूर्वपक्षस्याहान्युपदधाति संज्ञानं विज्ञानमिति॥१॥

1. On the ninth outer line (the Adhvaryu) places (bricks which represent) fifteen days of the first fortnight with *saṁjñānam....*

तेषामन्तरालेष्वेषामह्नां पञ्चदश मूहूर्तानुपदधाति चित्रः केतुरिति॥२॥

2. In the intermediate spaces of these (bricks representing days) he places fifteen (bricks representing) *muhūrtas*[1] of these (days) with *citraḥ ketuḥ.*

1. A Muhūrta consists of forty-eight minutes. Thus a day has 15 Muhūrtas and a night also has the same number of Muhūrtas.

अथान्तरस्यां पञ्चदश पूर्वपक्षस्य रात्रीरुपदधाति दर्शा दृष्टेति॥३॥

3. Then on the inner (i.e. the eighth line) he places (bricks representing) fifteen nights of the first fortnight with *darśā dṛṣṭā....*

तासामन्तरालेष्वेतासां रात्रीणां पञ्चदश मुहूर्तानुपदधाति दाता प्रदातेति॥४॥

4. In the intermediate spaces of these (bricks representing nights) he places fifteen (bricks representing) the Muhūrtas of these (nights) with *dātā pradātā.*

अथान्तरस्यां पञ्चदशापरपक्षस्याहान्युपदधाति प्रस्तुतं विष्टुतमिति॥५॥

5. Then on the inner (i.e. the seventh line) he places (bricks representing) fifteen days of the second fortnight with *prastutaṁ viṣṭutam....*

तेषामन्तरालेष्वेतेषामह्नां पञ्चदश मुहूर्तानुपदधाति सविता प्रसवितेति॥६॥

6. In the intermediate spaces of these (bricks representing days) he places fifteen (bricks representing the) Muhūrtas of these (nights) with *savitā prasavitā....*

अथान्तरस्यां पञ्चदशापरपक्षस्य रात्रीरुपदधाति सुता सुन्वतीति॥७॥

7. Then on the inner (i.e. the sixth line) he places (bricks representing) fifteen nights of the second fortnight with *sutā sunvatī....*

तासामन्तरालेष्वेतासां रात्रीणां पञ्चदश मुहूर्तानुपदधात्यभिशस्तानुमन्तेति॥८॥

8. In the intermediate Spaces (of these bricks representing nights) he places fifteen (bricks representing) the Muhūrtas with *abhiśastānumantā....*

अथान्तरस्यां द्वादश पूर्वपक्षानुपदधाति पवित्रं पवयिष्यन्निति॥९॥

9. Then on the inner (i.e. the fifth line) he places (brick representing) the twelve first fortnights with *pavitraṁ pavayiṣyan....*

अथान्तरस्यां द्वादशापरपक्षानुपदधाति सहस्वान्सहीयानिति॥१०॥

10. Then on the inner (i.e. the fourth line) he places (bricks representing) twelve second fortnights with *sahasvān sahīyān....*

अथान्तरस्यां त्रयोदश मासनामान्युपदधात्यरुणो ऽरुणरजा इति॥११॥

11. Then on the inner (i.e. the third line) he places (bricks representing) thirteen month-names with *aruṇoruṇarajāḥ....*

अथ सिकता उपदधात्येजत्का जीवत्का इति॥१२॥

12. Then he places sand with *ejatkā jīvatkāḥ*....

अथान्तरस्यां पञ्चदश मुहूर्तानुपदाधातीदानीं तदानीमिति॥१३॥

13. Then on the inner (i.e. the second line) he places (bricks representing) fifteen Muhūrtas with *idānīṁ tadānīm*....

अथान्तरस्यां षड्यज्ञक्रतूंस्त्रीणि चतुर्नामान्युपदधात्यग्निष्टोम उक्थ्यो ऽग्निर्ऋतुरिति॥१४॥

14. Then on the inner (i.e. the first line) he places (bricks representing) six sacrifices, with *agniṣṭoma ukthyaḥ*... and three names of the seasons with *agnir ṛtuḥ*....

1. We should read *cartunāmāni* instead of *caturnāmāni*.

अथ नाभ्यां चत्वारि संवत्सरनामान्युपदधाति प्रजापतिः संवत्सरो महान्क इति॥१५॥

15. Then in the navel (central part of the Uttaravedi of the shape of wheel) he places (bricks representing) four names of the year with *prajāpatiḥ saṁvatsaraḥ*....[1]

1. For the formulae in Sūtras 1-15 see TB III.10.1-4. For the sigificance of these formulae see TB III.10.9.6-9; III.10.10.1-4.

चतस्रः स्वयमातृण्णा दिक्षूपदधाति भूरग्निं च पृथिवीं च मां चेति॥१६।

16. He places the four naturally perforated (bricks) in four quarters with *bhūragniṁ ca*....[1]

1. TB III.10.2.1.

लोकं पृणेति लोकंपृणा उपदधाति॥१७॥

17. He places the Lokaṁpṛṇā (space-filler brick)s with *lokaṁpṛṇā*...[1]

1. Cp. XVI.14.9.

चात्वालात्पुरीषमाहृत्य पृष्टो दिवीति वैश्वानर्यर्चा चितावनुव्यूहति॥१८॥

18. After having brought loose soil from the Pit (Cātvāla) he scatters it on the altar with a verse addressed to Vaiśvānara, beginning with *pṛṣṭo divi*.[1]

1. Cp. XVI.15.1.

सा चितिर्भवति॥१९॥

19. This is the (fire-attar-) building (*citi*).

आरोहणं जपति। अवरोहणं जपति॥२०॥

20. He mutters the Ascending (-formula),[1] he mutters the Descending (-formula)[2].

1. TS V.5.9.g.
2. TS V.5.9.g. See XVI.21.14.

उपस्थानेनोपतिष्ठते त्वमेव त्वां वेत्थ यो ऽसि सो ऽसीति॥२१॥

21. (Then) he stands near the building while praising it with the section meant for it beginning with *tvameva tvām vettha.*[1]

1. TB II.10.3.1.

साहस्रवत्करोति॥२२॥

22. Then he does as in the case of a (fire-altar)with thousand (bricks).[1]

1. See XVI.13.11. Thus the altar is sprinkled in the manner given in XVII.11.1.

धेनूः कृत्वा यजमानः संहारविहाराभ्यामुपतिष्ठते संवत्सरो ऽसि परिवत्सरो ऽसीति॥२३॥

23. After having made (the bricks to be) milch-cows (by means of recitation of formulae),[1] the sacrificer stands near (the Altar) while praising it with the formulae called Saṁhāra (bringing together) and Vihāra (Division) (beginning with the words) *saṁvatsaro'si.*[2]

1. See XVII.11.2.
2. TB III.10.4.1-3.

उत्तरत उत्तमायामिष्टकायामर्कपर्णेनाजाक्षीरं जुहोति॥२४॥

24. On the outer-most (brick) on the north, (the Adhvaryu) offers milk of a she-goat with a leaf of Arka tree.[1]

1. Cp. XVI.11.3.

त्वमग्ने रुद्र इति शतरुद्रीयस्य रूपमसंचरे पशूनामर्कपर्णं उदस्यति वल्मीकवपायां वावदधाति॥२५॥

25a. (Hereby is performed) a form of the Śatarudrīya (-offering) with *tvamagne rudra....*[1]

1. TB III.11.2.1ff. See also XIX.13.2-3 (first part).

25b. He throws the Arka-leaf on such a place where cattle do not wander; or keeps it down on a fossilized ant-hill.[1]

1. See XVII.11.5.

जघनेनाग्निं प्राङ्मुख उपविश्य संचितोक्थ्येन होतानुशंसति भुर्भूवः स्वरित्युवाकेन॥२६॥

26. The Hotṛ having sat behind the fire with his face turned to the east recites the recitation connected with complete (fire-altar)-building (*saṁcitokthyena*) i.e. the chapter beginning with *bhuḥ bhuvaḥ svaḥ.*

1. Cp. XVII.12.12.
2. TB III.10.5.1.

XIX.13

अग्निप्रणयनादि पाशुकं कर्म प्रतिपद्यते समानमातिमुक्तिभ्यः॥१॥

1. (Then the Adhvaryu) starts the work of the animal-sacrifice beginning with carrying forward of the fire (to the Uttaravedi)[1]; everything is the same upto the Atimukti (-libations).

1. Thus the work mentioned in VII.5.6-VII.12.

अतिमुक्तीर्हुत्वा चतुर्गृहीतं जुहोति॥२॥

2. Having offered the Atimukti (-libations),[1] he offers four-times scooped (ghee).

1. See VII.7.2.

त्वमग्ने रुद्र इति शतरुद्रीयस्य रूपम्। अपरं चतुर्गृहीतम्॥३॥

3a. The Section beginning with *tvamagne rudra*[1] is a form of the Śatarudrīya.[1]

1. TB III.11.2.1ff.
2. Cf. TB III.11.9.9.

अग्नाविष्णू इति वसोर्धारायाः। अपरं चतुर्गृहीतम्॥४॥

3b-4a. (Then he takes) another four-times scooped (ghee). With it offering is performed with *agnāviṣṇū*[1] (and this is) a form of the Vasordhārā (offering).[2]

1. TB III.11.3.1.
2. See XVIII.17.8; cf. TB.II.11.9.9.

अन्नपत इत्यन्नहोमः। अपरं चतुर्गृहीतम्॥५॥

सप्त ते अग्ने समिधः सप्त जिह्वा इति विश्वप्रीः॥६॥

4b-5a. (Then he takes another four-times scooped (ghee). (With it a libation is offered) with *annapate...*[1] (This is mystically) an Annahoma[2].

1. TB III.11.4.1-2.
2. Cf. TB III.11.1.9.

5b-6. (Then he takes) another four-times-scooped (ghee). (With it Viśvaprī-libations are performed)[1] with *sapta te agne....*[2]

1. Cf.TB III.11.9.9.
2. TB III.11.5.1-3.

अपरं चतुर्गृहीतं वसूनां त्वाधीतेन रुद्राणामूर्म्यादित्यानां तेजसा विश्वेषां देवानां क्रतुना मरुतामेम्ना जुहोमि स्वाहेति॥७॥

7. (Having taken) another four-times-scooped (ghee) (he offers it) with *vasūnāṁ tvādhītena....*[1]

1. TB II.5.7.1.

तासां संस्रावेण यजमानो मुखं विमृष्टे राज्ञी विराज्ञीत्यनुवाकेन॥८॥

8. By means of the remnants of those (libations)[1] poured together, the sacrificer rubs his mouth with a section beginning with *rājñī virājanī.*[2]

1. Mentioned in 2-7 Sūtras.
2. TB III.10.6.1.

अथैकविंशतिमाहुतीर्जुहोत्यसवे स्वाहा वसवे स्वाहेत्यनुवाकेन प्रतिमन्त्रम्॥९॥

9. (The Adhvaryu) then offers twenty-one libations with the section beginning with *asave svāhā*,[1] each (libation) with one formula(in the sequence).

1. TB. III.10.7.1.

बर्हिषः संभरणादि पाशुकं कर्म प्रतिपद्यते समानमा वपाया होमात्॥१०॥

10. He starts the work of the animal-sacrifice beginning with bringing of sacred grass. The work is the same (as in the basic pradigm) upto the offering of the omentum.[1]

1. Thus the ritual described in VII .7.6-VII.26.4.

हुतायां वपायामन्विष्टकं पष्ठौहीर्दक्षिणा ददाति॥११॥

11. After the omentum is offered,[1] (the sacrificer) gives to the priests as many four-yeared cows as many are the bricks (as gifts)[2].

1. See VII.21.5.
2. Cf. TB III.12.5.8.

यद्येतावतीर्दक्षिणा नोत्सहेत मन्थानेतावतः पाययेद्ब्राह्मणान्। ओदनान्वा-शयेत्॥१२॥

12. (If the sacrificer) is not able (to give) so many gifts he should cause the Brāhmaṇas drink so many stirred drinks or eat so many rice-paps.[1]

1. Cf. TB III.12.5.9.

तेनो हैवास्य स काम उपाप्तो भवति॥१३॥

13. By means of it that desire of him (the sacrificer) is fulfilled.[1]

1. Cf. TB III.12.5.9.

पष्ठौहीं त्वन्तर्वतीं दद्याद्धिरण्यं वासश्च॥१४॥

14. But he should give a pregnant four-yeared cow , gold and cloth.[1]

1. Cf. TB III.12.5.1.

यत्प्राङ् मनोतायास्तत्कृत्वौदुम्बरपात्रेण यूष्णो मृत्यवे ग्रहं गृह्णाति॥१५॥

15. Having done (all) that (is to be done) before Manotā,[1] (the Adhvaryu) draws a scoop of gravy by means of a vessel of Udumbara-wood for Mṛtyu.

1. Thus upto VIII.23.12 (for Manotā See VII.2.4.1).

विपश्चिते पवमानायेति ग्रहणसादनौ॥१६॥

16. With *vipaścite pavamānāya...*[1] (the Adhvarya should perform) the drawing of the scoop and placing (the cup on the Uttraravedi).[1]

1. TB III.10.8.1.

नाचिकेत एव मृत्युग्रहः स्यादित्यपरम्॥१७॥

17. Another (opinion is that) the scoop for Mṛtyu should be only at the time of the Nāciketa (fire-altar-building).

तस्य स्विष्टकृतमनु होमः॥१८॥

18. The offering of it is to be done after the Sviṣṭakṛt (-libation).[1]

1. Thus after VII.25.8.

होष्यन्नप उपस्पृशेद्विद्युदसि विद्य मे पाप्मानमिति॥१९॥

19. When about to offer it, he touches the water with *vidyudasi....*[1]

1. TB III.10.9.2.

अथ जुहोत्यप मृत्युमप क्षुधमिति॥२०॥

20. Then he offers it with *apa mṛtyum....*[1]

1. TB III.10.8.1-2.

अथ हुत्वोपस्पृशेद्वृष्टिरसि वृश्च मे पाप्मानमिति॥२१॥

21. After he has offered it, he touches water with *vṛṣṭir asi....*[1]

1. TB III.10.9.2.

तस्येडामनु भक्षः॥२२॥

22. The consuming (of this scoop should be done) after the Iḍā (-ritual).[1]

1. Thus after the ritual mentioned in VII.26.5.

भक्षयति भक्षो ऽस्यमृतभक्ष इति॥२३॥

23. He consumes it with *bhakṣo'si....*[1]

1. TB III.10.8.2.

भक्षयित्वा प्राणनिहवानात्मन्प्रतिष्ठापयते मन्द्राभिभूतिरित्यनुवाकशेषेण॥२४॥

24. After having consumed it he establishes "Calls of the vital airs (Prāṇanihava-)" in his body with the remaining section beginning with *mandrābhibhūtiḥ*.[1]

1. TB III.10.8.2-9.

समानमत ऊर्ध्वं पाशुकं कर्म॥२५॥

25. The remaining animal-sacrificial work after this is the same (as in the basic paradigm).[1]

1. Thus as in VII.26.8ff.

संतिष्ठते सावित्रः॥२६॥

26. (Thus here) the Sāvitra (-fire-altar-building-ritual) stands completly established (i.e.concluded).

THE NACIKETA-FIRE-ALTAR-BUILDING

XIX.14

एतेन नाचिकेतो व्याख्यातः॥१॥

1. With this (Sāvitra-fire-altar-building-ritual) the Naciketa- (fire-altar-building-ritual is as good as) described.

नात्र लेखा भवन्ति॥२॥

2. In this there are no lines[1] (to be drawn).

1. This has a reference to the nine lines drawn in the Sāvitra-ritual (See XIX.11.6). Only the outer most line is drawn.

एकविंशतिर्हिरण्येष्टकाः शर्करा वाभ्यक्ता उपधानकाले नाभ्यामेवोपधीयन्ते चतुरश्रं परिमण्डलं वा लोको ऽसि स्वर्गो ऽसीत्यनुवाकेन प्रतिमन्त्रम्॥३॥

3. At the time of placing (the bricks)[1] twenty one golden bricks or an equal number of pebbles anointed (with ghee) are placed in the navel in a square or in a circle with the section beginning with *loko'si svargo'si*,[2] (each brick) with a formula (in the sequence).

1. Cp. XIX.12.1ff.
2. TB III.11.1.1-21.

तं हैतमेके पशुबन्ध एवोत्तरवेद्यां चिन्वत इति ब्राह्मणव्याख्यातविकाराः॥४॥

4. A Brāhmaṇa-text beginning with "Some (ritualists) build it (Nāciketa-altar) in an animal-sacrifice on the Uttravedl (high-altar)"[1] mentions the modifications (of fire-altar-building).

1. TB III.11.9.1ff.

ताननुक्रमिष्यामः॥५॥

5. We shall (mention) them in sequence.

पशुबन्धे सोमे सत्त्रे सहस्रे सर्ववेदसे वा यत्र वा भूयिष्ठा आहुतयो हूयेरंस्तत्र चेतव्यः॥६॥

6. Fire-altar is to be built in an animal-sacrifice, in a Soma-sacrifice, in a sacrificial session, in (a sacrifice with) one thousand (cows as gifts) or in (a sacrifice) where all the possessions (of the sacrificer are given as gifts) or where numerous-most libations are offered.[1]

1. Cf. TB III.11.9.1.

सत्त्रे प्रतिष्ठामीप्सन्यशः प्रजां पशूंस्वर्गमृद्धिमीप्सन्यथावकाशं यथासमाम्नातम्॥७॥

7. One who is desiring to get firm foundation, desiring to get progeny, cattle, heaven, prosperity, (should build a fire-attar) in a sacrificial session in accordance with the space (*yathāvakāśam*) and in accordance with what is said in the sacred tradition.[1]

1. See TB III 11.9.2ff.

सर्वत्र पुरस्तादुपक्रमः प्रदक्षिणमुत्तरतो ऽपवर्गः॥८॥

8. In all the cases the beginning (of the placing of bricks should be done) in the east(and) the end (should be) in the north in the clockwise manner.

पशुकामः पाङ्क्तमेव चिन्वीत। पञ्चपञ्च प्रतिदिशमेकां मध्ये॥९॥

9. One who desires to get cattle should build a fire-altar consisting of only five (bricks) everywhere: thus five bricks on each side and one in the middle.[1]

1. Cf. TB III.11.9.3-4.

ज्यैष्ठ्यमीप्सन्यशः प्रजां वा त्रिवृतमेव। सप्त पुरस्तात्तिस्रो दक्षिणतः सप्त पश्चात्तिस्र उत्तरत एकां मध्ये॥१०॥

10. One who desires to get prominence, or glory or progeny (should build the fire-altar in) threefold (manner). (Thus there should be seven (bricks) in the East, three in the South, seven in the West, three on the North and one in the middle .

1. Cf. TB III.11.9.4-5.

ज्यैष्ठ्यकामो मध्यात्प्रक्रम्योर्ध्वां रीतिं प्रतिपादयेत्॥११॥

11. One who desires (to get) prominence, having started in the middle should complete the order in the upward direction.[1]

1. Cf. TB III.4.9.6. Thus all the bricks will be arranged upon one another.

स्वर्गकामः पश्चात्प्रक्रम्य प्राचीं रीतिं प्रतिपादयेत्॥१२॥

12. One who desires (to reach) heaven, having started in the West, should complete the order in the east.[1]

1. Cf. TB III.11.9.7.

स यदीच्छेत्तेजस्वी यशस्वी ब्रह्मवर्चसी स्यामिति प्राग्दक्षिणेभ्यः प्राङा होतुर्धिष्ण्यादुत्सर्पेद्येयं प्रागाद्यशस्वती सा मा प्रोर्णोतु तेजसा यशसा ब्रह्मवर्चसेनेति॥१३॥

13. If (the sacrificer) would desire to become lustrous, glorious,possessing Brahman-splendour, then before the Dakṣiṇā (-libations) he should go to the East from the Dhiṣṇya-(fire-hearth) of the Hotṛ (towards the Āhavanīya-fire) with *yeyaṁ prāgādyaśasvatī....*[1]

1. Cf. TB III.11.9.7-8.

अथ यदीच्छेद्भूयिष्ठं मे श्रद्दधीरन्भूयिष्ठा दक्षिणा नयेयुरिति दक्षिणासु नीयमानासु प्राच्येहि प्राच्येहीति॥१४॥

प्राची जुषाणा वेत्वाज्यस्य स्वाहेति स्रुवेणोपहत्याहवनीये जुहुयात्॥१५॥

14-15. Then if he desires, "May others have utmost faith in me; may they bring the most Dakṣiṇā (gift)s to me", then

with *prācyehi*...[1] he should offer a libation (of ghee) in the Āhavanīya-fire having taken (the ghee by means of a spoon at the time when the Dakṣiṇā (-cows) are being (led.)[2]

1. TB III.9.11.8.
2. Cf. TB III.9.11.8f.

स्वयमातृण्णादि समानमुत्तरम्॥१६॥

16. The further (ritual)beginning with (placing) the self-perforated (stone-brick) is the same as that in the Sāvitra-fire-altar-building-ritual).[1]

1. See XIX.12.16.

संतिष्ठते नाचिकेतः॥१७॥

17. (Thereby the description of) the Nāciketa (fire-altar-building stands completely established (i.e. concloded).

THE CĀTURHOTRA-FIRE-ALTAR-BUILDING

एतेन चातुर्होत्रो व्याख्यातः॥१८॥

18. Thereby the Cāturhotra (fire-altar-building) is (as good as) described.

यावत्पदं हिरण्येष्टकाः शर्करा वाभ्यक्ताः॥१९॥

19. (There are) as many gold-bricks or pebbles anointed with ghee as many are the words (in the Sambhāra- formulae).

उपधानकाले ऽग्रेण दर्भस्तम्बं दशहोतारं प्रतिमन्त्रमुदञ्चमुपदधाति। हृदयं ग्रहं चत्वारि पदानि संभाराणां द्वे पत्नीनाम्॥२०॥

20. At the time of placing the bricks, (the Adhvaryu) places (the bricks representing) the Daśahotṛ to the east of thr Darbha-bunch[1] (from south) to the north, each one with one successive formula; (to the north of them he places the bricks representing) "the heart", (to the north of it he places the brick representing) the "scoop", [to the north of it he places the brick representing the acceptance],[2] (to the north of it bricks representing) the four words of the Sambhāra formulae, (to the north of them he places two bricks representing) the two out of the "Wives" (of gods)[3].

1. Cp. XIX.11.6
2. This is not found in the Āpastamba-Śrauta-Sūtra; but this is expected to be here. Cf. TB III.12.5.5.

3. Thus with the Daśahotṛ-formula (TĀ III.1.a. ten bricks; with the "Heart" (Hṛdaya) (TĀ III.11.1-2.a) upto *ātmā janānām* one brick; with the "scoop" (Graha) (TĀ III.1.a) one brick; with the "acceptance" (Pratigraha)(TĀ III.10 upto *pratigṛhṇātu*) one brick; with the Sambhāras, (TĀ III.8 upto *āśiṣā*) four bricks; and with the *patnīs* (TĀ III.9 upto *bṛhaspatiḥ*) two bricks are to be placed.

एवं दक्षिणत प्राञ्चं चतुर्होतारम्॥२१॥

21. In the same manner (the Adhvaryu places the bricks representing) the Caturhotṛ (formulae) to the south (of the Darbha-bunch), (from west) to the east.[1]

1. Thus four bricks with the Caturhotṛ-formulae (TĀ III.2.a); one brick with the Hṛdaya (TĀ III.11.2-3.b upto *nicikyuḥ*); one brick with the Graha (TĀ III.2.b.); one brick with the Pratigraha (TĀ III.10 upto *somāya vāsaḥ*); four bricks with the Sambhāras (TĀ III.8 upto *barhiṣā*); and two bricks Patnīs (TĀ III.9 upto *agneḥ*).

पश्चादुदञ्चं पञ्चहोतारम्॥२२॥

22. (The Adhvaryu places the bricks representing) the Pañcahotṛ (-formulae) to the west (of the Darbha-bunch) (from south) to the north.[1]

1. Thus five bricks with the Pañcahotṛ-formula (TĀ III.3.a); one brick with the Hṛdaya (TA III.11.3-4 upto *ahamasmi*); one brick with the Graha (TA III.3.b), one brick with the Pratigraha (TĀ III.10 upto *rudrāya gām*); Four bricks with the Sambhāras (TĀ III.8 upto *yajñena*) and two bricks with the Patnīs (TĀ III.9 upto *triṣṭup*).

उत्तरतः प्राञ्चं षड्ढोतारम्॥२३॥

23. (The Adhvaryu places the bricks representing) the Saḍḍhotṛ (formulae) to the north (of the Darbha-bunch) (from west) to the east.[1]

1. Thus six bricks with the Saḍḍhotṛ-formulae (TĀ III.6.a); one brick with the Hṛdaya (TĀ III.11.4-5 upto *carantam*); one brick with the Graha (TĀ III.6.b); one brick with the Pratigraha (TĀ III.10 upto *varunayāśvam)*; four bricks with the Sambhāra (TĀ III.8 upto *svagākāreṇa*) and two bricks with the Patnīs (TĀ III.9 upto *anuṣṭup*).

उपरिष्टात्प्राञ्चं सप्तहोतारम्॥२४॥

पश्चात्र पदानि संभाराणामवशिष्टानि च पत्नीनाम्॥२५॥

24-25. The Adhvaryu places the bricks representing the Saptahotṛ (formulae) upwards[1] (from the west) to the east. Here

(he places five bricks representing) the five words of the Sambhāra (-formula)s and the (bricks representing the remaining names) of the Patnīs (of the gods).[2]

1. In the place between the Darbha-bunch and the above mentioned bricks.
2. Thus seven bricks with the Saptahotṛ-formulae (TĀ III.5.a); one brick with the Hṛdaya (TĀ III. 11. 6-12); one brick with the Graha (TĀ III.5.b.); one brick with Pratigraha (TĀ III.10 upto *prajapātiṁ pūrṇam*); five bricks with the Sambhāras (TĀ III.8.); and twelve bricks with the *Patnīs* (TĀ III.9. form *ādityānāṁ jagatī* upto *cartasro diśaḥ*.

स्वयमातृण्णादि समानमुत्तरम्॥२६॥

26. The further (ritual) beginning with the placing of self-perforated (bricks) is the same (as in the Sāvitra-fire-altar building-ritual).[1]

1. See XIX.12.16 (cp. XIX.14.16).

संतिष्ठते चातुर्होत्रः॥२७॥

27. (Thereby the description of the) the Cāturhotra (fire-altar-building-ritual) stands completely established (i.e. concluded).

THE VIŚVASṚJ-FIRE-ALTAR-BUILDING-RITUAL

XIX.15

एतेन वैश्वसृजो व्याख्यातः॥१॥

1. With this the Viśvasṛj-fire-altar-building-ritua (is as good as) described.

यावन्मन्त्रं हिरण्येष्टकाः शर्करा वाभ्यक्ताः॥२॥

2. (There are) as many gold bricks or pebbles anointed with ghee as many are the formulae.[1]

1. Forty-two.

उपधानकाले ऽग्रेणोत्तरनाभिं यच्चामृतं यच्च मर्त्यमित्येतैस्त्रिभिरनुवाकैर-भिदक्षिणमग्निं परिचिनोति॥३॥

3. At the time of placing (the bricks) (the Adhvaryu) holds the fire(-altar) with the three sections beginning with *gaccā-*

mṛtam,[1] in front (i.e. starting in the east of the Utaravedi) from the left to the right.

1. TB III. 12.6-8 (in all 42 verses).

तिस्रो वा चितयस्त्रिभिरनुवाकैः॥४॥

4. Or there can be three layers each one with (each one of) the three sections(in sequence).

स्वयमातृण्णादि समानमुत्तरमन्यत्रानुशंसनात्॥५॥

5. (The rituals) beginning with (placing of) the self-perforated (brick) except the recitation (of the Hotṛ)[1] is the same (as that in the Sāvitra)[2] fire-altar-building.

1. See XIX.12.26.
2. See XIX.14.26.

ऋचां प्राची महती दिगुच्यत इत्यनेनानुवाकेनानुशंसति॥६॥

6. (Here the Hotṛ) recites this section (viz. beginning with) *ṛcāṁ prācī mahatī digucyate*.[1]

1. TB III.12.9.1-8 upto *pañca pañcataḥ*.

रात्रिसत्त्रेषु शतरात्रान्तेषु समहाव्रतेषु त्रिषु च सारस्वतेषु सत्त्रेषु काठकचातुर्मास्येषु साध्यानां षडहवर्जितेषु विश्वसृजामयने प्रजापतेः सहस्रसंवत्सरयोश्च वैश्वसृजो ऽग्निर्नियतः॥७॥

7. The Vaiśvasṛja (-fire-altar-building) is limited to the sacrificial sessions (having more than twelve days), upto one hundred days[1] accompanied with the Mahāvrata (rituals), the three Sārasvata (-sacrificial sessions)[2], the Cāturmāsya (sacrifices) of the Kāṭhaka-school,[3] (the sacrificial sessions) of the Sādhyas without six-day-period-rituals,[4] the Viśvasṛjāmayana and Prajāpati's Sahasra-saṁvatsara (-sacrificial sessions).[5]

1. See XXII.8.11.
2. See XXII 12.4.
3. Perhaps the Cāturmāsya-sacrifices mentioned in XXII.8.1-9.7 are meant.
4. See XXIII.11.15-12.1; XXII.12.2.
5. We should read ...*ayanaprajāpateḥ*.... For these sessions see XXIII.14.12-13 and XXIII.14.14 respectively.

अभिप्रयायं चेदभिचिनुयुरुत्तरवेदिदेशमेतैर्मन्त्रैरभिमृशेत्॥८॥

8. If he builds the (Viśvasṛj-fire-altar) always going further,[1] then (the Adhvaryu) should simply touch the place of the Uttaravedi with these formulae.

1. Thus in the Sārasvata- sattras everyday the performers go a distance of one Śamyā (peg-) throw further towards the east and perform all the ritual there. In that case the fire-altar-building proper is not to done. Rather, only the formulae (TB III.12.6-8) are to be uttered by the Adhvaryu while touching the Uttraravedi. This is thus a "symbolic"-fire-altar-building.

यो ऽस्य सुप्रियः सुविचित इव स्यात्तस्मै वैश्वसृजम्। तृतीये वा पर्यायेा॥९॥

9. For (the sacrificer) who is very dear and very elite[1] for him (the Adhvaryu), (should build) the Vaiśvasṛja (-fire-altar). Or rather (only) at the third round[2].

1. For these words See XII.8.14.
2. According to Caland the last words are not clear. He suggests that following appears to be the meaning: the formulae mentioned XIX.15.3 are perhaps meant here. He asks: Whether the Adhvaryu has in this case only to recite all the formulae and only after the third round to place the bricks.I think that the last part is an exception to the rule mentioned in the first part. Thus the Vaiśvasṛja-fire-attar can be built in the case the sacrificer is very dear etc. to the Adhvaryu or when it is the third sacrifice of a sacrifier then this altar can be built even in the case of sacrificer who is not very dear etc. to him.

SPECIAL COMBINATIONS

सावित्रनाचिकेतचातुर्होत्रवैश्वसृजारुणकेतुकान्समस्यन्सौम्ये ऽप्यध्वरे चिन्वीत॥१०॥

10. Even in any Soma-sacrifice one may build a (fire-altar) combining the Sāvitra, Nāciketa, Cāturhotra, Vaiśvasṛja and Āruṇaketuka[1] (types of fire-altar-building).

1. For this type see XIX.15.16.

सावित्रः प्रथमा चितिः। लोकंपृणा द्वितीया। नाचिकेतस्तृतीया। लोकंपृणा चतुर्थी। चातुर्होत्रः पञ्चमी। वैश्वसृजः षष्ठी। आरुणकेतुकः सप्तमी॥११॥

11. (In this case) the first layer (should be of the Sāvitra

(type); the second (of) space-fillers; the third Nāciketa; the fourth (of) the space-fillers, the fifth Cāturhotra; the sixth Vaiśvasṛja, (and) the seventh Āruṇaketuka.

सवनीययूष्णो मृत्यवे ग्रहं गृह्णाति॥१२॥

12. (In this case the Adhvaryu) draws the Scoop of the gravy of the Savana-he-goat.[1]

1. Instead of the usual he-goat (XIX.13-15).

य एतानग्नीन्पृथक् समासेन वा चिन्वान उभयीर्दक्षिणा ददाति क्रतुदक्षिणा यथासमाम्नातमग्निदक्षिणाश्चेति॥१३॥

13. (He) who (is the sacrificer) building these fire (altar)s either severally or jointly, should give both the sacrificial gifts viz. the gifts connected with the sacrifice and those gifts for the fire- (altar-building) as mentioned.

अत्र पृथगप्रयुज्य न समस्यन्ते॥१४॥

14. Once these (building-types) are used separately, they should not be combined (afterwards).[1]

1. Cp. BaudhāśS XIX.8.

अग्निं चित्वा सौत्रामण्या यजेत। मैत्रावरुण्या वामिक्षया॥१५॥

15. After having built a fire-altar, the sacrificer should perform Sautrāmaṇī or a sacrifice with a milk-mess for Varuṇa.

1. Cf. TB III.12.5.12.

आरुणकेतुको ब्राह्मणव्याख्यातः॥१६॥

16. The Āruaṇketuka (type of fire-altar-building) is described in the Brāhmaṇa-text.

1. TĀ I. See BaudhāŚS XIX.10.

दिवःश्येनीभिरन्वहं स्वर्गकामो यजेत। अपाद्याभिश्च॥१७॥

17. One who wants heaven should everyday perform the Divaḥśyenī (-offerings) and the Apāghā (-offerings).

1. For this word instead of Apādya see Caland, ZDMG, LVII. p.742.

ता ब्राह्मणव्याख्याताः॥१८॥

18. They are described in the Brāhmaṇa (-text).[1]

1. For Divaḥśyenīs see TB III.12.2.1-7; For their Yājyānuvākyās see III.12.1.1. For the Apāghās see TB III.12.4.1-7; for their Yājyānuvākyās see III.12.3.1-4.

OPTIONAL ANIMAL-SACRIFICES

XIX.16

काम्यैः पशुभिरमावास्यायां पौर्णमास्यां वा यजेत॥१॥

1. One should perform optional sacrifices with animals on a new-moon or full-moon day.[1]

1. Cp. VII.1.2.

तेषां निरूढपशुबन्धवत्कल्पः॥२॥

2. The ritual of them is similar to that of the Nirūḍhapaśubandha.[1]

1. For this see VII.1.1-28.8.

वायव्यं श्वेतमिति ते ब्राह्मणव्याख्याताः॥३॥

3. The optional animal-sacrifices are described in the Brāhmaṇa-text beginning with *vāyavyaṁ śvetam*...[1]

1. TS II.1.1.1-10.3.

तेषामावापिकेषु स्थानेषु यथादेवतं षड्ृचो निदधाति। वपायाः पुरोडाशस्य हविष इति द्वेद्वे॥४॥

4. In those places (in the performance) in which insertions are to be made, (the Hotṛ inserts six verses in accordance with the deities (to which the offerings are made), two each at the time of the offering of omentum,[1] sacrificial bread,[2] and the (chief) offering (of the limbs of the animal).[3]

1. Cf.VII.21.1.
2. Cf. VII.22.12.
3. Cf VII.25.9.

पीवोऽन्नां रयिवृधः सुमेधा इत्येतानि यथापूर्वं यथालिङ्गमाम्नातानि भवन्ति॥५॥

5. The sections the first of which begins with *pīvo'nnāṁ rayivṛdhaḥ sumedhāḥ*[1] are mentioned to be used in the sequence and in accordance with the characteristic words.

1. TB II.8.1.1-9.9.

सर्वेष्वाभिचरणिकेषु लोहितोष्णीषा लोहितवसना निवीता ऋत्विजः प्रचरन्ति मल्हा इति॥६॥

6. In all the black magical performances,[1] the priests wearing red turbans, red garments, with their upper garments hanging down from the neck, carry out their duties[2].

1. e.g. TS I.7.7.7.
2. Cf. ṢaḍB III.8.22; cf. XXII.4.18-25. The word *malhā* belongs to the next Sūtra.

मणिला इत्यर्थः॥७॥

7. The word *malhā* means one having uvula near the dew-lap.[1]

1. XVII.21.13 also we get the word *malhā*. Its meaning is told in this Sūtra.

विषम आलभेतेति विषमं देवयजनं स्यात्पशुं वा विषम आलभेत॥८॥

8. (The sentence) "One should seize (this victim) on an "uneven" (ground)[1] means that "uneven ground" should be the place of performance of this sacrifice or that one should seize the vicim on an "uneven ground".

1. TS II.1.13.1

दशर्षभाया दैवते मीमांसा॥९॥

9. About the deities (of the expiation) for whom ten bulls (are to be seized)[1] there is a discussion (as follows).

1. See TS I.1.4.1.

आदित्या स्यात्प्राजापत्या वैकादशिनदेवता वा यद्देवता वा गर्भिण्यः॥१०॥

10. (This expiation-offering) should be (performed) for the Ādityas or Prajāpati ; or for the deities of the Eleven

(victims)[1] or the should be the same as those to whom the pregnant (cows are offered).[2]

1. See XIV.5.1.
2. See TS II.2.4-6. (Thus three for Agni, three for Indra, and four for Bṛhaspatī. The tenth one is for Prajāpati.

पर्यारिणीति परिहारसूर्भवति॥११॥ .

11. The word *paryāriṇī* means "One which gives birth (to a male and female-calf) alternately (*parihārasūḥ*).

1. TS II.1.4.7.

स्फ्यो यूप इति स्फ्याकृतियूप अग्न्यागारिको वा॥१२॥

12. (The expression) "Sphya (wooden-sword) is the sacrificial post"[1] means that the post should be of the shape of a wooden sword or (of the shape) as is common in the fire-house.[2]

1. TS II.1.5.7.
2. We should read *āgnyāgārikaḥ* instead of *agnyāgārikaḥ*.

त्वाष्ट्रं वडवमिति यं पुमांसं सन्तमारोहति॥१३॥

13. (The expression) "The male Vaḍava is (to be offered) to Tvaṣṭṛ[1]" means a horse on whom being a male, another (horse) mounts.

1. TS II.1.8.3.

अपां चौषधीनां च संधाविति प्रावृषि शरत्प्रतिपत्तौ वा। अपि वापां चौषधीनां च संधौ॥१४॥

14. The expression "in the joint of waters and of herbs" means in the rainy season or in the beginning of the autumn or rather on a place where waters and plants meet together.

विशाखो यूप इति यदूर्ध्वं रशनायास्तद्विशाखम्॥ यद्वोपरादुभे शाखे अष्टाश्री सचषाले स्याताम्॥१५॥

15. The expression "Viśākha (forked) sacrificial post"[1] means that part (of the sacrificial post) which is above the string,[2] should be forked or that part which is above the Upara[3] should be forked. Both the branches should be eight-cornered, and accompanied with a top-ring.

1. TS II.1.9.3.
2. For this see VII.11.5.
3. For this See VII.3.1.

प्राशृङ्गो ऽवाशृङ्ग उक्षा वशा वेहद्धेनुर्वत्स ऋषभो ऽनड्वान्पुनरुत्सृष्टो गोमृग इति गव्याः॥१६॥

16. The words Prāśṛṅga (one with horns turned forwards)[1] Avāśṛṅga (one with horns turned downwards),[2] Ukṣan (bull)[3] Vaśā (a sterile),[4] Vehat (one who kills her embryos),[5] Dhenu (one which yields milk),[6] Vatsa (calf),[7] Ṛsabha (bull), Anaḍvān (ox), Punarutsṛṣṭaḥ (one which is re-released),[8] Gomṛga (bull-like animal)[9] refer to bovine (animals).

1. TS II.1.3.1.
2. TS II.18.5.
3. e.g. TS II.1.4.5.
4. TS II.1.5.3.
5. TS II.1.4.7.
6. TS II.1.4.8.
7. TS II.1.4.6.
8. TS II.1.5.5.
9. TS II.1.10.2.

अन्नाय वेहतमालभते। वाचे वेहतम्। श्रद्धायै वेहतम्। ब्रह्मण ऋषभम्॥१७॥

17. For the sake (obtainment) of food, one should seize a Vehat, for the sake of speech a Vehat, for the sake of faith a Vehat, for the sake of Brahman (holy word), a bull.

आ गावो अग्मन्नित्युपहोमाः॥१८॥

18. (The eight verses brgining with) *ā agman*[1] (are to be used in the) by-offerings.

1. TB II.8.8.11-12.

मृत्यवे वेहतम्॥१९॥

19. For Mṛtyu (Death) (one should seize) a Vehat.

तत्र भर्तारमुपजुहुयात्॥२०॥

20. At the time of this (animal-sacrifice) one should perform the by-offerings with (the Hymn) called Bhartṛ.[1]

1. For this hymn see TĀ III.4.

सूर्याचन्द्रमोभ्यां यमौ श्वेतं कृष्णं चैकयूपे॥२१॥

21. One should seize twin (-victims) one white and the other black at one and the same sacrificial post, for Sūrya and Candramas.[1]

1. Cf. TB II.8.9.1-3.

अद्भ्यो वेहतम्॥२२॥

22. (One should seize) a Vehat for Waters.

1. Cf. TB II.8.9.3.

तत्र सलिलमुपजुहुयात्॥२३॥

23. At the time of this animal-sacrifice one should perform the by-offerings with the Salila-hymn.[1]

1. TB II.8.9.3-7.

भगाय वाशितामिति॥२४॥

24. (One should seize) a (cow) longing (for bull), for Bhaga.[1]

1. Here the verses TB II.8.9.7-10 are to be used.

य ऊर्ध्वमाश्विनात्पशवस्तेषां सूक्तक्रमेण विधिः॥२५॥

25. For those animals which follow the one for Aśvins[1] the performance should be done in accordance to the order of the Sūktas.[2]

1. TS II.1.10.1.
2. Thus one should use TB II.8.1ff.

XIX.17

ऋषभे गोषु जीर्णे यूनः कर्णमाजपेत्पिशङ्गरूपस्तन्नस्तुरीपमित्येताभ्याम्॥१॥

1. When a bull has become old in (connection with) the cows (the Adhvaryu) should mutter in ear of a young bull, the two verses beginning with *piśaṅgarūpaḥ*[1] and *tannasturīpam*[2].

1. TS III.1.11.h.
2. TS III.1.11.f.

अथैनं गोष्वपिसृजत्येतं युवानमिति॥२॥

2. Then he releases him (young bull) among the cows with *etam yuvānam*[1].

1. TS III.3.9.

अथ जीर्णमालभते प्राजापत्यमैन्द्रं त्वाष्ट्रं वा॥३॥

3. Then he seizes the old (bull) for Prajāpati or Indra or Tvaṣṭṛ.

नमो महिम्न इत्युपाकरणे ऽनुवर्तयते॥४॥

4. At the time of dedication he modifies (the usual verse[1]) as *namo mahimne....*[2]

1. See VIII.12.8.
2. TS III.3.9.b.

तृतीयया वपां जुहोति। चतुर्थ्या हविः। पञ्चम्या सौविष्टकृतम्॥५॥

5. With the third (verse)[1] he offers the omentum, with the fourth[2] the (chief) offering and with the fifth[3] the offering to Agni Sviṣṭakṛt.

1. TS III.3.9.c.
2. TS III.3.9.d.
3. TS III.3.9.e.

आग्नेयमष्टाकपालं निरुप्याजां वशामालभते॥६॥

6. After having offered a sacrificial bread on eight potsherds for Agni, he seizes a barren she-goat.[1]

1. For this offering see TS III.4.3.1-2.

वायव्यामालभेत भूतिकाम इत्युक्तानि दैवतानि॥७॥

7. (In the Brāhmaṇa-text beginning with) *"vāyavyāmālabheta bhūtikāmaḥ* (one who wants to get prosperity should seize (a barren she-goat) for Vāyu)"[1] the deities are mentioned (and to them the respective offering should be made).

1. TS III.4.3.2-4. Thus one who desires prosperity should seize a barren she-goat for Vāyu. A peasant who desires firm foundation should seize the same for Heaven and Earth. One who wants to be a possessor and eater of food should offer the same for Agni and Soma. One who being able to speak cannot speak should offer the same for Sarasvatī and one who wants to conquer the unconquered should offer the same for Prajāpati.

वायव्ययोपाकरोत्या वायो भूष शुचिपा इति॥८॥

8. With the verse addressed to Vāyu viz. *ā vāyo bhūṣa śucipāḥ...*[1] (the Adhvaryu) dedicates her (she-goat).[2]

1. TS III.4.2.a.
2. Cf TS III.4.3.4.

आकूत्यै त्वा कामाय त्वेति पर्यग्नौ क्रियमाणे जुहोति॥९॥

9. When the fire is being carried around (the victim)[1] he offers a libation (of ghee) with *ākutyai tvā....*[2]

1. See VII.15.1-3.
2. TS III.4.2.b.

त्वं तुरीया वशिनी वशासीत्युदीचीं नीयमानामनुमन्त्रयते॥१०॥

10. When (the she-goat) is being led towards the north[1] he addresses her with *tvaṁ turīyā....*[2]

1. See VII.15.10.
2. TS III.4.2.c; See TS III.4.3.5.

अजासि रयिष्ठेति निहन्यमानाम्॥११॥

11. When (the she-goat) is being killed (he addresses her) with *ajāsi rayiṣṭhā....*[1]

1. TS III.4.2.d.

तन्तुं तन्वन्निति वपां जुहोति॥१२॥

12. He offers the omentum with *tantuṁ tanvan....*[1]

1. TS III.4.2.e.

अनुल्बणं वयत जोगुवामप इति हविः॥१३॥

13. (He offers) the oblation (i.e. the limbs of the victim) with *anulbaṇam vayata....*[1]

1. TS III.4.2.f.

मनसो हविरसीति हविःशेषान्प्राश्नन्ति॥१४॥

14. (They=the performers) eat the remnants of the oblation-(material) with *manaso havirasi....*[1]

1. TS III.4.2.g.

सा वा एषा त्रयाणामेवावरुद्धेत्युक्तम्॥१५॥

15. It is said (in a sacred text), "This (she-goat) is seized only for the three...."[1]

1. TS III.4.3.8: Thus a participant in a year-long-sacrificial-session, one who gives one thousand cows (as gifts) i.e. one who performs a Soma-sacrifice in which one thousand cows are given as gifts and one who is a Gṛhapti (i.e. a promoter or leader of a sacrificial session), can perform this animal-sacrifice.

तस्यै वा एतस्या एकमेवादेवयजनं यदालब्धायामभ्रो भवति॥१६॥

16. There is only one occasion which is not favourable for the performance (of the animal-sacrifice with a she-goat) viz. if there a cloud (in the sky) after it is seized.

यदालब्धायामभ्रः स्यादप्सु वा प्रवेशयेत्सर्वां वा यजमान एवान्वहं प्राश्नीयात्॥१७॥

17. In case there is a cloud (in the sky) after (the she-goat) is seized, (the Adhvaryu) should cause (the body of the she-goat) to enter in water, or the sacrificer may eat it all day after day.[1]

1. Cp. TS III.4.3.8.

जयाभ्यातानाा राष्ट्रभृत इति ब्राह्मणव्याख्याताः॥१८॥

18. The formulae called Jaya,[1] Abhyātāna,[2] and Rāṣṭrabhṛt (are to be used) as mentioned in the Brāhmaṇa-text.

1. TS III.4.4.1: one who is in competition should perform an offering with these.
2. TS III.4.5.1f: with these formulae (in addition to Jaya and Rāṣṭrabhṛt one who has enemies has to perform an offering (TS III .4.6.1f).
3. TS III.4.7.1f: with these formulae one who wants to get kingdom has to perform an offering (TSIII.4.8.1ff).

अस्मिन्ब्रह्मन्नित्यभ्यातानेष्वनुषजति॥१९॥

19. He adds the words *asmin brahman*...[1] to the Abhyātāna-formulae.

1. TS III.4.5.c.

येन कर्मणेर्त्सेत्तत्र होतव्या ऋध्नोत्येव तेन कर्मणेति विज्ञायते॥२०॥

20. It is known (from a Brāhmaṇa-text[1] "By means of whatever activity (the sacrificer) wants to prosper, in it (with Abhyātāna-mantras) libations should be made."

1. TS III.4.6.1.

OPTIONAL (HAVIS-) OFFERINGS

XIX.18

काम्याभिरिष्टिभिरमावास्यायां पौर्णमास्यां वा यजेत॥१॥

1. One should perform the optional (Havis-) offerings on the New or Full moon day.

ता ब्राह्मणव्याख्याताः ॥२॥

2. They are described by the Brāhmaṇa-text.[1]

1. TS II.2.1-4.14.5.

समिध्यमानवतीं समिद्धवतीं चान्तरेण पृथुपाजवत्यौ धाय्ये दधाति। यथादिष्टं वानुपदावाज्यभागौ॥३॥

3a. Between the two enkindling verses containing the word *samidhyamāna* and *samiddha*, respectively (the Hotṛ) puts (i.e. recites) the two additional verses.[1] Or as is prescribed (in a particular place).

1. For the additional verses see TB III.6.2.3. They are to be added between the ninth and the tenth verse (See TB III.5.2.3.)

यत्कामेष्टिस्तत्प्रवादौ स्यातां तदर्थत्वात्तल्लिङ्गत्वात्॥ तद्दैवतौ वा। प्राकृतौ वा॥४॥

3b-4. (The invitatory and offering-verses for) the Ājya-bhāga (ghee-portion)s, follow the mark *(anupadau)*: (thus) they should be corresponding to the desire for which the offering is being performed, because they are meant for it(the offering) and because of the characteristic mark (they have); or they should be) connected with its (respective) deity;or as in the basic paradigm.

अनादेशे प्रकृतिः प्रत्येतव्या॥५॥

5. When there is no prescription the basic paradigm (that of new and full-moon-sacrifices) should be understood.

अनुष्टुभौ संयाज्ये॥६॥

6. The Saṁyājyās (the invitatory and offering-verses of the Sviṣṭakṛt-offering) should be in Anuṣṭubh (-meter).

त्वां चित्रश्रवस्तम॥ त्वामग्ने हविष्मन्तो देवं मर्तास ईडते। मन्ये त्वा जातवेदसं स हव्या वक्ष्यानुषगित्येते आम्नाते भवतः॥७॥

7. These two (verses) *tvāṁ citraśravastama*...[1] and *tvāmagne*...[2] are transmitted traditionally (for that purpose).

1. TS IV.4.4.k.
2. TB II.4.1.4f.

उभा वामिन्द्राग्नी आहुवध्या इत्येतासां यथापूर्वमाम्नाता याज्यानुवाक्या लिङ्गैर्नियम्यन्ते॥८॥

8. Among the verses beginning with *ubhā vām*...[1] the

verses transmitted in sequence (and) in accordance with the characteristic marks are to be decided as the invitatory and offering verses.

1. TS I.1.14.1. The Invitatory and Offering-verses are mentioned in each of the last Anuvāka of the last Prapāṭhaka of the first three Kāṇḍas of the TS.

पूर्वस्मिन्नर्धर्चे देवता पुरस्ताल्लक्ष्मा पुरोऽनुवाक्या। उपरिष्टाल्लक्ष्मा याज्या॥९॥

एतद्वा विपरीतम्॥१०॥

9-10. The invitatory-verse has (a reference to) the deity in the first half of the verse i.e. it has the characteristic mark in the beginning, the offering-verse has the characteristic mark afterwards (i.e. in the second half part of the verse)[1] or it may be reverse[2].

1. Cf. TS II.6.2.3-4.
2. Cp. XXIV.13.8.

अवशिष्टा विकल्पार्थाः॥११॥

11. The remaining (verses)(are) for(being used) option (-ally) (as invitatory or offering-verses).

उपहोमा वा तत्र संदिग्धाः॥१२॥

12. Or there the by-offerings (are to be) added (i.e. they are to be performed with them).

अनुक्रमिष्यामः॥१३॥

13. We shall detail (these offerings) in the sequence.

अग्नये रक्षोघ्ने पुरोडाशमष्टाकपालममावास्यायां निशायां निर्वपेत्तस्याः साद्गुण्यसामर्थ्यात्॥१४॥

14a. One should offer a sacrificial bread on eight potsherds to Agni Rakṣoghna on the night of a New moon day.[1]

1. Cf. TS II.2.2.2.

अमावास्यायाः कालापनयः स्यात्॥१५॥

14B-15. On account of the power of the similarity there should be delaying of time of the new-moon-day.

कृणुष्व पाज इति रक्षोघ्नीः पराचीः सामिधेनीरन्वाह॥१६॥

16. (The Hotṛ) recites the enkindling verses containing the words meaning "killing of the demon" beginning with *kṛṇuṣva pājaḥ*[1] continously following each other (i.e. without repetition).[2]

1. TS I.2.14.a-p.
2. Cf. KS X.5, MS II.1.11.

वि ज्योतिषेति याज्यानुवाक्ये भवतः॥१७॥

17. The verses the first of which begins with *vi jyotiṣā*[1] are to be used as invitatory and offering-verses.

1. TS I.2.14.r-s.

XIX.19

आदित्यं चरुं निर्वपेत्संग्राममुपप्रयास्यन्॥१॥

1. One who is going to (fight in) the battle should perform an offering of rice-pap for Aditi.[1]

1. Cf. TS II.2.6.1.

वैश्वानरं द्वादशकपालं निर्वपेत्संग्रामायतनं गत्वा॥२॥

2. One should perform an offering of (sacrificial bread) on twelve potsherds for (Agni) Vaiśvānara after having reached the place of battle.[1]

1. Cf. TS II.2.6.1.

यया रज्ज्वोत्तमां गामाजेत्तया भ्रातृव्यगवीमभिदध्याद् गोष्ठे वास्य न्यस्येत्॥३॥

3. One should tie the cow of the enemy with the tether by means of which one may lead the last (of the looted) cows or one should throw it (the tether) in his cow-stall.[1]

1. Cf. TS II.2.6.5.

बल्बजानपीध्मे संनह्येत्॥४॥

4. (The Adhvaryu) should bind the Balbaja (grass) also to the fuel (in this offering for Indrāṇī).[1]

1. Cf. TS II.2.8.1-2.

तान्सहेध्मेन प्रोक्षेत्॥५॥

5. He should sprinkle (water on) it (the grass) as well as on the fuel.

सरस्वत्याज्यभागेत्याज्यहविर्भवति॥६॥

6. (When it is said) "Sarasvatī is one to whom (her) ghee-share)..."[1] (it means that) ghee is the offering-material.

1. TS II.2.9.1.

आज्यं प्रोक्षणमाज्येन मार्जयन्त इति सर्वप्रोक्षणमार्जनानीत्याज्येन॥७॥

7. When it is said, "Ghee is the sprinkling (as it were) they cleanse themselves with ghee",[1] (it means that) the acts of sprinkling and cleansing (are to be done) with ghee.

1. TS II .2.10.2.

मानवी ऋचौ धाय्ये कुर्यात्। मक्षू देववत इत्येतासां द्वे॥८॥

8. When it is said, "One should make two Manu-verses as "dhāyyās" (verses to be inserted)[1] (in the Sāmidhenī-verse)" (it means that) two out of (the three) which begin with *makṣū devavatāḥ*[2] (are to be used).

1. TS II.2.10.2.
2. TS I .8.22.1-m.

एतामेव निर्वपेदायतनं गत्वा॥९॥

9. Having gone to the place, one should perform the same offering.[1]

1. Cp. TS II.2.10.5.

भ्रातृव्यक्षेत्रं गत्वैतामिष्टिं निर्वपेत्॥१०॥

10. Having gone to the place (i.e. house or field) of the enemy, one should perform this offering.[1]

1. Cp. TS II.2.10.5.

तत्र दक्षिणमर्धं वेद्या उद्धत्य तदेवार्धेन बर्हिष स्तृणीयात्। अर्धमिध्मस्याभ्यादध्यात्॥११॥

11. Having dug up the southern half of the altar he should cover it with the half of the sacred grass, and put the half of the fuel (at the time of the recitation of the kindling verses)[1].

1. Cf. TS II.2.10.5.

ऐन्द्रमेकादशकपालं निर्वपेन्मारुतं सप्तकपालं ग्रामकामः॥१२॥

12. One who desires a village (i.e. supremacy in the village), should offer a (sacrificial bread) on eleven potsherds to Maruts.[1]

1. Cf. TS II.2.11.1.

आहवनीयं ऐन्द्रमधिश्रयति। गार्हपत्ये मारुतम्॥१३॥

13. He keeps (for baking) the (bread) for Indra on the Āhavanīya (fire) and the (bread) for Maruts on the Gārhapatya (-fire).[1]

1. Cf. TS II.2.11.1.

काल ऐन्द्रमासादयति। सामिधेनीष्वनूच्यमानासु मारुतम्॥१४॥

14. He places the Indra (-bread) on the altar at its usual time and (he places) the Maruts (-bread) (on the altar) when the enkindling verses are being recited.

अथ यत्रेन्द्रायानुब्रूहीत्यैन्द्री पुरोऽनुवाक्या। मरुतो यजेति मारुती याज्या। मरुद्भ्यो ऽनुब्रूहीति मारुती पुरोऽनुवाक्या। इन्द्रं यजेत्यैन्द्री याज्या॥१५॥

15. When (the Adhvaryu says), "Recite an invitatory verse for Indra", (the Hotṛ should recite) an invitatory verse for Indra. (When the Adhvaryu says) "Recite an offering verse for Maruts", (the Hotṛ recites) an offering verse (for Maruts). (When the Adhvaryu says) "Recite an invitatory-verse for Maruts", (the Hotṛ recites) an invitatory verse for Maruts. (When the Adhva-ryu says "Recite an offering verse for Indra", (the Hotṛ recites) an offering verse for Indra.[1]

1. Cf. TS II.2.11.2.

ऐन्द्रमेकादशकपालं निर्वपेद्वैश्वदेवं द्वादशकपालं ग्रामकामः॥१६॥

16. One who desires a village should offer a sacrificial bread on eleven potsherds to Indra and a sacrificial bread on twelve potsherds to Viśvedevas.[1]

1. Cf. TS II.2.11.3.

तत्रैन्द्रस्य प्रथममवदानमवदायोभे वैश्वदेवस्यावद्येत्। अथैन्द्रस्यावशिष्ट-मुपरिष्टात्॥१७॥

17. There having cut first a portion of (the sacrificial bread for Indra (the Adhvaryu) should cut two (portions) of (the

sacrificial bread) for Viśvedevas, then (one should take) the remaining (from the sacrifical bread) for Indra afterwards.[1]

1. Cf. TS II.2.11.3.

इन्द्राय विश्वेभ्यो देवेभ्यो ऽनुब्रूहीन्द्रं विश्वान्देवान्यजेति संप्रेष्यति॥१८॥

18. (The Adhvaryu) orders (the Hotṛ) "Do you recite the invitatory verse for Indra, for Viśvedevas", "Do you recite the offering verse for Indra, for the Viśvedevas."

भरेष्विन्द्रमिति याज्यानुवाक्ये भवतः॥१९॥

19. The verses beginning with *bhareṣvindram...*[1] are to be used as invitatory and offering verses.

1. TS II.1.11.e-f.

XIX.20

उपाधाय्यपूर्वयं वासो दक्षिणा॥१॥

1. (For this offering) *upadhāyyapūrvaya* cloth (should be given) as a sacrificial gift[1].

1. Cf. TS II.2.11.4.

चित्रान्तमित्यर्थः॥२॥

2. The meaning (of this expression) is (a cloth) with the end (fringes) of variegated colours.

संज्ञानीं पृथङ्निरुप्य सर्वतः समवदाय सर्वा देवता अनुद्रुत्य संप्रेष्यति॥३॥

3. In the Saṁjñānī offering[1] having separately taken out (the oblation-material for each deity), having taken portions from all (the sacrificial breads), having uttered (the names of all the deities) he gives the orders (for recitation of invitarary and offering verses)[2].

1. Cf. TS II.2.11.5-6.
2. Cf. Caland, *Wünschopfer*, no. 117.

अग्निः प्रथमो वसुभिरिति सर्वदेवत्ये याज्यानुवाक्ये भवतः॥४॥

4. The invitatory and offering verses are those in which all the deities are addressed, begining with *agniḥ prathamo vasubhiḥ.*[1]

1. TS II 1.11.i, k.

अपरुद्धो ऽपरुध्यमानो वा धारयद्वतीयं निरुप्यासीत यावदेनं नापरुन्ध्युः॥५॥

5. A (king) who is caught or who is being caught (by his enemy), after having performed an offering for "the supporting" Ādityas, should wait until he is not caught (again).[1]

1. Cf. TS II.3.1.1ff.

अथापरुध्यमानो ऽदिते ऽनुमन्यस्वेत्यपरोद्धुः पदमादाय गच्छेत्॥६॥

6. Then one who is being caught should go away after having taken the foot-print (i.e. the sand therein) of one who catches him with *adite'numanyasva.*

यः परस्ताद्ग्राम्यवादी स्यात्तस्य गृहाद्व्रीहीनाहरेत्॥७॥

7. (The Adhvaryu) should bring rice-grains from the house of him who calls himself the best in the village.

शुक्लांश्च कृष्णांश्च विचिनुयात्॥८॥

8. He should separate the black and white grains.

ये शुक्लाः स्युस्तमादित्यं चरुं निर्वपेत्॥९॥

9. He should prepare a pap for Ādityas out of (those grains) which are white.

ये कृष्णास्तान्कृष्णाजिन उपनह्य निधाय हविष्कृता वाचं विसृज्योप प्रेत मरुतः सुदानव इति यजमानमभ्यैति॥१०॥

10. Having tied those (rice- grains) which are black, in a black antelope-skin, then having kept (i.e. preserved[1] them), then having released his speech with the Haviṣkṛt-call , he goes towards the sacificer with *upa preta marutaḥ...*

1. upto his return (See Sūtra 19).

सत्याशीरिति यजमानस्योत्तरे वाससि पदैकदेशं निवपति॥११॥

11. He pours a part of (the sand of) the foot-print on the upper garment of the sacrificer.

इह मन इत्युरसि शेषं निनयति॥१२॥

12. With *iha manaḥ...* he pours the remaining (sand) on his chest.

सिद्धमिष्टिः संतिष्ठते॥१३॥

13. The offering stands completely established (i.e. concluded) in the manner (i.e. according to the basic paradigm).

यदि नावगच्छेदिममहमादित्येभ्यो भागं निर्वपाम्यामुष्मादमुष्यै विशो ऽवगन्तोरित्यपरोद्धुर्नाम गृह्णीयात्तस्यै च विशः॥१४॥

14. If (the king) does not return then he(the Adhvaryu) (should perform this offering having changed the formula of taking out the oblation-material and use the words), *idam aham* (and there) he should utter the name of him who has caught (the king) and the name of his subjects.

यदि नावगच्छेदाश्वत्थान्मयूखान्सप्त मध्यमेषायामुपहन्यादिदमहमादित्यान्बध्नाम्यामुष्मादमुष्यै विशो ऽवगन्तोरिति। त्रीन्प्राचश्चतुर उदीचः॥१५॥

15. If (the king) does not return (inspite of this) then (the Adhvaryu) having fixed seven pegs of Aśvattha (-wood) in the central pole (of the cart in which the rice is kept)—three towards the east and four towards the north—with *idamaham* (uttering) the name of the one who has caught (the king) and the name of his subjects.

यदि नावगच्छेदेतमेवादित्यं चरुं निर्वपेत्॥१६॥

16. If (the king) does not return (inspite of this) then (the Adhvaryu) should take out the material of rice- pap for the Ādityas.

इध्मे ऽपि मयूखान्संनह्येत्॥१७॥

17. He should bind the pegs to the fuel also.

तान्सहेध्मेनाभ्यादध्यात्॥१८॥

18. (And then) he should put them (in fire) along with the fuel.

अवगतः कृष्णानां व्रीहीणां वारुणं चरुं निर्वपति॥१९॥

19. (The king) after having returned should offer a rice-pap of black rice-grains to Varuṇa.[1]

1. See Sūtra 10.

सिद्धमिष्टिः संतिष्ठते॥२०॥

20. The offering[1] stands completely established (i.e. concluded) in the usualmanner (i.e. according to the basic paradigm).

1. For the Sūtras 5-20, cf. TS II.3.1.1ff.

XIX.21

प्राजापत्यां शतकृष्णलां निर्वपुदायुष्कामः॥१॥

1. One who wants (to get) a long life should perform an offering with one hundred gold-corns.[1]

1. Cf. TS II.3.2.1.

शतं हिरण्यकृष्णलानि काकिण्या माषेण वा संमितानि॥२॥

2. There should be one hundred gold corns each one weighing a Kākiṇī[1] or a bean.

1. Fruit of Abrus precatoria, also called Guñjā.

तानि पावित्रवत्याज्य आवपति॥३॥

3. (The Adhvaryu) puts them in ghee on which a purifier (in the form of a blade of grass) is kept.

धर्ममात्रं श्रपणम्॥४॥

4. The cooking (of these gold-corns) is to be done only for the sake of abiding) with the rule.[1]

1. Thus the corns are not to be literally cooked ; but only the rules about the cooking are to be followed literally and thus the cooking is to be done only symbolically.

प्रचरणकाले ऽष्टौ देवताया अवद्यति। चत्वारि स्विष्टकृति। द्वे प्राशित्रेष्टाविडायाम्॥५॥

5. At the time of performance (i.e. making the offering he separates eight (gold-corns) for the (main) deity; four at the time of (i.e. for Agni) Sviṣṭakṛt; and two at the time of (i.e. for) Prāśitra and eight at the time of (i.e. for) Iḍā.

चतुर्धाकरणकाले सर्वाणि प्राशित्रे समोप्यैकधा ब्रह्मण उपहरति॥६॥

6. At the time of division into four, having put all(the corns) together in Prāśitra he brings them all at once to the Brahman.

तानि ब्रह्मा भक्षयति॥७॥

7. The Brahman eats them.[1]

1. i.e. he only licks them. Cf. MaŚS V.1.9.9.

भक्षापनय इतरेषाम्॥८॥

8. In the case of the other (priests) eating is to be excluded.

सौर्यं चरुं रुक्माभ्यां परिगृह्यासादयति॥९॥

9. Havng held the rice-pap (i.e. the vessel containing it) meant for Sūrya by means of two plates (of gold),[1] he places it (on the altar).

1. Cf. TS II.3.2.2.

तस्य प्रयाजेप्रयाजे कृष्णलं जुहोति॥१०॥

10. Before every Prayāja (fore-offering) of it, he offers one gold-corn.

अपोह्य रुक्मौ चरुणा प्रचरति॥११॥

11. Having taken out the gold-corn he makes (the oblation) with the rice-pap.

एतावेव रुक्मौ दक्षिणा॥१२॥

12. These same two gold-plates(are to be given as) the sacrificial gifts.

अग्नये दात्रे पुरोडाशमष्टाकपालमिति त्रीणि॥१३॥

13. The offering (mentioned with the words) a sacrificial bread on eight potsherds for Agni Dātṛ consists of three (oblation-materials).

1. Cf. TS II.3.2.8.

तेषां प्राजापत्यं संसृष्टं हविस्तृतीयं भवति॥१४॥

14. The third out of them (consists of) the mixed offering-(materials)[1] for Prajāpati.

1. viz. curds, honey, ghee, water and roasted corns. See the next Sūtra.

दधि मधु घृतमापो धानास्तण्डुला इत्येकेषामाज्यविकारः॥१५॥

15. Thus curds, honey, ghee, water, roasted corns and rice. According to some a modification of ghee.

मधूदके संसृष्टे मुख्ये स्वाधर्म्यम्॥१६॥

16. Mixed together Honey and water are the main (things). (and they serve) their own function.

घृतं न पूतमुभे सुश्चन्द्रेति याज्यानुवाक्ये भवतः॥१७॥

17. The verses beginning with *ghṛtaṁ na pūtam* and *ubhe suśandra*[1] are to be used as invitatory and offering verses.

1. TS II.2.12.X.aa.

आग्नेयस्य च सौम्यस्य चैन्द्रे समाश्लेषयेदिति संहितानि हवींष्यधिश्रयेदित्यर्थः॥१८॥

18. When it is said 'He should bring the Agni (-bread) and the Soma (-bread) in contact with the Indra (-bread)", it means, "He should place the oblation-materials (of Agni and Soma) on the fire near that of Indra."

लेपौ वास्मिन्समाश्लेषयेत्॥१९॥

19. Or He should attach a portion (of the Agni-bread and Soma-bread each) to it (i.e. the Indra-bread).

ब्रह्मन्विशं विनाशयेय मिति सर्वं ब्राह्मणस्पत्यं भवति॥२०॥

20. The words, "May I annihilate (all) the merchant-class in the Brāhmaṇa-class,"[1] means all (the activities are)connected with Brahmaṇaspati.

1. TS II.3.3.5.

मारुती याज्यानुवाक्ये कुर्यात्॥२१॥

21. The invitatory and offering verses should be addressed to Maruts.

अथैतं त्रिधातुमेकादशसूत्तानेषु कपालेष्वधिश्रयति॥२२॥

22. He keeps the (offering-material) having three layers on eleven potsherds with their backs downwards.[1]

1. Cf. TS II.3.6.2.

XIX.22

प्रथमं पुरोडाशमधिश्रित्य परितपनान्तं कृत्वा तस्मिन्नुत्तरं ज्यायांसमधिश्रित्य तदन्तमेव कृत्वा तस्मिन्नुत्तरं ज्यायांसमधिश्रयति॥१॥

1. After he has kept the first sacrificial bread on the fire , having done all activities upto "heating around," then having

kept the second, bigger bread on it, in the fire, having done the activities upto that (viz. heating around) only, (the Adhvaryu) places the third a still bigger (one) on it.

प्रचरणकाले दक्षिणार्धात्प्रथमां देवतां यजेत्॥ मध्याद्द्वितीयाम्। उत्तरार्धात्तृतीयाम्॥२॥

2. At the time of making oblations he should take a portion from the southern (part of the bread) for the first deity, from the middle part (of the bread) for the second (deity) (and) from the northern (part) for the third (diety).

सर्वेषामभिगमयन्नवद्यतीत्युक्तम्॥३॥

3. It is said (in a Brāhmaṇa-text) "He should take the portions of all the breads while reaching them."[1]

1. TS II.3.6.2.

प्राच्यां दिशि त्वमिन्द्रेति तिस्र ऋचो व्यत्यासमन्वाह॥४॥

4. (The Hotṛ) recites the three verses beginning with *prācyāṁ diśi*[1] (as invitatory and offering verses) while entwining them.[2]

1. TS II.4.14.c-e.
2. For the details of entwinning see the next two Sūtras.

प्रथमामनूच्य मध्यमया यजेत्। मध्यमामनूच्योत्तमया यजेत्। उत्तमामनूच्य प्रथमया यजेत्॥५॥

5. (Thus) having recited the first as the invitatory verse , he should use the second as the offering verse; having recited the second as the invitatory verse he should use the third as the offering verse; having recited the third as the invitatory verse , he should use the first as the offering verse.

एवं सर्वा याज्याः पुरोऽनुवाक्याश्च भवन्ति॥६॥

6. In this manner all the verses became invitatory as well as offering verses.

सर्वपृष्ठां निर्वपति॥७॥

7. One (who desires to be strong) may perform an offering containing all the Pṛṣṭhas.[1]

1. Cf. TS II.3.7.1.ff.

यदिन्द्राय राथंतरायेति यथासमाम्नातं द्वादशसूत्तानेषु कपालेष्वधिश्रयति॥८॥

8. (The Adhvaryu) keeps (the sacrificial bread) on twelve potsherds with their backs tuned downwards in accordance with the sacred text beginning with *yadindrāya rāthantarāya*[1] (in the fire).

1. TS II.2.7.2-3.

प्रचरणकाले पूर्वार्धात्प्रथमां देवतां यजति॥९॥

9. At the time of offering, he offers the (portion of a bread) from the eastern side (of the bread) to the first deity.

एवमितराः प्रदक्षिणमुत्तरापवर्गम्॥१०॥

10. In the same manner he offers the five (other portions) in a clock-wise manner, ending in the north.

समन्तं पर्यवद्यतीत्युक्तम्॥११॥

11. It has been said, "He cuts around in all sides."[1]

1. TS II.2.7.4.

अभि त्वा शूर नोनुम इति षड्चो व्यत्यासमन्वाह॥१२॥

12. (The Hotṛ recites the six verses begining with *abhi tvā śūra nonumaḥ*[1] as invitatory and offering verses while entwining them.

1. TS II.4.10.f-o.

न बृहत्या वषट्कुर्यात्॥१३॥

13. He should not make *vaṣaṭ* in connection with a verse in Bṛhatī (metre)[1] (i.e. he should not use such a verse as an offering verse)

1. Cf. KS XII.5.

अनुवाक्यायाश्चत्वार्यक्षराणि याज्यां गमयेत्॥१४॥

14. He should cause the (last) four syllables of invitatory verse to go to the offering verses.

अनुष्टुभं च ह वा एतत्संपादयन्ति पङ्क्तिं चेति ते मन्यामहे॥१५॥

15. Thereby they produce an Anuṣṭubh and Paṅkti[1]—thus we consider them.[2]

1. Cf. MS II.3.7.
2. For this expression see XXIV.11.10 and 12.3.

अभि त्वा शूर नोनुमो ऽदुग्धा इव धेनवः। ईशानमस्य जगतः सुवर्दृश-मीशानमोमित्यनूच्य इन्द्र तस्थुषस्त्वामिद्धि हवामह इति यजेत्॥१६॥

16. Having recited the invitatory verse *abhi tvā... suvardṛśam īśānamom*, (the Hotṛ) should recite *indra tasthuṣastvām id dhi havāmahe.*[1]

1. Thus here the words *indra tasthuṣaḥ* belonging to the earlier verse are attached to the next verse.

XIX.23

त्वामिद्धि हवामहे साता वाजस्य कारवः। त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठोमित्यनूच्य स्वर्वतो ऽभि त्वा शूर नोनुम इति यजेत्॥१॥

1. Having recited the invitatory verse *tvāmiddhi havāmahe* (for the second offering) (the Hotṛ) should recite the offering verse *svarvatobhi tvā....*

कदा चन स्तरीरसीत्यासां चतुर्थीं दधाति॥२॥

2. The verse *kadā cana starīrasi...* serves as the fourth verse of these (verses).

अग्नये भ्राजस्वते पुरोडाशमष्टाकपालमित्युक्तम्॥३॥

3. It has been said (in a sacred text): "(One should offer)a sacrificial bread on eight potsherds to Agni Bhrājasvat...[1] (and it should be followed).

1. TS II.3.8.1.

चतुर्धाकरणकाले सौर्यांस्त्रीन्पिण्डानुद्धृत्योदु त्यं जातवेदसं सप्त त्वा हरितो रथे चित्रं देवानामुदगादनीकमिति पिण्डान्यजमानाय प्रयच्छति॥४॥

4. At the time of division (of the sacrificial bread for Agni) into four[1], having taken out three balls from the rice-pap for Sūrya[2] (the Adhvaryu) gives the balls to the sacrificer with *udu tyam... sapta tvā... citraṁ devānām...*[3]

1. Cp. III.3.2.
2. Cf. TS II.3.8.2.
3. TS II.4.14.n,o,p.

तान्यजमानः प्राश्नाति॥५॥

5. The sacrificer eats them.

वैश्वदेवीं सांग्रहणीं निर्वपेद्ग्रामकामः॥६॥

6. One who desires to get (supremacy in the) village should perform a collective offering to Viśvedevas.[1]

1. Cf. TS II.3.9.1ff.

नवनीते श्रपयति॥७॥

7. (The Adhvaryu) cooks rice pap in butter.

ध्रुवो ऽसीत्येतैः प्रतिमन्त्रं परिधीन्परि दधाति॥८॥

8. He places the surrounding sticks[1] one by one with (the three Mantras) beginning with *dhruvosi*.[2]

1. For these see II.9.5.
2. TS II.3.9.4.

आमनमसीत्युपहोमाः॥९॥

9. With *āmanamasi*...[1] the by-offerings (are to be offered).

1. TS II.3.9.4.

यो ज्योगामयावी स्याद्यो वा कामयेत सर्वमायुरियामिति तस्मा एतामिष्टिं निर्वपेत्॥ आग्नेयादीनि पञ्च॥१०॥

10. For one who is diseased for a long time or one who desires to get the full (span of) life this offering should be performed: there are five (oblations) to Agni etc.[1]

1. TS II.3.11.1ff. There are oblations also to Soma, Varuṇa, Sarasvatī, and Agnāviṣṇū.

पात्रसंसादनकाले खादिरं पात्रं चतुःस्त्रक्ति प्रयुनक्ति। सौवर्णं च प्रवर्तं शतमानस्य कृतम्॥११॥

11. At the time of arrangement of utensils,[1] he also places a four-cornered, pot of Khadira (wood), and an ear-ring weighing one hundred Mānas.

1. Cf. I.15.6ff.

अथा खलु यावतीः समा एष्यन्मन्येत तावन्मानं स्यात्॥१२॥

12. Or it may be weighing as many Mānas as many (the sacrificer) believes to (be able) to live.[1]

1. Cf. TS III.3.11.5.

यन्नवमैत्तन्नवनीतमभवदित्याज्यमवेक्ष्याज्यग्रहणकाले तूष्णीं खादिरे चतुर्गृहीतं गृहीत्वा सादनकाल उत्तरेण ध्रुवां खादिरं सादयित्वा तस्मिन्प्रवर्तमवदधाति॥१३॥

13. Having looked into the ghee[1] with *yannavamait*...[2] the Adhvaryu, at the time of scooping of the ghee,[3] having scooped ghee for four times in the Khadira-pot, at the time of placing it,[4] after having placed the Khadira-pot to the north of the Dhruvā-ladle, he puts the ear-ring in it (the ghee).

1. See II.6.6.
2. TS II.3.10.a.
3. See II.7.10.
4. After what is mentioned in II.9.15.

XIX.24

उपहोमकाले ऽश्विनोः प्राणो ऽसीत्येतैः प्रतिमन्त्रं चतुर उपहोमाञ्जुहोति॥१॥

1. At the time of performing the by-offerings,[1] (the Adhvaryu) offers four by-offerings, with each of the formulae beginning with *aśvinoḥ prāṇosi*.[2]

1. See II.21.2.
2. TS II.3.10.10.

हुत्वाहुत्वा प्रवर्तमभि घारयति राडसि विराडसि सम्राडसि स्वराडसीति॥२॥

2. After having offered, each time he pours the ghee remaining in the spoon on the ear-ring with *rāḍasi svarāḍasi*...[1]

1. Cp. XXII.25.22.

यत्खादिर आज्यं तदग्रेणाहवनीयं पर्याहृत्य दक्षिणस्यां वेदिश्रोण्यां सादयति॥३॥

3. Having brought the ghee in the Khadira-pot by the north of the Āhavanīya he places it on the south-western corner of the altar.

तद्यजमानो ऽवेक्षते घृतस्य धारामपृतस्य पन्थामिति॥४॥

4. The sacrificer looks into it with *ghṛtasya dhārām*....[1]

1. TS II.3.10.c.

अथास्य ब्रह्मा दक्षिणं हस्तं गृह्णाति॥५॥

5. Then the Brahman holds his right hand.

ब्रह्मण इतर ऋत्विजो हस्तमन्वारभ्य यजमानं पर्याहुः पावमानेन त्वा स्तोमेनेति॥६॥

6. The other priests holding the (right) hand of the Brahman uttering *pavamānena tvā stomena*...[1] surround the sacrificer.[2]

1. TS II.3.10.d.
2. Cf. TS II.3.1.4.

अथ यजमानो हिरण्याद्घृतं निष्पिबति॥७॥

7. Then the sacrificer drinks out ghee from the gold (i.e from the ear-ring).[1]

1. Cf.TS II.3.11.5.

इममग्न आयुषे वर्चसे कृधीति प्राश्नन्तमभिमन्त्रयते॥८॥

8. (The Adhvaryu) addresses (the sacrificer while he is drinking (the ghee), with *imam agna āyuṣe*....[1]

1. TS II.3.10.e.

उद्धृत्य हिरण्यं प्रक्षाल्यायुष्टे विश्वतो दधदिति यजमानाय प्रयच्छति॥९॥

9. Having lifted up the gold (i.e. the ear-ring from the pot), having washed it, he gives it to the sacrificer with *āyuṣṭe sarvato dadhat*...[1]

1. TS I .3.14.1.

तद्यजमान आचम्य प्रतिगृह्य प्रदक्षिणं दक्षिणे कर्ण आबध्नात्यायुरसि विश्वायुरसि सर्वायुरसि सर्वमायुरसि सर्वं म आयुर्भूयात्सर्वमायुर्गेषमिति॥१०॥

10. After having sipped water, and having accepted it (the golden ear-ring) the sacrificer fixes it from the right side in his right ear with *āyurasi*....[1]

1. TB II.5.7.2.

अग्निरायुष्मानित्यनुवाकशेषेणास्याध्वर्युर्दक्षिणं हस्तं गृह्णाति॥११॥

11. The Adhvaryu holds right hand of the sacrificer[1] with the remaining part of the section viz. *agnirāyuṣmān*.[2]

1. Cp. TS II.3.11.5.
2. TS II.3.10.f.

सिद्धमिष्टिः संतिष्ठते॥१२॥

12. The offering (then) stands completely established in accordance with the basic paradigm.

XIX.25

ऐन्द्रावरुणं पुरोडाशं निरुप्यैन्द्रावरुणीं पयस्यां निर्वपेत्॥१॥

1. After having taken out the material for the sacrificial bread for Indra and Varuṇa, (the Adhvaryu) should take out the material for the milk-mess for Indra and Varuṇa.[1]

1. Cf. TS II.3.13.1ff.

उद्वास्यालंकृत्य पयस्यायां पुरोडाशमवदधाति॥२॥

2. Having taken away the sacrificial bread (from the fire), then having decorated (it) he puts (it) in the milk-mess[1].

1. Cf. TS II.3.12.2-3.

एतयैव प्रच्छाद्यासादयति॥३॥

3. After having covered (it) with it (milk-mess), he places it(on the altar).

अथास्मात्प्रतिदिशं पयस्यां व्यूहति॥४॥

या वामिन्द्रावरुणा यतव्या तनूरित्यतैरेव पुनः समूहति॥५॥

4-5a. Then he removes the milk-mess from it on all the sides[1] with *yā vām indrāvaruṇā.*[2]

1. Cf. TS II.3.13.3.
2. TS II.3.13.1.

अमुक्तमिति मन्त्रान्तान्संनमति॥६॥

5b-6. With the same formula he mixes (it with milk-mess); but he modifies the ends of the formulae with the word) *amuktam.*[1]

1. Cf. TS II.3.13.1.

सहैव पयस्यायाः पुरोडाशस्यावद्यति॥७॥

7. He cuts the portions of the sacrificial bread along with those of the milk-mess.[1]

1. Cf. TS II.3.13.1.

यो वामिन्द्रावरुणावग्नौ स्त्राम इत्युपहोमाः॥८।

8. With *yo vāmindrāvaruṇau*... (he should perform) the by-offerings.

अग्नये संवर्गाय पुरोडाशमष्टाकपालमित्युक्तम्॥९॥

9. It has been said (in a Brāhmaṇa-text): "(One should offer) a sacrificial bread on eight potsherds to Agni Saṁvarga."

1. TS II.4.3.3.

युक्ष्वा हि देवहूतमानिति पञ्चदश सामिधेनीरन्वाह॥१०॥

10. (The Hotṛ) recites fifteen enkindling verses (the first of which begins with) *yukṣvā hi devahūtamān.*[1]

1. TS II.6.11.a-k. The first and the last are to be recited three times each. They make fourteen and for the fifteenth verse see the next Sūtra.

नित्यया परिदधाति॥११॥

11. He concludes with the usual verse.[1]

1. Viz. the verse beginning with *ā juhotā duvasyata;* cf. TB III.5.2.3.

कुवित्सु नो गविष्टय इति याज्यानुवाक्ये॥१२॥

12. (The verses beginning with) *kuvit su no gaviṣṭaye*[1] are to be used as invitatory and offering verses (of the main offering).

1. TS II.6.11.1.m.

यस्या जुषद्विद्मा हि त इति संयाज्ये॥१३॥

13. (The verses beginning with) *yasyājuṣat* and *vidmā hi te*[1] are to be used as invitatory and offering-verses of the Sviṣṭakṛt-offering.

1. TS II.6.11.1.o,q.

चित्रापूर्णमासे चित्रामिष्टिं निर्वपेत्। आग्नेयादीनि सप्त॥१४॥

14. On the full moon day with Citrā constellation one should perform an offering (called) Citrā: (it consists of) seven (oblation materials viz. a sacrificial bread) for Agni etc.[1]

1. Cf. TS II.4.6.1ff.

अग्ने गोभिर्न आ गहीत्युपहोमाः॥१५॥

15. The by-offerings (should be offered with the verses beginning with) *agne gobhirna āgahi.*[1]

1. TS II.4.5.a-g.

पुष्कलेषु नक्षत्रेषूदवसाय कारीर्या वृष्टिकामो यजेत॥१६॥

16. One who wants to get rain should, having left (his usual residence) under an auspicious constellation, perform the Kārīrī-offering.[1]

1. For this offering see TS II.4.7.1-10.4.

अग्नीनन्वाधायापरेणाहवनीयं दक्षिणातिक्रम्योपविश्य यजमानो मारुतमसि मरुतामोज इति कृष्णं वासः कृष्णतूषं परिधत्ते॥१७॥

17. After the Adhvaryu has added fuel to the fires having stepped behind the Āhavanīya-fire to the south (and) having sat down, wears a black cloth with black fringes[1] with *māru-tamasi....*[2]

1. Cf. TS II.4.9.1.
2. TS II.4.7.a.

रमयत मरुतः श्येनमायिनमिति पश्चाद्वातं प्रतिमीवति॥१८॥

18. With *ramayata marutaḥ...*[1] (the Adhvaryu)presses back the west wind.[2]

1. TS II.4.7.b.
2. Cf. TS II.4.9.1.

पुरोवातमेव जनयत्येहि वातेति॥१९॥

19. With *ehi vāta...* he presses forward the east wind.[1]

1. Cf. TS II.4.9.1.

कृष्णो ऽश्वः पुरस्तात्प्रत्यङ्मुखो ऽवस्थितो भवति॥२०॥

20. A black horse is kept standing in the east with its face to the west.

तमेतेन वाससाभिपिनष्ट्यभिक्रन्देति॥२१॥

21. With *abhikranda...*[1] he presses it (horse) with (black) cloth (taken from the sacrificer).

1. TS III.1.11.y.

यदि क्रन्देद्विधूनुयाच्छकृन्मूत्रं वा कुर्याद्वर्षिष्यतीति विद्यात्॥२२॥

22. If it neighs or shakes off or passes urine or stools one should know that it will rain.

XIX.26

पुरोवातो वर्षन्नित्यष्टौ वातनामानि हुत्वान्तर्वेदि कृष्णाजिनं प्राचीनग्रीवमुत्तरलोमास्तीर्य तस्मिन्खर्जूरसक्तून्करीरसक्तून्वा मान्दा वाशा इति कृष्णमधुषा संयुत्य तिस्रः पिण्डीः कृत्वा पुष्करपलाशैः संवेष्ट्य समुद्ग्रम्य कृष्णाजिनस्यान्तान्वृष्णो अश्वस्य संदानमसीति कृष्णेन दाम्नोपनह्यति॥१॥

1. Having made ghee-libations by means of the names of the wind[1] with *puro vāto varṣan...*[2] (the Adhvaryu) having spread inside the altar the black-antelope-skin with its neck to the west and with its hairy (side) upward, having mixed on it the flour of Kharjūra or Karīra (-fruits) with black honey[3] with *māndā vāśāḥ...*[4], having made three balls[5] of them having covered (them) with lotus leaves, having lifted up the ends of the black-antelope-skin, he ties (it) by means of black rope with vṛṣṇo *aśvasya sandānamasi....*[6]

1. Cf. TS II.4.9.1ff.
2. TS II.4.7.c.
3. Cf. TS II.4.9.1ff.
4. TS II.4.7.d.
5. Cf. KS XI.10.
6. TS II.4.7.e.

उत्करे प्रागीषं त्रिगधमनो ऽवस्थितं भवति॥२॥

2. A cart with three Gadhās[1] is kept near the rubbish heap with its pole pointing to the east.

1. This word is interpreted in the following Sūtra.

छर्दीषीत्यर्थः॥३॥

3. (The word Gadhā) means hood[1] (of a cart).

1. In BudhāŚSXXVI.6 two interpretations of the word are given: Thus the word *trigadha* either means "having three folds (*trivalika*) or having three hoods (*tricchadiṣkam*).

देवा वसव्या इति पूर्वस्यां गध्यायां कृष्णाजिनमाबध्नीयात्॥४॥

4. With *devā vasavyāḥ*...[1] he should stick the black antelope skin (by means of dough) with the first hood (of the cart).[2]

1. TS II.4.8.a.1.
2. Cf. TS II.4.10.1.

अहोरात्रावासक्तं भवति॥५॥

5. It is kept hanging for a day and a night.

यदि वर्षेत्पिण्डीरेव जुहुयात्॥६॥

6. If it rains he should offer the balls themselves.

यदि न वर्षेद्देवाः शर्मण्या इति मध्यमायामा बध्नीयात्॥७॥

7. If it does not rain then he should stick (the skin) on the middle (hood) with *devāḥ śarmaṇyāḥ*...[1]

1. TS II.4.8.a.2.

अहोरात्रावासक्तं भवति॥८॥

8. It is kept hanging for a day and a night.

यदि वर्षेत्पिण्डीरेव जुहुयात्॥९॥

9. If it rains he should offer the balls themselves.

यदि न वर्षेद्देवाः सपीतय इति जघन्यायामाबध्नीयात्॥१०॥

10. If it does not rain then he should stick (the skin) on the lowest (hood) with *devāḥ sapītayaḥ*.

1. TS II.4.8.a.3.

अहोरात्रावासक्तं भवति॥११॥

11. It is kept hanging for a day and a night.

यदि वर्षेत्पिण्डीरेव जुहुयात्॥१२॥

12. If it rains he should offer the balls themselves.

यदि न वर्षेच्छ्वो भूते धामच्छदादीनि त्रीणि हवींषि निर्वपति कृष्णानां व्रीहीणाम्॥१३॥

13. If it does not rain then he should take out the materials for the three offerings beginning with one to (Agni) Dhāmacchad (consisting)of black-rice (and perform these offerings).

तान्यासाद्योत्करे कृष्णाजिनमासादयति॥१४॥

14. Having placed them (the three sacrificial breads) on the altar he places the black-antelope skin on the rubbish-heap.

कृष्णोष्णीषाः कृष्णवसना निवीता ऋत्विजः प्रचरन्ति॥१५॥

15. At the time of the offering of these breads, the priests wearing black turbans, black garments and with their sacred threads hanging around the neck[1] perform the ritual.

1. Cp. XIX.16.6.

त्वं त्या चिदच्युतेति याज्यानुवाक्याः॥१६॥

16. (The verses beginning with) *tvaṁ tyā cidacyutā*[1] are to be used as invitatory and offering verses.

1. TS III.1.11.2ff.

उपहोमकाले दिवा चित्तमः कृण्वन्तीत्येतैः प्रतिमन्त्रं पिण्डीराबध्नाति॥१७॥

17. At the time of the by-offerings (the Adhvaryu) binds the balls each with one of the (three) verse(s) beginning with *divā cit tamaḥ kṛṇvanti*.[1]

1. TS II.4.8.b-d.

जुहोतीत्येके॥१८॥

18. According to some he offers them (in fire).

अथासां धूममनुमन्त्रयते॥१९॥

19. Then he addresses the smoke of these (balls),

XIX.27

असितवर्णा हरयः सुपर्णा इति॥१॥

1. with *asitavarṇā harayaḥ....*[1]

1. TS III.1.11.t.

उत्करे कृष्णामामपक्वां स्थालीमद्भिः पूरयति सृजा वृष्टिमिति॥२॥

2. (The Adhvaryu) fills a black, unbaked pot with water on the rubbish heap with *sṛjā vṛṣṭin....*[1]

1. TS II.4.8.e.a.

यदि भिद्येत वर्षिष्यतीति विद्यात्॥३॥

3. If it breaks then he should know that there will be rain.

अनस उपस्तम्भने शङ्कौ वा कृष्णाविर्बद्धा भवति॥४॥

4. A black sheep is tied to the prop of the cart or to a peg.

अब्जा असीति तां प्रोक्षति॥५॥

5. He sprinkles (water on) it with *abjā asi....*[1]

1. TS II.4.8.e.b.

तस्यामश्ववद्विज्ञानमुपैति॥६॥

6. On it he makes a divination in the same manner as in the case of the horse (mentioned earlier).[1]

1. See XIX.25.22.

उत्करे वर्षाहूस्तम्बं प्रतिष्ठाप्योन्नम्भय पृथिवीमिति वर्षाह्वां जुहोति॥७॥

7. Near the rubbish-heap having placed a bunch of rain-reed he offers a libation of ghee[1] on it with *unnambhaya....*[2]

1. Cf. TS II.4.10.3.
2. TS II.4.8.f.

अपां पूर्णां स्रुचं जुहोतीत्येके॥८॥

8. According to some he pours a ladleful water (on it instead of ghee).

अथैनमाहवनीये ऽनुप्रहरति॥९॥

9. Then he throws it on the Āhavanīya-fire.

अथास्य धूममनुमन्त्रयते हिरण्यकेशो रजसो विसार इति॥१०॥

10. Then he addresses the smoke of it with *hiraṇyakeśo rajaso visāraḥ...*[1]

1. TS.III.1.11.u and x.

ये देवा दिविभागा इत्युपर्याहवनीये कृष्णाजिनमवधूनोत्यूर्ध्वग्रीवं बहिष्टाद्विशसनम्॥११॥

11. With *ye devā divibhagāḥ*[1] he shakes[2] the black antelope's skin with its neck upwards and the hairy side towards him, on the Āhavanīya-fire.

1. TS II.4.8.g.
2. Cf. TS II.4.10.3.

कृष्णं वासः कृष्णो ऽश्वः कृष्णाविर्दक्षिणा॥१२॥

12. The black cloth, the black horse, (and) the black sheep (form) the sacrificial gift.

अथ सवकारीर्याग्नेय एवाष्टाकपालो ऽनुपसर्गः॥१३॥

13. Then the Savakārīrī (shortened Kārīrī) (offering): (it consists) only (of) a sacrificial bread on eight potsherds for Agni, without the additions.

तस्योपहोमा वातनामानि याभिः पिण्डीराबध्नाति जुहोति याभ्यां च धूममनुमन्त्रयते॥१४॥

14. The by-offerings of it are to be performed with the "names of wind",[1] —the (verses) with which he binds the balls[2], and offers[3] them and the two (verses) which (he) uses while addressing the smoke.[4]

1. Cf. XIX.26.1.
2. See XIX 26.4.7.9.
3. See XIX 26.17-18.
4. See XIX.27.10.

पूर्ववत्त्रिधातुमधिश्रयति। यवमयस्तु मध्ये॥१५॥

15. For the Traidhātavī-offering,[1] he places the threefold offering-material on the fire as described earlier,[2] the middle (sacrificial bread) however (should be) made of barley.[3]

1. See TS II.4.11-12.
2. See XIX.11.22-23.
3. Cf. TS II.4.11.5.

ऐन्द्रावैष्णवं हविर्भवति॥१६॥

16. The offering belongs to Indra and Viṣṇu.

प्र सो अग्न इत्युष्णिहककुभौ धाय्ये दधाति॥१७॥

17. The verses in Uṣṇih and Kakubh[1] (meters) beginning with *pra so agne*[2] he uses as insertable verses (Dhāyye) (in the enkindling verses).

1. Cf. TS II.4.11.1.
2. TS III.2.11.a,b.

अग्ने त्री ते वाजिना त्री षधस्थेति त्रिवत्या परिदधाति॥१८॥

18. He uses the verse containing the word *tri*[1] viz. *agne trī te vājinā...*[2] as the concluding verse.

1. Cf. TS II.4.11.2.
2. TS III.2.11.c.

सं वां कर्मणोभा जिग्यथुरिति याज्यानुवाक्ये॥१९॥

19. (The verses) *saṁ vāṁ karmaṇā* and *ubhā jigyathuḥ*[1] are to be used as invitatory and offering-verses.

1. TS III.2.11.d,e.

उत्तरे संयाज्ये॥२०॥

20. The next two verses[1] (are to be used as the invitatory and offering verses of the Sviṣṭakṛt-offering.

1. TS III.2.11.f,g.

हिरण्यं तार्प्यं धेनुरिति दक्षिणा॥२१॥

21. Gold, a Tārpya-coth and a milch-cow are the sacrificial gifts.

1. TS II.4.11.6.

ऐन्द्राबार्हस्पत्यं चरुं निर्वपेद्राजन्ये जाते॥२२॥

22. When a Kṣatriya is born, he (the Adhvaryu) should offer a rice-pap for Indra and Bṛhaspati.[1]

1. TS II.4.13.1.

हिरण्यमयं दाम दक्षिणा दक्षिणा॥२३॥

23. A golden string is the sacrificial gift.

AŚVAMEDHA (HORSE-SACRIFICE)

XX.1

राजा सार्वभौमो ऽश्वमेधेन यजेत। अप्यसार्वभौमः॥१॥

1. A king, (who is) the lord of all the earth should perform the Aśvamedha (sacrifice) or even one who is not the lord of all the earth.

चित्रा नक्षत्रम्॥२॥

2. The constellation (on which the performance of sacrifice should begin, should be) Citrā.

1. The word Puṇyanāma in the Sūtra-text edited by Garbe should be a part of the next Sūtra. For this Sūtra cf. TB III.8.1.1.

पुण्यनाम देवयजनमध्यवस्यति यत्रापः पुरस्तात्सुखाः सूपावगाहा अनपस्वरीः॥३॥

3. (At that time the sacrificer) should settle on the sacrificial ground having an auspicious name (Puṇyanāma)[2] where the waters go forward (i.e. to the east), they are pleasant (*sukhāḥ*) easy to swim in and are inexhaustible.

1. Cf. TB III.8.1.2.

चैत्र्यां पौर्णमास्यां सांग्रहण्येष्ट्या यजते। तस्या योत्तरामावास्या तस्यां संज्ञान्या॥४॥

4. He should perform the Sāṁgrahaṇī-offering[1] on the Full-Moon-day of Caitra and the Saṁjñānī (-offering)[2] on the New-moon-day which follows it.

1. Cf. TB III.8.1.1. For this offering see XIX.23.6.
2. For this offering see XIX.20.3.

वैशाख्यां पौर्णमास्यां प्राजापत्यमृषभं तूपरं सर्वरूपं सर्वेभ्यः कामेभ्य आलभते॥५॥

5. On the Full-Moon-day of Vaiśākha, he should offer a bull with its horns intact and having variegated colour to Prajāpati for the sake of fulfillment of all the desires.

तस्या योत्तरामावास्या तस्यामपदातीन्महर्त्विज आवहन्ति॥६॥

6. On the New-Moon-day which follows it, they (the officers of the king) bring the great priests[1] not being walking on their feet (i.e. sitting on chariots or elephants).

1. Viz. Hotṛ, Adhvaryu, Udgātṛ and Brahman. For this Sūtra cp. TB III.8.1.2.

अन्वहमितरानावहन्त्या सुब्रह्मण्यायाः॥७॥

7. Day by day they bring the other priests upto the (priest called) Subrahmaṇyā.[1]

1. Cf. TB III.8.1.2.

अमावास्यामिष्ट्वा देवयजनमभिप्रपद्यते॥८॥

8. Having performed (the New-Moon-offering) on the New Moon-day, he goes to the place of the (Aśvamedha) sacrifice.

केशश्मश्रु वपते॥९॥

नखानि निकृन्तते॥१०॥

दतो धावते॥११॥

स्नाति॥१२॥

अहतं वासः परिधत्ते॥१३॥

9-13. He gets his hair and beard shaved; gets his nails cut; cleanses the teeth; takes bath, wears a new garment[1].

1. Cf. TB III.8.1.2.

वाचं यत्वोपवसति॥१४॥

ये रातयस्ते जागरयन्ति॥१५॥

14-15. Having restrained this speech, he stays (during the night) near (the fire having eaten the fast-food and then observing fast);[1] those who are his friends, they keep him awake.

1. Cf. TB III.8.1.2.

वाग्यतस्यैतां रात्रिमग्निहोत्रं जुह्वति॥१६॥

16. (The priests) perform the Agnihotra-rite on the night for him who is observing silence.

द्रष्ट्रे नम उपद्रष्ट्रे नमो ऽनु द्रष्ट्रे नमः ख्यात्रे नम उपख्यात्रे नमो ऽनुख्यात्रे नमः शृण्वते नम उपशृण्वते नमः सते नमो ऽसते नमो जाताय नमो जनिष्यमाणाय नमो भूताय नमो भविष्यते नमश्चक्षुषे नमः श्रोत्राय नमो नमो वाचे नमो ब्रह्मणे नमस्तपसे नमः शान्ताय नम इत्येकविंशत्या नमस्कारैरुद्यन्तमादित्यमुपतिष्ठते॥१७॥

17. He stands praising the rising sun in the morning with twenty-one obeisances with *drastre namah*....[1]

1. For the formulae see VS XVI.12.

XX.2

नमो ऽग्नये पृथिविक्षित इत्येतैश्च यथालिङ्गम्॥१॥

1. And (the sacrifiicer also stands near the Fire, Wind and Sun) with these formulae (begining with) *namo'gnaye pṛthivikṣite*[1] in accordance with the characteristic mark in the formula (indicating the deity)

1. TS VII.5.24.b.

ये ते पन्थानः सवितरिति पूर्वया द्वारा प्राग्वंशं प्रविश्याहवनीये वैतसमिध्ममभ्याधायैकादश पूर्णाहुतीर्जुहोति। हिरण्यगर्भः समवर्तताग्र इत्यष्टौ। देवा देवेषु पराक्रमध्वमिति तिस्रः॥२॥

2. Having entered the Prāgvaṁśa (-hall) through the eastern door with *ye te panthānaḥ savitaḥ...*,[1] having put reed-fuel in the Āhavanīya (-fire), he makes eleven full-spoon-libations (of ghee), eight with *hiraṇyagarbhaḥ samavartatāgre...*,[2] (and) three with *devā deveṣu parākramadhvam....*[3]

1. TS VII.5.24.a.
2. TS IV.1.8.n-u.
3. TB III.7.5.1.

चतुष्टय्य आपो दिग्भ्यः समाभृताः॥३॥

3. There should be four kinds of water[1] brought from (four) directions (kept ready before-hand).[2]

1. viz. rain-water showering in the sun, water out of a well, standing, (not flowing, still) water and flowing water.
2. Cf TB III.8.2.1.

तासु ब्रह्मौदनं पचति॥४॥

4. In this water (the Pratiprasthātṛ) cooks rice-pap for the Brāhmaṇas.[1]

1. Cf. TB III.8.2.1.

पात्र्यां राजतं रुक्मं निधाय तस्मिन्ब्रह्मौदनमुद्धृत्य प्रभूतेन सर्पिषोपसिच्य सौवर्णं रुक्ममुपरिष्टात्कृत्वा कर्षन्ननुच्छिन्दंश्चतुर्भ्य आर्षेयेभ्यो महर्त्विग्भ्य उपोहति॥५॥

5. Having placed a silver plate in the pot , having taken up the rice-pap in it, having poured ample ghee (on it), having

placed a golden plate on it, he brings it towards the great priests who know their lineage upto the original sage,[1] dragging it (the pot) without any break.

1. Cf. TB III.8.2.2.

प्राशितवद्भ्यश्चतुरः साहस्रान्सौवर्णान्निष्कान्ददाति चतुरश्चाश्वतरीरथानेतौ च रुक्मौ॥६॥

6. After they have consumed it, he gives them four golden,[1] Niṣkas (each one) weighing one thousand Mānas, Four mule-chariots and those two plates.

1. Cf. TB III.8.2.2; cp. ŚB XIII.4.1.6.

द्वादशारत्निस्त्रयोदशारत्निर्वा दर्भमयी मौञ्जी वा रशना॥७॥

7. There should be kept ready a string of twelve or thirteen cubits length made of Darbha or Muñja grass.[1]

1. Cp. TB III.8.2.3-4; 3.3.

तां ब्रह्मौदनोच्छेषेणानक्ति॥८॥

8. (The Adhvaryu) anoints it with the ghee which remains from the rice-pap for the priests.[1]

1. Cp. TB III.8.2.3.

अश्वस्य रूपाणि समामनन्ति। कृष्णः श्वेतः पिशङ्गः सारङ्गोऽरुणपिशङ्गो वा॥९॥

9. The sacred texts say about the appearances of the horse (that it should be) black or white or brown[1] or spotted,[2] or red-brown.

1. Cp. ŚB II.268 according to which it should be black-brown (Kṛṣṇapiśaṇga).
2. Cp. ŚB XIII.4.2.3 according to which it should be black-spotted (Kṛṣṇasāraṅga).

यस्य वा श्वेतस्याल्पं कृष्णं स्यात्तमलाभेत। मातृमन्तं पितृमन्तं पृष्ठे वहे च दान्तं सोमपं सोमपयोः पुत्रम्॥१०॥

10. One should seize a white horse with a little black part[1]; or a horse of any colour but having (good) mother and (good) father, tamed for riding and carrying[2] a Soma-drinker, and a son of Soma-drinkers (mother and father).

1. Cp. JB II.268.
2. Cp. ŚB XIII.4.2.1; JB II.268.

विज्ञायत एष वै सोमपो यं शिशुं जातं पुरा तृणाद्यात्सोमं पाययन्ति। एतौ वै सोमपौ यौ शिशू जातौ पुरा तृणाद्यात्सोमं पाययन्तीति॥११॥

11. It is known (from a Brāhmaṇa-text): "The young (horse) after being born whom they make drink Soma (-juice) before eating grass is called Somapa (a Soma-drinker). These are the Somapa (Soma-drinker)s (father and mother) whom being young after being born they make drink Soma, before eating grass".

अध्वर्युं राज्याय परिददाति॥१२॥

12. (The sacrificer) hands over the kingdom to the Adhvaryu.[1]

1. See the next Sūtra.

XX.3

ब्राह्मणा राजानश्चायं वो ऽध्वर्यू राजा। या ममापचितिः सा व एतस्मिन्। यद्व एष करोति तद्वः कृतमसदिति॥१॥

1. (The sacrificer hands over the kingdom to the Adhvaryu) with "O Brāhmaṇas and Kings! This Adhvaryu is your King. Whatever honour you have for me, the same of you should be in him, whatever he does for you, it should be done for you."

यावद्यज्ञमध्वर्यू राजा भवति॥२॥

2. As long as the sacrifice continues, upto that time the Adhvaryu remains the King.

देवस्य त्वा सवितुः प्रसव इति रशनामादायेमामगृभ्णन्नृशनामृतस्येत्य-भिमन्त्र्य ब्रह्मन्नश्वं मेध्यं भन्त्स्यामि देवेभ्यो मेधाय प्रजापतये तेन राध्यासमिति ब्रह्माणमामन्त्रयते॥३॥

3. Having taken the string with *devasya tvā...*[1] having addressed it[2] with *imām agṛbhṇan...*[3] (the Adhvaryu) calls the Brahman with *brahmannaśvaṁ bhantsyāmi....*[4]

1. TS VII.1.11.a.
2. Cp. TB III.8.3.2.
3. TS VII.1.11.b.
4. TB III.8.3.2.

तं बधान देवेभ्यो मेधाय प्रजापतये तेन राध्नुहीति प्रत्याह॥४॥

4. (The Brahman) replies *taṁ badhāna devebhyaḥ....*

अभिधा असीत्यश्वमभिदधाति॥५॥

5. With *abhidhā asi...*[1] (the Adhvaryu) binds the horse (with the string).

1. TS VII.1.11.c-e.

आनयन्ति श्वानं चतुरक्षं विष्वग्बन्धेन बद्धम्॥६॥

पितुरनुजायाः पुत्रः पुरस्तान्नयति। मातुरनुजायाः पुत्रः पश्चात्॥७॥

6-7. They bring a four-eyed dog bound with a string the ends of which can be held on both the sides. The son of the younger sister of the father leads it from the front; the son of the younger sister of the mother (holds) it from behind.[1]

1. For this Sūtra cf.TB III.8.4.1.

सैध्रकं मुसलम्॥८॥

पौंश्चलेयः पेशसा जानु वेष्टयित्वा पश्चादन्वेति॥९॥

8-9. (There should be) a pestle of Sidhraka (-wood) . The son of a whore having covered the (left) knie with a cloth (*peśasā*) follows it (the dog).[1]

1. Cf. TB III.8.4.1-2.

अपो ऽश्वमभ्यवगाहयन्ति श्वानं च॥१०॥

10. They cause the horse and the dog enter into the water.

यत्र शुनो ऽप्रतिष्ठा तदध्वर्युः प्रसौति जहीति॥११॥

11. (When they go upto such a depth) as the dog cannot stand firmly (in water) the Adhvaryu orders, "Kill (the dog)".[1]

1. Cf. TB III.8.4.1.

यो अर्वन्तमिति सैध्रकेण मुसलेन पौंश्चलेयः शुनः प्रहन्ति॥१२॥

12. The son of whore (then) kills the dog by means of the pestle of Sidhraka with *yo arvantam....*[1]

1. TS VII.4.15. a.a-b; cp. TB III.8.4.1-2.

तमश्वस्याधस्पदमुपास्यति परो मर्तः पर श्वेति॥१३॥

13. (The Adhvaryu) throws the (dead body of the dog) below the feet of the horse with *paro martaḥ paraḥ śvā.*[1]

1. TS VII.4.15.a.c; cp. TB III.8.4.2.

दक्षिणापप्लाव्याहं च त्वं च वृत्रहन्निति ब्रह्मा यजमानस्य हस्तं गृह्णाति॥१४॥

14. After (the dead body of the dog) has been floated[1] (in the water) towards south (of the horse), the Brahman holds the hand of the sacrificer[2] with *ahaṁ ca tvaṁ ca....*[3]

1. Cf. TB III.8.4.2.
2. Cf. TB III.8.4.3.
3. TS VII.4.15.b.

अभि क्रत्वेन्द्र भूरधज्मन्नित्यध्वर्युर्यजमानं वाचयति॥१५॥

15. Then the Adhvaryu makes the sacrificer recite, *abhi kratvendra....*[1]

1. TS VII.4.15.c; cf. TB III.8.4.3.

आहरन्त्यैषीकमुदूहं वरत्रया विबद्धम्॥१६॥

16. (The assistants) bring a reed-broom to which a thong is tied.[1]

1. Cf. TB III.8.4.3.

तस्मिन्नार्द्रा वेतसशाखोपसंबद्धा भवति॥१७॥

17. To it a wet reed-branch is tied.[1]

1. Cf. III.8.4.3.

तं द्वे शते दक्षिणतो धारयतः। द्वे उत्तरतः॥१८॥

18. Two hundred men hold it (reed-broom) from the south and the two hundred men from the north.[1]

1. See XX.4.1ff.

तेनाश्वं पुरस्तात्प्रत्यञ्चमभ्युदूहन्ति॥१९॥

19. By means of it (reed-broom) they move the horse from the front to the back.[1]

1. Cf. TB III.8.4.3.

XX.4

शतेन राजपुत्रैः सहाध्वर्युः पुरस्तात्प्रत्यङ् तिष्ठन्प्रोक्षत्यनेनाश्वेन मेध्येनेष्ट्वायं राजा वृत्रं वध्यादिति॥१॥

1. Along with one hundred princes the Adhvaryu standing in the east (in front of the horse) with his face to the west, sprinkles (water on) the horse (which is facing the east), with *aneāśvena....*

शतेनाराजभिरुग्रैः सह ब्रह्मा दक्षिणत उदङ् तिष्ठन्प्रोक्षत्यनेनाश्वेनमेध्ये-नेष्ट्वायं राजाप्रतिधृष्यो ऽस्त्विति॥२॥

2. Along with one hundred Ugras who are not Kṣatriyas, the Brahman standing to the south (right of the horse) with his face to the north sprinkles (water on the horse) with *anenā-śvena....*

1. Ugra = a son of a Kṣatriya-man and a Śūdra-woman.

शतेन सूतग्रामणिभिः स होता पश्चात्प्राङ् तिष्ठन्प्रोक्षत्यनेनाश्वेन मेध्येनेष्ट्वायं राजास्यै विशो बहुग्वै बह्वश्वायै बह्वजाविकायै बहुव्रीहिकायै बहुमाषतिलायै बहुहिरण्यायै बहुहस्तिकायै बहुदासपुरुषायै रयिमत्यै पुष्टिमत्यै बहुरायस्पोषायै राजास्त्विति॥३॥

3. Along with one hundred Sūtas and Grāmaṇīs the Hotṛ Standing to the west (back-side of the horse) with his face to the east sprinkles (water on the horse) with *anenāśvena....*

शतेन क्षतृसंगृहीतृभिः सहोद्गातोत्तरतो दक्षिणा तिष्ठन्प्रोक्षत्यनेनाश्वेन मेध्येनेष्ट्वायं राजा सर्वमायुरेत्विति॥४॥

4. Along with one hundred Kṣatriyas and Saṅgrahītṛs, the Udgātṛ standing to the north (to the left of the horse), with his face to the south sprinkles (water on the horse) with *anenāśvena.*[1]

1. For Sūtras 1-4, cf. TB III.8.5.1-4.

अत्रैतमैषीकमपप्लाव्यानुदकमश्वमाक्रमय्यान्तरा स्थानमाक्रमणं चेदं विष्णुः प्र तद्विष्णुर्दिवो वा विष्णवित्यश्वस्य पदे तिस्रो वैष्णवीर्हुत्वाश्वस्य स्तोकाननुमन्त्रयते ऽग्नये स्वाहा सोमाय स्वाहेति॥५॥

5. After having sunk the broom in this (water), having caused the horse to step upon dry (place) having offered three libations (of ghee) on the three foot-prints of the horse between the place (on which the horse was standing) and (the place) where it has stopped, with *idaṁ viṣṇur vi cakrame...*[1] (the Adhvaryu) addresses the drops (of water) falling down from he body of the horse with *agnaye svāhā...*[2]

1. TS I.2.13.e; TB II.4.3.4; TS I.2.13.h.
2. TS VII.1.16.1ff; cf. TB III.8.6.1ff.

शतकृत्व एतमनुवाकमावर्तयति दशदशसंपातम्। अपरिमितकृत्वो वा॥६॥

6. He repeats this section[1] for one-hundred-times, taking each time ten (formulae) in a group; or he (repeats for) unlimited number[2].

1. viz. TS VII.1.1.6.
2. Cf. TB III.8.6.5.

XX.5

अथैनं प्रतिदिशं प्रोक्षति॥१॥ प्रजापतये त्वा जुष्टं प्रोक्षामीति पुरस्तात्प्रत्यङ् तिष्ठन्॥२॥ इन्द्राग्निभ्यां त्वेति दक्षिणत उदङ्॥३॥ वायवे त्वेति पश्चात्प्राङ्॥४॥ विश्वेभ्यस्त्वा देवेभ्य इत्युत्तरतो दक्षिणा॥५॥ देवेभ्यस्त्वेत्यधस्तात्॥६॥ सर्वेभ्यस्त्वा देवेभ्य इत्युपरिष्टात्॥७॥ पृथिव्यै त्वान्तरिक्षाय त्वा दिवे त्वेति शेषम्॥८॥

1-8. Then (The Adhvaryu) sprinkles water on the horse in every direction: standing in the east with his face to the west with *prajāpataye tvā..*; standing in the south with his face to the north with *indrāgnibhyāṁ tvā*; standing in the west with his face to the east with *vāyave tvā*; standing in the north with his face to the south with *viśvebhyas tvā devebhyaḥ*; with *devebhyastvā* below; with *sarvebhyastvā devebhyaḥ* above; with *pṛthivyai tvā...* the remaining.[1]

1. Cf. TB III.8.7.1-3.

विभूर्मात्रा प्रभूः पित्रेत्यश्वस्य दक्षिणे कर्णे यजमानमश्वनामानि वाचयित्वाग्नये स्वाहा स्वाहेन्द्राग्निभ्यामिति पूर्वहोमान्हुत्वा भूरसि भुवे त्वा भव्याय त्वा भविष्यते त्वेत्यश्वमुत्सृज्य देवा आशापाला इति रत्निभ्यः परिददाति॥९॥

9. Having made the sacrificer recite the names of the horse in the right ear of the horse with *vibhūr mātrā*[1] having made the Previous Offerings with *agnaye svāhā*[2], having released the horse with *bhūrasi*[3] he hands it (the horse) to the Ratnins[4] with *devā āśāpālāḥ*[5].

1. TS VII.1.12.a; cf. ŚB XIII.4.2.15.
2. Cf. TS VII.1.12.b; cf. TB III.8.9.3.
3. TS VII.1.12.d; cf.TB III.8.9.3.
4. For Ratnins see TB I.7.3.1ff.
5. TS VII.1.12.e.

शतं कवचिनो रक्षन्ति॥१०॥

10. One hundred armoured (men) protect it (the horse for one year).[1]

1. Cf. ŚB XIII.1.6.3.

अपर्यावर्तयन्तो ऽश्वमनुचरन्ति॥११॥

11. Without driving it back they follow the horse[1] (for one year).

1. Cf. ŚB XIII.4.2.16.

चतुःशता इत्येकेषाम्॥१२॥

12. According to some, they should be four hundred[1].

1. Cf. TB III.8.9.4.

शतं तल्प्या राजपुत्राः संनद्धा संनद्धसारथिनः शतमुग्रा अराजानः सनद्धाः संनद्धसारथिन शतं वैश्या विपथिनः शतं शूद्रा वरूथिनः॥१३॥ ते ऽश्वस्य गोप्तारो भवन्ति॥१४॥

13-14. One hundred princes who deserve marriage, who are armoured and whose charioteers are armoured, one hundred Ugras[1] who are not kings, who are armoured and whose charioteers are armoured; one hundred Vaiśyas having chariots which can go without roads and one hundred Śūdras who are guarded—they become the protectors of the horse.

1. See the note on XX.4.2.

यद्यद्ब्राह्मणजातमुपेयुस्तान्पृच्छेयुः कियद्यूयमश्वमेधस्य वित्थेति॥१५॥

15. Whomsoever born as a Brahmin they meet, they should ask him "How much do you know of Aśvamedha?"

यो न विद्यात्तं जित्वा तस्य गृहात्खादं पानं चोपनिवपेयुः॥१६॥

16. Having conquered him who does not know they may put (in front of the horse having forcefully taken from him) the food (fodder) and drink.

यत[illegible]णानां कृतान्नं तदेषामन्नम्॥१७॥

17. Whatever food is prepared for non-brahmins (Kṣatriyas and Vaiśyas) should be the food of these (guards).

रथकारकुले वसतिर्भवति॥१८॥

18. In the connectivity of chariot-makers, they shall stay (during the night).

1. For Sūtras 15-18; cp. ŚB XIII.4.2.17.

इह धृतिः स्वाहेति सायमश्वस्य चतुर्षु पत्सु चतस्रो धृतीर्जुहोति॥१९॥

19. In the evening (the Adhvaryu) offers a (ghee)-libation called Dhṛti each on each of the four foot-prints of the horse[1] with one of the formulae beginning with *iha dhṛtiḥ svāhā.*

1. Cf. TB III.8.9.3.
2. TS VIII.1.12.c.

XX.6

सवित्रे प्रातरष्टाकपालं निर्वपति॥१॥

1. In the morning[1] (the Adhvaryu) performs (an offering of) a sacrificial bread on eight potsherds for Savitṛ.

1. Of the first day of the year during which the horse wanders freely.
2. Cf. TB III.8.12.1.

तस्य पुरस्तात्स्विष्टकृत आयनाय स्वाहा प्रायणाय स्वेहेत्युदद्रावाञ्जुहोति॥२॥

2. Before the Sviṣṭakṛt-offering of it (the sacrificial bread belonging to Savitṛ), he offers the (thirteen) Udrāva (-libations of ghee) with *āyanāya svāhā....*[1]

1. TS VII.1.13.1.

ईंकाराय स्वाहेंकृताय स्वाहेत्यश्वचरितानि॥३॥

3. (Then he offers) the Aśvacarita-libations[1] with *īṅkārāya svāhā*[2].

1. TB III.8.8.1ff.
2. TS VII.1.19.1.

अञ्ज्येताय स्वाहा कृष्णाय स्वाहा श्वेताय स्वाहेत्यष्टाचत्वारिंशतमश्वरूपाणि। एकमतिरिक्तम्॥४॥

4. (Then he offers) the forty-eight libations (called) Aśvarūpāṇi with *añjyetāya svāhā...*[1] and an additional one.[2]

1. TS VII.3.17.1-18.
2. Cf. TB III.8.8.4.

अत्र ब्राह्मणो वीणागाथी गायतीत्यददा इत्ययजथा इत्यपच इति तिस्रः॥५॥

5. At this time a Brāhmaṇa playing lute sings three Gāthās (prepared by himself) mentioning, "you gave thus; you performed sacrifice thus; you cooked thus."[1]

1. Cf. TB III.9.14.1-3.

सवित्रे प्रसवित्र एकादशकपालं मध्यंदिने। सवित्र आसवित्रे द्वादशकपालमपराह्णे॥६॥

6. At the mid-day he offers a sacrificial bread on eleven potsherds to Savitṛ Prasavitṛ and at the afternoon time he offers a sacrificial bread on twelve potsherds to Savitṛ Āsavitṛ.[1]

1. Cf. TB III.8.12.1-2.

दक्षिणेनाहवनीयं होता हिरण्यकशिपावुप विशति पारिप्लवं भौवन्यवं चाचिख्यासन्॥७॥

7. To the south of the Āhavanīya-fire the Hotṛ sits upon a golden cushion in order to narrate the Pāriplava[1] and Bhauvanyava.

1. Cp. ŚB XIII.4.3.1-2.

तं दक्षिणेन हिरण्यकशिप्वोर्ब्रह्मा यजमानश्च॥८॥

पुरस्तादध्वर्युर्हैरण्ये कूर्चे॥९॥

8-9. To the south of him the Brahman and the sacrificer (sit on) golden cushions; to the east of him the Adhvaryu (sits) on a golden stool.[1]

1. Cp. ŚB XIII.4.3.1-2.

दक्षिणतो वीणागणकिन उपोपविशन्ति॥१०॥

10. To the south the lute-players sit near each other.[1]

1. Cp. ŚB XIII.4.3.3.

उपविष्टेष्वध्वर्यो३ इत्यध्वर्युं होतामन्त्रयते॥११॥

11. After they have sat down, the Hotṛ calls the Adhvaryu, "O Adhvaryu!"

हो३यि होतरित्यध्वर्युः प्रतिगृणाति। ओं होतरिति वा॥१२॥

12. The Adhvaryu responds with "Ho3yi Hotaḥ!" or with "Om Hotaḥ!"

संस्थितयोरध्वर्युः संप्रेष्यति वीणागणकिनः पूर्वैः सह सुकृद्भी राजभिरिमं यजमानं संगायतेति॥१३॥

13. When both the recitations are over, the Adhvaryu orders (the lute-players) "O lute-players! Honour this king by means of singing about him together with the earlier kings who were meritorious"[1].

1. Cf. ŚB XIII.4.3.3.

सायं धृतिषु हूयमानासु राजन्यो वीणागाथी गायतीत्यजिना इत्ययुध्यथा इत्यमुं संग्राममहन्निति तिस्रः॥१४॥

14. In the evening, while the Dhṛti-libations are being made[1] a Kṣatriya playing a lute may sing three verses containing the expressions "Thus you were victorious; thus you fought; thus you killed in the battle".[2]

1. See XX.5.19.

2. Cp. Sūtra 5 above.

XX.7

सायंप्रातर्ब्राह्मणौ वीणागाथिनौ गायेताम्॥१॥

1. (Or)[1] in the evening and morning two Brāhmaṇas playing on lute should sing.

1. The context indicates that the word *vā* is expected in this Sūtra. But the text does not use it. TB III.9.14.1 mentions this alternative but then rejects it.

एवमेतानि सावित्रादीनि संवत्सरं कर्माणि क्रियन्ते॥२॥

2. In this way all the activities beginning with the sacrificial bread to Savitṛ are to be performed (every day) for one year.[1]

1. Thus the rites mentioned in XX.6.1-14 are to be performed for one year.

सकृद्वाश्वचरितानि जुहोति॥३॥

3. Or the Adhvaryu should perform the Aśva-caritāni-libations[1] only for once.

1. For these See XX.6.3.

त्रिंशिमास एष संवत्सरो भवति॥४॥

4. This year consists of months each having thirty days.[1]

1. Thus the Pāriplava-Ākhyāna takes place for three hundred sixty times. Cp. ŚB XIII.4.3.15.

अपवृत्तास्विष्टिषु वीणागाथिभ्यां शतमनोयुक्तं च ददाति॥५॥

5. After the offerings are completed, (the sacrificer) gives one hundred (cows)[1] and a cart yoked (with oxen) to the lute-players.

1. Cp. ŚB XIII.1.5.6.

शते चानोयुक्ते चेत्येके ॥६॥

6. According to some two hundred (cows) and two carts yoked (with oxen).[1]

1. This is the opinion of TB II.9.14.4.

ऊर्ध्वमेकादशान्मासादाश्वत्थे व्रजे ऽश्वं बध्नन्ति॥७॥

7. After the eleventh month (and during the twelfth month) they (the assistants of the sacrificer) bind the horse in a stall of Aśvatha (-wood).[1]

1. Cf. TB III.8.12.2.

तस्मै बद्धाय यवसमाहरन्ति॥८॥

8. They bring fodder to that bound (horse).

यद्यश्वमुपतपद्विन्देदाग्नेयमष्टाकपालं निर्वपेत्सौम्यं चरुं सावित्रमष्टाकपालम्॥९॥

9. If the horse gets fever, (the Adhvaryu) should perform an offering of (a sacrificial bread) baked on eight potsherds and a rice-pap for Soma and a sacrificial bread on eight potsherds to Savitṛ.

पौष्णं चरुं यदि श्लोणः॥१०॥

10. If it becomes lame (then he should offer) a rice-pap for Pūṣan.

रौद्रं चरुं यदि महती देवताभिमन्येत॥११॥

11. If the great deity (viz. Rudra) possesses it(i.e if it becomes ill on account the anger of Rudra then) he should offer a rice-pap for Rudra.

वैश्वानरं द्वादशकपालं निर्वपेन्मृगाखरे यदि नागच्छेत्॥१२॥

12. If the horse does not return, then he should offer a sacrificial bread on twelve potsherds to (Agni) Vaiśvānara on the place of residence of a wild animal.

यद्यधीयादग्नये ऽंहोमुचे ऽष्टाकपालः सौर्यं पयो वायव्य आज्यभागः॥१३॥

13. If it unites (with a female mule or a female ass) then he should offer a sacrificial bread on eight potsherds to Agni Aṁhomuc, milk to Sūrya, and a ghee-poriton to Vāyu.

1. For the Sūtras 9-13, cf. TB III.9.17.1, TS VII.5.21ff.;

यदि वडबामध्यीयात्प्राजापत्यं चरुं द्वादशकपालं वा॥१४॥

14. If it unites with a mare (he should offer) a rice pap or a sacrificial bread on twelve potsherds to Prajāpati.

यदि नश्येद्वायव्यं चरुम्॥१५॥

15. If it is lost, (he should offer) a rice-pap to Vāyu.

यदि सेनाभीत्वरी विन्देतेन्द्राय जयत एकादशकपालम्॥१६॥

16. If an attacking army (of the enemy) takes hold of it, (he should offer) a sacrificial bread on eleven potsherds to Indra Jayat.

यदि प्रासहा नयेयुरिन्द्राय प्रसह्वन एकादशकपालम्॥१७॥

17. If (enemis) take it away forcefully (he should offer a sacrificial bread) on eleven potsherds to Indra Prasahvan.[1]

1. Cf. TMB XXI.14.18.

यद्यन्धः स्यात्सौर्यं चरुमेककपालं वा॥१८॥

18. If it will be blind, (then he should offer) a rice-pap or a sacrificial bread on one potsherd to Sūrya.[1]

1. Cf. TMB XXI.14.15.

यदि श्वभ्रे ऽवपतेद्वैष्णवं चरुम्॥१९॥

19. If it falls into a pit, (then he should offer) rice-pap for Viṣṇu.

यद्यविज्ञातेन यक्ष्मणा म्रियेत प्राजापत्यं चरुं द्वादशकपालं वा॥२०॥

20. If it dies on account of an unknown disease, (he should offer) a rice-pap or sacrificial bread on twelve potsherds to Prajāpati.

1. Cp. TMB XXI.14.19; cp. also XXII.20.19-21.11.

XX.8

यदमित्रा अश्वं विन्देरन् हन्येतास्य यज्ञः॥१॥

1. If the enemies will obtain the horse, his (of the sacrificer) sacrifice will be destroyed.

अथान्यमानीय प्रोक्षेयुः॥२॥

2. (In that case) having brought another (horse, the performers) should sprinkle (water on it).[1]

1. Cp. TB III.8.9.4.

एतस्य संवत्सरस्य योत्तमामावास्या तस्यामुखां संभरति॥३॥

3. On the last New-moon-day of this year, (the Adhvaryu) collects the material of the fire-pan.[1]

1. Fire-altar-building-rite is a part of the Aśvamedha sacrifice. Now the activities mentioned in XVI.1.3-XVI.5.3 (inclusive) are to be performed.

त्रैधातवीया दीक्षणीया॥४॥

4. The Traidhātavīyā-offering (should be performed instead of) the Dīkṣaṇīyā.[1]

1. For the Traidhātavīyā-offering see XIX .27.15-21. Compare XX. 23.5; XXII.15.2.

आकूत्यै प्रयुजे ऽग्नये स्वाहेति चत्वार्यौद्ग्रहणानि जुहोति॥५॥

5. Then he should perform the four Audgrahaṇa (Elevetary-libations) (of ghee) with *ākūtyai prayujegnaye svāhā....*[1]

1. TS I.2.2.1; cf. TB III.8.10.2.

स्वाहाधिमाधीताय स्वाहेति त्रीणि वैश्वदेवानि॥६॥

6. (And then he should perform) the three Vaiśvadeva-libations with *svāhadhimādhītāya svāhā....*[1]

1. TS VII.3.15.1; cf. TB III.8.10.2.

सोऽयं दीक्षाहुतिकालो विवृद्धः ॥७॥

7. This is that extended period of Dīkṣā-libations.

सप्ताहमन्वहमौहद्ग्रहणैर्वैश्वदेवैश्चोत्तरैः प्रचरति ॥८॥

8. For seven days every day he performs the Audgrabhaṇa and the latter (i.e. those which follow the first three) Vaiśvadeva (-libations).[1]

1. Cf. TB III.8.10.2-5.

षडुत्तमे ऽहन्यौद्ग्रहणानि जुहोति। सर्वस्मै स्वाहेति पूर्णाहुतिमुत्तमाम् ॥९॥

9. On the last day he offers Six Audgrabhaṇa-(libations) and finally a full-spoon-offering with *sarvasmai svāhā*.

षडहमाग्नावैष्णवेन प्रचरति ॥१०॥

सप्तम्यामाग्निक्या त्रिहविषेति वाजसनेयकम् ॥११॥

10-11. Acccording to Vājasaneyaka,[1] he offers (the sacrificial bread) to Agni-Viṣṇu (everyday) for six days and on the seventh day he performs the offering (which is) connected with the Fire-altar-building-rite, (and which is) consisting of three oblations.

1. There is nothing of this sort in the ŚB. Katyāśs XX.4, 7, however, has something similar. Thus according to it, on the first six days The Dīkṣaṇīyeṣṭi belonging to a Soma-sacrifice is to be performed. And on the seventh day the threefold oblation mentioned in XVI.8.11 is to be performed.

भुवो देवानां कर्मणेत्यृतुदीक्षाभिः कृष्णाजिनमारोहन्तमभिमन्त्रयते ॥१२॥

12. With the Ṛtu-Dīkṣā-formulae beginning with *bhuvo devānām...*[1] he addresses (the sacrificer) ascending upon the black antelope skin.[2]

2. TS VII.1.18.1ff.
3. See X.9.3.

आ ब्रह्मन्ब्राह्मणो ब्रह्मवर्चसी जायतां जज्ञि बीजमिति जातमुख्यमुपतिष्ठते ॥१३॥

13. He stands near the fire in pan after it is produced[1] praising it with *ā brahman brāhmaṇaḥ*[2] and *jajñi bījam....*[3]

1. See XVI.9.14.
2. TS VII.5.18.
3. TS VII.5.20.

विसृष्टवाचि यजमाने संप्रेष्यति वीणागणकिनो देवैरिमं यजमानं संगायतेति॥१४॥

14. After the sacrificer has released his speach[1] he orders: "O lute-players, Do you sing about this sacrificer along with the gods."[2]

1. See X.12.4.
2. Cf. ŚB XIII.4.4.2.

एवं सदौपवसथात्॥१५॥

15. Thus always upto the Upavasatha-day.

1. The singing by the lute-players takes place during the three Dīkṣā-days and six Upasad days. The Upavastha-day means the day immediately preceding the Soma-pressing-day.

प्रजापतिना सुत्यास्ववभृथोदयनीयानूबन्ध्योदवसानीयास्विति॥१६॥

देवैरन्ततः॥१७॥

16-17. On the Soma-pressing-days, at the time of Avabhṛtha, at the Udayanīyā-offering, at the time of Anūbandhyā-cow, and at the time of the Udavasānīyā-offering (he substitutes the words "along with the gods"[1] by "along with Prajāpati." At the end, (again he uses the words), "along with the gods".[2]

1. See 14 above.
2. Cp. ŚB XIII.4.4.3-4.

XX.9

वेदिकाले द्विस्तावा वेदिः। त्रिस्तावो ऽग्निरेकविंशो वा॥१॥

1. At the time of measuring the Vedi,[1] it should be measured twice as big as the Vedi (in the basic paradigmatic rite). The High-altar (fire-altar=Agni) should be thrice high or should be of twenty-one (Puruṣa-length)[2].

1. See XVI.17.2.
2. Cf. TB III.8.21.1.

वैश्वानरेण प्रचर्याग्नये गायत्रायेति दशहविषं सर्वपृष्ठां निर्वपति॥२॥

2. After having performed (the offering of the sacrificial bread) to Agni Vaiśvānara[1], (the Adhvaryu) performs an

offering of ten oblations, containing the names of all the Pṛṣṭha (-stotras) viz. Agni Gāyatra etc.[2]

1. Cp. XVII.16.1ff.
2. For details see TS VII.5.14.

समिद्दिशामाशया न इति यथालिङ्गं याज्यानुवाक्याः॥३॥

3. (The verses beginning with) *samiddiśāmāśayā naḥ*[1] are to be used as the invitatory and offering verses to be used in accordance with the characteristic marks (in the verses).

1. TS IV .4.12.1ff.

कस्त्वा युनक्ति स त्वा युनक्त्विति परिधीन्युनक्ति॥४॥

4. He places the enclosing sticks[1] with *kastvā yunakti....*[2]

1. Cf. TB III.8.18.4.
2. TS VII.5.13.

अस्य यज्ञस्यर्द्ध्यै मह्यं संनत्या इति सर्वत्रानुषजति॥५॥

5. Everywhere he adds *asya yajñasyarddhyai mahyaṁ sannatyai.*[1]

1. TS VII.5.13.

रथवाहने हविर्धाने राज्जुदालमेकविंशत्यरत्निमग्निष्ठं मिनोति॥६॥

6. For the sake of Havirdhāna-sheds two chariot-frames (without wheels) are to be used. He fixes the Agniṣṭha (one which stands exactly in front of the Āhavanīya fire, i.e the middle one) sacrificial post measuring twenty one cubits and made of Rajjudāla (wood)[1].

1. Cf. TB III.8.20.1 and 19.1.

पौतुद्रवावभितः। त्रया बैल्वा दक्षिणतः। त्रय उत्तरतः। त्रयः खादिरा दक्षिणतः। त्रयः पालाशा दक्षिणतः। त्रय उत्तरतः॥७॥

7. On each of the two sides (of it there should be sacrificial posts) of Putudru (wood); to the south (of one of these) and to the north (of the other) (there should be) three (posts) each of Bilva (wood); to the south (of one of these) and to the north (of the other) (there should be) three (posts) (each) of Khadira (wood); to the south (of one of these) and to the north (of the other) (there should be) three (posts) (each) of Palāśa (wood).[1]

1. Cf. TB III.8.19.1 and 20.1; cp. also ŚB XIII.4.4.5.

खादिराः पालाशा वान्तत इत्येके॥८॥

8. According to other (ritualists) there should be either (posts) of Khadira or of Palāśa at the end (of each side).

एकादशैकादशिनीः प्राचीः संमिन्वन्तीति कालबविब्राह्मणं भवति॥९॥

9. According to the Brāhmaṇa-text of Kālabavins[1] they fix eleven groups of eleven (posts) from the west to eastern direction.

1. This text is not available.

चतुष्टय्य आपो दिग्भ्यः समाभृताः॥१०॥

10. Four types of water brought from different directions (should be kept ready).[1]

1. Cf. ŚB XIII.1.1.4.

तासां वसतीवरीर्गृह्णाति॥११॥

11. From these the Vasatīvarī-waters are taken[1].

1. Cf. ŚB XIII.1.1.4.

श्वो भूते प्रतायते गोतमचतुष्टोमयोः पूर्वो रथंतरसामा॥१२॥

12. On the next day, the first of the two Gotama-catuṣṭomas, the first Pṛṣṭha-Stotra of which is sung on the Rathantara-Sāman (is to be peformed).[1]

1. Cf. TB III.9.9.1; ŚB XIII.5.1.1-2; TMB XX.4.1.

पशुकाल आग्नेयं सवनीयं पशुमुपाकरोति। ऐकादशिनान्वा॥१३॥

13. At the time of animal-sacrifice[1] (the Adhvaryu) dedicates a victim connected with Soma-pressings to Agni or (he dedicates) the eleven (victims to their respective deities).

दक्षिणाकाले यदब्राह्मणानां दिक्षु वित्तं तत्त्र्यहे समशः प्रतिविभज्यान्वहं ददाति॥१४॥

14. At the time of giving gifts,[1] (the sacrificer) gives the wealth of non- Brahmins in different directions dividing it into three equal parts, on each of the three Soma-days.[2]

1. For this see XIII.5.1.

2. For details see the next Sūtra.

XX.10

प्राचीं दिशमध्वर्यवे। दक्षिणां ब्रह्मणे। प्रतीचीं होत्रे। उदीचीमुद्गात्रे। यदन्यद्भूमेः पुरुषेभ्यश्च। अपि वा प्राचीं होत्रे। प्रतीचीमध्वर्यवे॥१॥

1. (At that time he gives) the eastern region to the Adhvaryu, southern to the Brahman, western to the Hotṛ (and) northern to the Udgātṛ (everything in it) excluding the land and men. Or (he should give) the eastern region to the Hotṛ, and the western region to the Adhvaryu (and the other details remain as above).[1]

1. Cp. ŚB XIII.5.4.24.

महिषीं ब्रह्मणे ददाति। वावातां होत्रे। परिवृक्तीमुद्गात्रे। पालाकलीमध्वर्यव इति विज्ञायते॥२॥

2. It is known from a Brāhmaṇa-text[1] that (he gives) the chief queen (Mahiṣī) to the Brahman, the favourite one (Vāvātā) to the Hotṛ, the abandoned one (Parivṛktī) to the Udgātṛ and the Pālākalī (messenger) to the Adhvaryu.

1. Perhaps ŚB XIII.5.4.27.

पत्नीसंयाजान्तमहः संतिष्ठते॥३॥

3. This day stands completely established (i.e. concluded) with the *Patnīsaṁyājas*.

1. Thus the Avabhṛtha-rite is to be dropped.

संस्थिते ऽहन्यभित आहवनीयं षट्त्रिंशतमाश्वत्थानुपतल्पान्मिवन्ति॥४॥

4. After the day has stood completely established, they fix thirty-three benches of Aśvattha-wood to both the sides of the Āhavanīya.

अस्तमित आदित्ये षट्त्रिंशतमध्वर्यव उपतल्पानधिरुह्य खादिरैः स्रुवैः सर्वां रात्रिमन्नहोमाञ्जुह्वति। आज्यं मधु तण्डुलान्पृथुकांल्लाजान्करम्भान्धानाः सक्तून्मसूस्यानि प्रियङ्गुतण्डुलानिति॥५॥

5. After the sun is set thirty-six Adhvaryus having mounted upon these benches offer oblations of food by means of spoons made of Khadira-wood, for the whole night. (These oblations

of food consist of the following items: Ghee, honey, rice-grains, corn flakes, fried grains, groats, parches grains, Masūsya (-grains)[1], Priyaṅgu (-grains) and rice (-grains).[2]

1. According to Tālavṛntavāsin Masūsya means Maṅgalyakas (lentils).
2. Cf. TB III.8.14.1.

चतुष्टयमेके समामनन्ति। आज्येन जुहोति लाजैर्जुहोति धानाभिर्जुहोति सक्तुभिर्जुहोति॥६॥

6. According to some[1] (they should offer) four (items); (thus) one offers ghee; one offers fried grains; one offers parched grains; and one offers coarse flour.

1. i.e. the Vājasaneyins; cf. ŚB XIII.2.1.2-5.

एकस्मै स्वाहेत्येतेषामनुवाकानामयुज आज्येन युजो ऽन्नेन। आज्येनान्ततः॥७॥

7. With the sections beginning with *ekasmai svāhā*[1] they (alternately) offer ghee and food: (they use) the uneven sections) for ghee (and) even (sections) for food; at the end (they offer) ghee.

1. TS VII.2.11-20. There are ten sections. Cf. TB III.8.15.1-3.

अत्र प्रयुक्तानां प्रयोक्ष्यमाणानां च मन्त्राणां प्रयोगमेके समामनन्ति॥८॥

8. Here (at the time of night) according to some ritualists[1] application of the formulae which are used and which are going to be used is to be done.

1. The view of TB III.8.17-18 is mentioned here as that of "Some". This is rather strange because ĀpŚS belongs to the school of Taittirīya-s.

XX.11

विभूर्मात्रा प्रभूः पित्रेत्यश्वनामानि॥१॥ आयनाय स्वाहा प्रायणाय स्वाहेत्युदद्रावान्॥२॥ अग्नये स्वाहा सोमाय स्वाहेति पूर्वहोमान्॥३॥ पृथिव्यै स्वाहान्तरिक्षाय स्वाहेत्येतं हुत्वाग्नये स्वाहा सोमाय स्वाहेति पूर्वदीक्षाः॥४॥ पृथिव्यै स्वाहान्तरिक्षाय स्वाहेत्येकविंशिनीं दीक्षाम्॥५॥ भुवो देवानां कर्मणेत्यृतुदीक्षाः॥६॥ अग्नये स्वाहा वायवे स्वाहेत्येतं हुत्वार्वाङ्यज्ञः सं क्रामत्वित्याप्तीः॥७॥ भूतं भव्यं भविष्यदिति पर्याप्तीः॥८॥ आ मे गृहा भवन्त्वित्याभूः॥९॥ अग्निना तपो ऽन्वभवदित्यनुभूः॥१०॥ स्वाहाधिमाधीताय

स्वाहेति स्वाहेत्यङ्गहोमान्॥१२॥ अञ्ज्येताय स्वाहा कृष्णाय स्वाहा श्वेताय स्वाहेत्यश्वरूपाणि॥१३॥ ओषधीभ्यः स्वाहा मूलेभ्यः स्वाहेत्योषधिहोमान्॥१४॥ वनस्पतिभ्यः स्वाहेति वनस्पतिहोमान्॥१५॥ मेषस्त्वा पचतैरवत्वित्यपाव्यानि॥१६॥ कूप्याभ्यः स्वाहाद्भ्यः स्वाहेत्यपां होमान्॥१७॥ अम्भोभ्यः स्वाहा नभोभ्यः स्वाहा महोभ्यः स्वाहेत्यम्भांसि नभांसि महांसि॥१८॥

1-18. (The Adhvaryu performs the offerings called) Aśvanāmani (Names of the horse) with *vibhūrrmatrā prabhūḥ pitrā*[1]; the Udrāva (Running)(offerings) with *āyanāya svāhā...*[2]; then the offerings called Pūrvahomas (Pre-offerings) with *agnaye svāhā....*[3] (Then) having offered (the offerings) with this (section beginning with) *pṛthivyai svāhā...*[4], (he offers offerings called) Pūrva-dīkṣās (Pre-consecrations) with *agnaye svāhā;*[5] (then he offers the offerings called) Ekaviṁśinī-Dīkṣā with *pṛthivyai svāhā;*[6] then (offerings called) Ṛtu-dīkṣās (Season-consecrations) with *bhuvo devānāṁ karmaṇā...;*[7] then having offered (offerings with the section beginning with) *agnaye svāhā...,*[8] (he offers offerings called) Āpti-s (obtainment) with *arvāṅ yajñaḥ;*[9] (then he offers the offerings called) Paryāptis (Conclusions) with *bhūtaṁ bhavyam*[10]... (then offerings called) Ābhu-s (Existences) with *ā me gṛhāḥ...*[11]; (then the offerings called) Anubhū-(Originations) with *agninā taponvabhavat...;*[12] (then the offerings called) Samastāni Vaiśvadevāni (United offerings for Viśvedevas) with *svāhādhimādhītāyā...*[13]; (then the offerings called) Aṅgahoma-s (Limb-offerings) with *dadbhyaḥ svāhā...*[14] (then the offerings called) Aśvarūpa (Forms of the horse) with *añjyetāya svāhā...*[15]; (then the offerings called) Oṣadhi-homas (Herb-offerings) with *oṣadhībhyaḥ svāhā...;*[16] (then the offerings called) Vanaspatihomas (Tree-offerings) with *vanaspatibhyaḥ svāhā...;*[17] (then the offerings called) Apāvyas with *meṣastvā....;*[18] (then the offerings of) waters (Apāṁ homas) with *kūpyābhyaḥ svāhā...;*[19] (then the offerings called) Ambhas, Nabhas and Mahas with *ambhobhyaḥ svāhā, nabhobhyaḥ svāhā, mahobhyaḥ svāhā*[20].

1. TS VII.1.12.a.
2. TS VII.1.13.
3. TS VII.1.14.

4. TS VII.1.15.
5. TS VII.1.16.
6. TS VII.1.17.
7. TS VII.1.18.
8. TS VII.1.20.
9. TS VII.3.11.
10. TS VII.3.12.
11. TS VII.3.13.
12. TS VII.3.14.
13. TS VII.3.15.
14. TS VII.3.16.
15. TS VII.3.17-18.
16. TS VII.3.19.
17. TS VII.3.20.
18. TS VII.4.12.
19. TS VII.4.13-14.
20. TS VII.4.14.a-e.

XX.12

नमो राज्ञे नमो वरुणायेति यव्यानि॥१॥ मयोभूर्वातो अभि वातूस्रा इति गव्यानि॥२॥ प्राणाय स्वाहा व्यानाय स्वाहेति संततिहोमान्॥३॥ सिताय स्वाहासिताय स्वाहेति प्रमुक्तीः॥४॥ पृथिव्यै स्वाहान्तरिक्षाय स्वाहेत्येतं हुत्वा दत्वते स्वाहादन्तकाय स्वाहेति हुत्वा दत्वते स्वाहादन्तकाय स्वाहेति शरीरहोमान्॥५॥ यः प्राणतो य आत्मदा इति महिमानौ॥६॥ आ ब्रह्मन्ब्राह्मणो ब्रह्मवर्चसी जायतामिति समस्तानि ब्रह्मवर्चसानि॥७॥जज्ञि बीजमित्येतं हुत्वाग्नये समनमत्पृथिव्यै समनदिति संनतिहोमान्॥८॥ भूताय स्वाहा भविष्यते स्वाहेति भूताभव्यौ होमौ॥९॥यदक्रन्दः प्रथमं जायमान इत्यश्वस्तोमीयं हुत्वैकस्मै स्वाहेत्येताननुवाकान्पुनःपुनरभ्यासं रात्रिशेषं हुत्वोषसे स्वाहेत्युषसि। व्युच्छन्त्यै स्वाहेति व्युच्छन्त्याम्। व्युष्टयै स्वाहेति व्युष्टायाम्। उदेष्यते स्वाहेत्युपोदयम्। उद्यते स्वाहेत्युद्यति। उदिताय स्वाहा सुवर्गाय स्वाहा लोकाय स्वाहेत्युदिते हुत्वा प्रज्ञातानन्नपरिशेषान्निदधाति॥१०॥

1-10. (After these offerings) (the Adhvaryu performs the offerings called) Yavyāni with *namo rājñe namo varuṇāya*...;[1] (then the offerings called) Gavyāni with *mayobhūr vāto abhi*...;[2] (then the offerings called) Santati-homas with *prāṇāya svāhā*..;[3] (then the offering called) Pramukti with *sitāya svāhāsitāya svāhā*...;[3] (then) having performed offerings with this (section

beginning) with *pṛthivyai svāhā*[5] he offers the offerings (connected with body called) Śarīrahomas with *datvate svāhā*...;[6] (then he offers) two (offerings called) Mahiman with *yaḥ prāṇato ya ātmadāḥ*...;[7] (then the Joined Brahman-splendour (offerings) with *ā brahman brāhmaṇaḥ*...;[8] having offered (the offerings) with this (section beginning with) *jajñi bījam*.[9] (he offers) (the offerings called) Saṁnati-offerings'[10]; then he offers the offerings (called) Bhūta and Abhavaya with *bhūtāya svāhā*...;[11] (then) having offered (the offering called) Aśvastomīya with *yadakrandaḥ prathamam*...;[12] (then) having repeatedly again and again (the offerings) for the remaining night with sections beginning with *ekasmai svāhā*...,[13] when there will be dawn (he offers) with *uṣase svāhā* and when it is becoming bright (he offers) with *vyucchantyai svāhā*...; when it has become bright (he offers) with *vyuṣṭyai svāhā*; at the time before the sun-rise (he offers) with *udeṣyate svāhā*, at the time when the sun is rising with *udyate svāhā*... having offered the offerings with *udite svāhā* after the sun has risen,[14] he deposits the remnants of food at a known place.[15]

1. TS VII.4.16.
2. TS VII.4.17.
3. TS VII.4.21.
4. TS VII.4.22.
5. TS VII.5.11.
6. TS VII.5.12.
7. TS VII.5.16-17.
8. TS VII.5.18.
9. TS VII.5.20.
10. TS VII.5.23.
11. TB III.8.18.5.
12. TS IV.6.7-9.
13. TS VII.2.20.
14. Cp. TS III.8.16.4 and III.8.8.6.
15. For further use of the food cf. XX.16.19.

XX.13

प्रतायत एकविंश उक्थ्यो महानाम्नीसामा॥१॥

1. (Now) a twenty-one-versed Ukthya-sacrifice whose first Pṛṣṭhastotra is sung on the Mahānāmnī-verses is performed.[1]

1. Cf. TB III.9.9.1; ŚB XIII.3.2.1-2; TMB XXI.4.1;7;8.

अन्तेनाग्रयणाक्थ्यौ प्राकृतं सोममतिपुत्य यः प्राणतो य आत्मदा इति महिमानौ गृह्णाति। राजतेन पूर्वं सौवर्णेनोत्तरम्॥२॥

2. Having pressed Soma (and performed the ritual connected with it) in the same manner as in the basic paradigm, (the Adhvaryu draws) the two Mahiman-scoops :- the first with silver (vessel) and the second with golden (vessel) with *yaḥ prāṇato ya ātmadāḥ*.[1]

1. TS VII.5.16.a, 17.a. For this Sūtra cf. TB III.9.10.1; ŚB XIII.5.2.23; 3.7.

सूर्यस्ते महिमेति पूर्वं सादयति। चन्द्रमास्ते महिमेत्युत्तरम्॥३॥

3. He deposits (them on the Khara):- the first with *sūryaste mahimā...* and the second with *candramste mahimā...*[1]

1. Cf. MS III.12.16,17

आयुर्यज्ञस्य पवते मधु प्रियं पिता देवानां जनिता विभावसुः। दधाति रत्नं स्वधयोरपीच्यं मदिन्तमो मत्सर इन्द्रियो रस इत्यश्वस्य ग्रीवासु सौवर्णनिष्कं प्रतिमुच्याग्निस्ते वाजिन्युङ्ङ्नु त्वारभ इति वालधावश्वमन्वारभ्य बहिष्पवमानं सर्पन्त्यग्निर्मूर्धेति॥४॥

उद्गातारमपरुध्याश्वमुद्गीथाय वृणीते॥५॥

4-5. After (the Adhvaryu) has put a golden plate around the neck of the horse with *āyur yajñasya pavate...*[1] and has held the horse at the tail[2] with *agniste vājin....*[3]; they creep out of the Sadas for the sake of Bahiṣpavamāna-Stotra. (Then) having removed Udgātṛ with *agnir mūrdha...*,[4] he chooses the horse for delivering the Udgītha.

1. Cp. RV IX.86.10 where instead of the word *āyuḥ* we find the word *jyotih*.
2. Cp. TB III.8.22.2.
3. TS VII.5.19.b.
4. TS I .5.5.c.

तस्मै वडवा उपरुन्धन्ति॥६॥

ता यदभिहिङ्करोति स उद्गीथः। यत्प्रत्यभिहिङ्कुर्वन्ति स उपगीथः॥७॥

6-7. (The assistants of the Adhvaryu send mares near the horse. The *hiṁ* sound produced by the horse torwards them is

(to be considered as) the Udgītha;[1] the *hiṁ*-sound in a response to it produced by them is (to be considered as) the Upagītha.

उदगासीदश्वो मेध्यो यज्ञिय इति शतेन शतपलेन च निष्केणोद्गातारमुपशिक्ष्येमां देवतामुद्गायन्तीमनूद्गायेति संप्रेष्यति॥८॥

8. Having attracted the Udgātṛ with *udagāsīdaśvo medhyaḥ* by means one hundred cows and a golden plate weighing one hundred Palas, (the Adhvaryu) orders him: "Sing after this deity which is singing."[1]

1. Cf. TB III.8.22.3.

तेन हिरण्येन स्तोत्रमुपाकरोति॥९॥

9. With this gold he bespeaks the song.[1]

1. Cf. TB 8.22.3.

बर्हिःस्थाने भवति॥१०॥

10. This (the gold) substitutes the Barhis (-grass).[1]

1. Cp. XII.17.7. In the basic paradigm the act of bespeaking the song is done by means of Barhis-grass.

नमो राज्ञे नमो वरुणायेति वेतसशाखयाश्वतूपरगोमृगानग्निष्ठ उपाकरोति येषां चानादिष्टो देशः॥११॥

11. With (the section beginning with *namo rājñe namo varuṇāya* he dedicates the horse, the hornless goat, and the Gomṛga[2] towards the sacrifical post which stands exactly infront of the fire[3] and also those (animals) for which a specific place has not been prescribed, by means of a Vetasa-branch.

1. TS VII.4.16.
2. These three are dedicated to Prajāpati: cf.TS V.5.23.
3. Cf. TB III.8.23.1.

प्लक्षशाखाभिरितरान्पशूनश्वे पर्यङ्ग्यान्। आग्नेयं कृष्णग्रीवं पुरस्ताल्ललाटे॥ पौष्णमन्वश्वम्। ऐन्द्रापौष्णमुपरिष्टाद्ग्रीवासु। आग्नेयौ कृष्णग्रीवौ बाहुवोः। त्वाष्ट्रौ लोमशसक्थौ सक्थ्योः। शितिपृष्ठौ बार्हस्पत्यौ पृष्ठे। सौर्ययामौ श्वेतं कृष्णं च पार्श्वयोः। धात्रे पृषोदरमधस्तात्। सौर्यं बलक्षं पुच्छे॥१२॥

12. (He dedicates) other animals (which are going to be bound to) the different limbs of the horse by means of a Plakṣa-branch: (thus) the animal with black neck for Agni, in front

on the forehead; (the animal) for Pūṣan behind it; (the animal for Indra and Pūṣan on the neck; the two (animals) with black neck on the arms (front legs); the two (animals) the legs of whom are very hairy for Tvaṣṭṛ, on the hind-legs; two (animals) with their back white for Bṛhaspati, on the back; two (animals) one white and one black for Sūrya and Yama (respectively), on the sides; an (animal) with its belly spotted for Dhātṛ, downwards; a white goat for Sūrya, on the tail.[1]

1. Cp. TB III.8.23.1-3; ŚB XIII.2.2.27.

अन्यत्राग्निष्ठादष्टादशिनः॥१३॥

13. He dedicates (the animals) belonging to the group of eighteen (at the posts) other than the one exactly in front of the fire.[1]

1. The details of these animals are mentioned in the next Sūtra.

XX.14

रोहितो धूम्ररोहित इति नवनव प्रतिविभज्यैन्द्राग्नदशमानेके समामनन्ति॥१॥

1. (Thus) "a red, a greyish red etc".[1] (Here the Adhvaryu binds these to the posts) after having divided them in groups of nine. According to some (ritualists these nine groups have) an animal for Indra and Agni as the tenth.

1. In TS V.6.11-20 ten groups each of eighteen animals are mentioned. Out of these 180 animals nine animals are to be bound to each of the twenty sacrificial posts. Cf. TB III.9.1.1-2. See also TB III.8.19.2.

एवमारण्यान्॥२॥

2. In the same manner[1] the wild animals (are to be bound).

1. i.e. to the posts other than the one which stands exactly in front of the fire and after having divided them into groups.

तान्यूपान्तरालेषु धारयन्ति॥३॥

3. They hold these animals in the intermediary spaces between the sacrificial posts.[1]

1. Cf. TB III.8.19.2.

इन्द्राय राज्ञे सूकर इत्येकादश दशत आलभ्यन्ते॥४॥

4. Eleven groups of ten (animals) (mentioned in the sections beginning with) *indrāya rājñe sūkaraḥ*[1] (a swine for Indra, the king) are to be seized.[2]

1. Cf.TS V.5.11-21.

2. Cf.TB III.9.2.4; ŚB XIII.2.5.4.

वसन्ताय कपिञ्जलानालभते। ग्रीष्माय कलविङ्कान्। वर्षाभ्यस्तित्तिरीन्। शरदे वर्तिकाः। हेमन्ताय ककरान्। शिशिराय विकिरान्॥५॥

5. (The Adhvaryu) seizes (three) hazel-hens for spring, sparrows for summer, partridges for rainy season, quails for autumn, Kakaras for winter (and) Vikiras for cold season.

1. Cf. KS V.10.4; VS XXIV.20;ŚB XIII.5.1.13.

कृष्णा भौमाः। धूम्रा आन्तरिक्षाः। बृहन्तो दैवाः। शबला वैद्युताः। सिध्मास्तारका इति पञ्चदशिनः॥६॥

6. (There should be three) black (he-goats) for the Earth; grey for the Sky; big-ones for the Heaven; speckled-ones for the Lightning; white-spotted ones for the Stars—(these are) fifteen.[1]

1. Cf. VS XXIV.10.

कृष्णग्रीवा आग्नेयाः। बभ्रवः सौम्याः। उपध्वस्ता सावित्राः। सारस्वत्यो वत्सतर्यः। पौष्णाः श्यामाः। पृश्नयो मारुताः। बहुरूपा वैश्वदेवाः। वशा द्यावापृथिव्याः॥७॥

7. (There should be three he-goats) with black neck for Agni; brownish for Soma, speckled-ones for Savitṛ; heifers for Sarasvatī, black-white ones for Pūṣan, dappled one for Maruts; of variegated colours for Viśvedevas; sterile cows for Heaven and earth[1].

1. Cf. VS XXIV.14.

कृष्णग्रीवा इत्युक्तम्॥८॥

8. It has been said (that three should be he-goats) with black neck (for Agni etc.).

1. VS XXIV.9.

एता ऐन्द्राग्नाः। पृश्नयो मारुताः। कृष्णा वारुणाः। कायास्तूपराः॥९॥

9. (Then there should be three he-goats) of variegated colour for Indra and Agni; (three speckled ones for Maruts; (three) black ones for Varuṇa and (three) hornless ones for Ka[1].

1. VS XXIV.15.

अग्नये ऽनीकवते प्रथमजानालभते। मरुद्भ्यः सांतपनेभ्यः सवात्यान्। मरुद्भ्यो गृहमेधिभ्यो बाष्कान्। मरुद्भ्यः क्रीडिभ्यः संसृष्टान्। मरुद्भ्यः स्वतवद्भ्यो ऽनुसृष्टान्॥१०॥

10. (Then the Adhvaryu) seizes (he-goats) born as the first issues for Agni Anīkavat, the (three) he-goats situated in the storm for Maruts Sāntapana, (three he-goats) which were born after a very long time, to Maruts Gṛhamedhins, triplet (he-goats) for Maruts Krīḍins, (three) born successivelly for Maruts Svatavats.[1]

1. VS XXIV.16.

कृष्णग्रीवा इत्युक्तम्॥११॥

11. It has been said (that there should be he-goats) with black neck (for Agni etc.)[1]

1. VS XXIV.9.

एता ऐन्द्राग्नाः। प्राशृङ्गा ऐन्द्राः। बहुरूपा वैश्वकर्मणाः॥१२॥

12. (Then there should be three he-goats) of variegated colour for Indra and Agni, (three he-goats) with long horns for Indra and (three he-goats) of many colours for Viśvakarman.[1]

1. VS XXIV.9.

पितृभ्यः सोमवद्भ्यो बभ्रून्धूम्रानूकाशान्। पितृभ्यो बर्हिषद्भ्यो बभ्रून्धूम्रा-नूकाशान्। पितृभ्यो ऽग्निष्वात्तेभ्यो धूम्रान्रोहितांस्त्रैयम्बकान्॥१३॥

13. (Then there should be three) brown-yellowish (he-goats) for Pitṛs Somavats; (three) grey-brownish (he-goats) for Pitṛs Barhiṣads; (three) grey-red (he-goats) for Pitṛs Agniṣ vātta-s belonging to Tryambaka.[1]

1. Cp.VS XXIV.18.

कृष्णाः पृषन्त इत्येके॥१४॥

14. According to some (the last ones) should be black-dotted.[1]

1. VS XXIV.18.

XX.15

श्वेता आदित्याः॥१॥

1. (Then there should be three) white (he-goats) for Aditi.

कृष्णग्रीवा इत्युक्तम्॥२॥

2. It has been said (that there should be he-goats) with black neck (for Agni etc).[1]

1. VS XXIV.9.

एता ऐन्द्राग्नाः। बहुरूपा वैश्वदेवाः। प्राशृङ्गाः शुनासीरीयाः। श्वेता वायव्याः। श्वेताः सौर्या इति चातुर्मास्याः पशवः॥३॥

3. (Then there should be three he-goats) of variegated colour for Indra and Agni; (three he-goats) of many colours for Viśvedevas; (three he-goats) with long horns which belong to the Śunasīrīya-Parvan (of the Cāturmāsya sacrifices); (three) white (he-goats) for Vāyu; (three) white (he-goats) for Sūrya—these are the animals connected with Cāturmāsyā-sacrifices.

1. Cp. VS XXIV.19.

द्वयानैकादशिनानालभन्ते। प्राकृतानाश्वमेधिकांश्च॥४॥

4. (Then they) seize two types of eleven (animals)[1]: those of basic of paradigm and those which belong to the Aśvamedha.

1. i.e. those which are to be offered as Savanīya animals on this Soma-day. Cf. TB III.9.2.3.

अग्नये ऽनीकवत इत्याश्वमेधिकान्। सोमाय स्वराज्ञ इति द्वन्द्विनः॥५॥

5. (Then they seize animals) connected with Aśvamedha (mentioned in the section beginning with) "For Agni Anīkavat"[1] and the pair-forming animals (mentioned in the section beginning with) "For Soma Svarāj."[2]

1. TS V.5.24.
2. TS V.6.21; cf. also TB III.9.9.3.

उपाकृताय स्वाहेत्युपाकृते जुहोति। आलब्धाय स्वाहेति नियुक्ते। हुताय स्वाहेति हुते॥६॥

6. After (the horse) has been dedicated, (the Adhvaryu) makes a libation (of ghee) with *upakrtāya svahā*[1]; after it is bound (to the post), with *ālabdhāya svāhā*[1], after it is offered, with *hutāya svahā*.[1]

1. TS VII.4.16; cf. TB III.9.16.2.

पत्नयो ऽश्वमलंकुर्वन्ति। महिषी वावाता परिवृक्तीति॥७॥

7. The three wives viz. Mahiṣī (chief queen), Vāvāta (the favourite queen) and Parivṛktī (the deserted queen) adorn the horse.

शतंशतमेकैकस्याः सचिवाः। राजपुत्रीर्दाराश्चोग्राणामराज्ञां सूतग्रामण्या-मिति॥८॥

8. Each of these has one hundred female assistants: the princess, the wives of Ugras who are not kings and the wives of charioteers and village leaders (respectively).[1]

1. Cp. ŚB XIII.5.2.1; also see XX.4.1-3. The word Ugra means a son of a Kṣatriya father and a Śūdra mother.

सहस्रंसहस्रं मणयः सुवर्णरजतसामुद्राः॥९॥

9. (Each queen has) one thousand beads: golden, silver and marine ones (pearls).[1]

1. Cp. TB III.9.4.4ff where one thousand Kācas (beads) are mentioned.

वालेषु मणीनावयन्ति। भूरिति सौवर्णान्महिषी प्राग्वहात्। भुव इति राजतान्वावाता प्रत्यग्वहात्प्राक् श्रोणेः। सुवरिति सामुद्रान्परिवृक्ती प्रत्यक् श्रोणेः॥१०॥

10. They string the beads in the hair (of the horse) ; the chief queen, the golden ones (in the hair which are) to the front of the shoulder, with *bhūḥ*,[1] the favourite queen, the silver ones (in the hair which are) at the back of the shoulder upto the hip, with *bhuvaḥ*,[1] the deserted queen, the marine ones (in the hair which are) at the back of the hip, with *svaḥ*.[1]

1. TS VII.4.20.a.

वालेषु कुमार्यः शङ्खमणीनुपग्रथ्नन्त्यप्रस्रंसाय। न वा॥११॥

11. The maidens bind the conch beads in the hair of the tail in such a way that they will not fall ; or they do not (bind).

अथास्य स्वदेशानाज्येनाभ्यञ्जन्ति। वसस्त्वाञ्जन्तु गायत्रेण छन्दसेति गौल्गुलवेन महिषी। रुद्रा इति कासाम्बवेन वावाता। आदित्या इति मौस्तकृतेन परिवृक्ती॥१२॥

12. Then they anoint[1] their respective regions (on the body of the horse) with ghee; the chief queen with (ghee) mixed with bdelium with *vasavastvāñjantu...*[2], the favourite queen with (ghee) mixed with *Kasāmbu*,[3] with *rudrāḥ*[2]... and the deserted queen with (ghee) mixed with *Mustakṛt*[4]... with *ādityāḥ*....[2]

1. Cp. TB III.9.4.6-8.
2. TS VII.4.20.b.
3. i.e. ghee mixed wth the decoction of Devadāru.
4. i.e. ghee mixed with the decoction of the tree called Cyperus Rotunda.

गौल्गुलवेन सुरभिरश्वो मेधमुपाकृतः। देवाँ उपप्रेष्यन्वाजिन्वर्चोदा लोकजिद्भव॥ कासाम्बवेन सुरभिरश्वो मेधमुपाकृतः। देवाँ उपप्रेष्यन्वाजिन्वर्चोदा लोकजिद्भव॥ मौस्तकृतेन सुरभिरश्वो मेधमुपाकृतः। देवाँ उपप्रेष्यन्वाजिन्वर्चोदा लोकजिद्भवेत्येतैश्च प्रतिमन्त्रम्॥१३॥

13. And (they anoint the horse respectively) with each of the (respective) formulae begining with *gaulgulavena....*[1]

1. These formulae are found only here.

XX.16

युञ्जन्ति ब्रध्नमिति दक्षिणस्यां युगधुर्येतमश्वं युनक्ति॥१॥

1. (The Adhvaryu) yokes this horse on shoulder part of the southern yoke with *yuñjanti bradhnam....*[1]

1. TS VII.4.20.f; cp. TB III.9.4.1.

युञ्जन्त्यस्य काम्येति प्रष्टी॥२॥

2. (He yokes) the two side-horses with *yuñjantyasya....*[1]

1. TS VII.4.20.g.

केतुं कृणवन्नकेतव इति रथे ध्वजमवगूहति॥३॥

3. He fixes the banner on the chariot, with *ketuṁ kṛṇvan....*[1]

1. TS VII.4.20.h; cf. TB III.9.4.3.

जीमूतस्येवेति कवचमध्यूहते॥४॥

4. (The sacrificer) pus on the armour with *jīmūtasyeva....*[1]

1. TS IV.6.6.a; cf. TB III.9.4.3.

धन्वना गा इति धनुरादत्ते॥५॥

5. He takes the bow with *dhanvanā gāḥ....*[1]

1. TS IV.6.6.h.

वक्ष्यन्तीवेति ज्यामभिमृशति॥६॥

6. He touches the bow-string, with *vakṣyantīva....*[1]

1. TS IV.6.6.c.

ते आचरन्तीति धनोरार्त्नी संमृशति॥७॥

7. He touches the two ends of the bow, with *te ācarantī...*[1]

1. TS IV.6.6.d.

बह्वीनां पिता बहुरस्य पुत्र इति पृष्ठ इषुधिं निनह्यति॥८॥

8. He fixes the quiver on the back with *bahvīnāṁ pitā...*

1. TS IV.6.6.e.

रथे तिष्ठन्नयति वाजिन इति सारथिमभिमन्त्रयते॥९॥

9. He addresses the charoiteer, with *rathe tiṣṭhan....*[1]

1. TS IV .6.6.f.

तीव्रान्घोषान्कृण्वते वृषपाणय इत्यश्वान्॥१०॥

10. (He addresses) the horses, with *tīvrān ghoṣān.....*[1]

1. TS IV.6.6.g.

स्वादुषंसदः पितरो वयोधा इति तिसृभिः पितृनुपतिष्ठते॥११॥

11. He praises the ancestors, with three verses begining with *svāduṣaṁsadaḥ*[1]

1. TS IV.6.6.i,k,l.

ऋजीते परि वृङ्ग्धि न इत्यात्मानं प्रत्यभिमृश्या जङ्घन्तीत्यश्वाजनिमादायाहिरिव भोगैरिति हस्तघ्नमभिमन्त्रयते॥१२॥

12. Having touched himself with *ṛjīte pari vṛṅgdhi naḥ*,[1] having taken the whip with *ā jaṅghanti...*[2] he addresses the hand cover[3] with *ahiriva bhogaiḥ....*[4]

1. TS IV 6.6.m.
2. TS IV.6.5.n.
3. I follow Caland and read here *hastatram* instead of *hastaghnam.*
4. TS IV.6.6.0.

वनस्पते वीड्वङ्गो हि भूया इति पञ्चभी रथम्॥१३॥

13. He addresses the chariot with five verses beginning with *vanaspate vīḍvaṅgo hi bhūyāḥ....*[1]

1. TS IV.6.6.p-t.

आमूरज प्रत्यावर्तयेमाः केतुमदिति दुन्दुभीन्संह्लादयन्ति॥१४॥

14. With *āmūraja pratyāvartayemāḥ...*[1] (the assistants of the Adhvaryu) beat the drum.

1. TS IV.6.6.u.

आक्रान्वाजी क्रमैरत्यक्रमीद्वाजीत्युदगुदकान्तमभिप्रयाय ये ते पन्थानः सवितरित्यध्वर्युर्यजमानं वाचयति॥१५॥

15. Having gone in the northern direction upto the bank of water, with *ā krān vājī...*[1] and *kramairatyakramīt...*[1] the Adhvaryu makes the sacrificer recite[3] *ye te panthānaḥ....*[4]

1. TS VII.5.19.a.
2. TS V.7.24.
3. Cf. TB III.9.4.3.
4. TS VII.5.24.a.

स्वयं वाजिन्नपो ऽवजिघ्रेत्यपो ऽश्वमवघ्राप्य यद्वातो अपो अगमदिति प्रदक्षिणमावर्तयति॥१६॥

16. After having made the horse smell the water, with *svayaṁ vājinnapaḥ...* he causes the horse to turn towards the right with *yadvāto apo....*[1]

1. TS VII.4.20.c.

यतः प्रयाति तदवतिष्ठते॥१७॥

17. On the place from where he has started, he halts.

वि ते मुञ्चामीत्येतमश्वं विमुच्य रथवाहनं हविरस्य नामेति रथवाहने रथमत्याधाय द्यौस्ते पृष्ठमित्यश्वस्य पृष्ठं संमार्ष्टि॥१८॥

18. Having released the horse with *vi te muñcāmi...*[1] having placed the chariot on its stand, with *rathavāhanaṁ havirasya...*,[2] he rubs the back of the horse with *dyauste pṛṣṭham....*[3]

1. TS I .6.4.q.
2. TS IV 6.6.h.
3. TS V.7.2.5.

लाजी३ञ्छाचीइन्यशो ममां३ इति पत्नयो ऽश्वायान्नपरिशेषानुपवपन्ति ॥१९॥

19. The wives throw the remnants of the food[1] towards the horse[2] with *lājī3 ñchācī3n yaśo mamā3n....*[3]

1. See XX.12.10.
2. Cf. TB III.9.4.8.
3. TS. VII.4.20.d.

ययोपन्युप्तमत्ति तस्यै प्रजा राष्ट्रं भवति॥२०॥

20. The son of her (the remnant) thrown by whom (the horse) eats, will become the king[1].

1. Cp. Bandhāśs XV.26.

XX.17

आक्रान्वाजी क्रमैरत्यक्रमीद्वाजी द्यौस्ते पृष्ठमित्यश्वमभिमन्त्र्य यथोपाकृतं नियुज्य प्रोक्ष्योपपाययति॥१॥

1. Having addressed[1] the horse *with akrān vājī...*,[2] *kramairatyakramīt...*[3] *dyauste pṛṣṭham*[4] having bound it in the same manner in which it was dedicated,[5] having sprinkled[6] (water) on it, (the Adhvaryu) makes it drink[7] (water).

1. Cf. TB III.9.4.8.
2. TS VII.5.19.a.
3. TS V.7.24.
4. TS V.7.25.
5. Thus to the middle post.
6. Cf. TB III.9.4.10.
7. Cf. TB III.9.4.11-12.

यद्युपपपाय्यमानो न पिबेदग्निः पशुरासीदित्युपपाययेत्॥२॥

2. If while being made drink (water, the horse) does not drink[1] then he should make it drink[2] with *agniḥ paśurāsīt....*[3]

1. Cp. IX 18.11.
2. Cp. TB III.9.4.8.
3. TS V.7.26.

समिद्धो अञ्जन्कृदरं मतीनामित्यश्वस्याप्रियो भवति॥३॥

3. (The verses beginning with) *samiddho añjan kṛdaraṁ matīnaṁ*[1] (are to be used as) the Āprī-verses for the horse.[2]

1. TS V.1.14.
2. Cf. TB III.9.4.8.

मेषस्त्वा पचतैरवत्विति पर्यग्नौ क्रियमाणे ऽपाव्यानि जुहोति॥४॥

4. (The Adhvaryu) offers the Apāvya-libations with *meṣastvā pacataiḥ...*[2] while (the Āgnīdhra) is carrying fire (around the victim).

1. Cp. VII.14.4; cf. TB III.8.17.5.
2. TS VII.4.12.

पर्यग्निकृतानारण्यानुत्सृजन्ति॥५॥

5. After the fire has been carried around (the performers) release the forest (animals).[1]

1. Cf. TB III.9.3.3.

वडवे पुरुषी च॥६॥

6. And (they release) the two mares and the two goats having the characteristics of a man (*puruṣī*).[1]

1. Cf. TS V.6.21. The word *puruṣī* means a goat having beard.

अजः पुरो नीयते ऽश्वस्य॥७॥

7. A he-goat is led before the horse (while the horse is being led to the place of slaughter).[1]

1. Cp. ṚV I.162.12.

वेतसशाखायां तार्प्यं कृत्त्यधीवासं हिरण्यकशिपु चास्तीर्य सौवर्णं रुक्ममुपरिष्टात्कृत्वा तस्मिन्नश्वतूपरगोमृगान्निघ्नन्ति। प्लक्षशाखास्वितरान्पशून्॥८॥

8. (In the slaughter-place) upon a reed-branch having spread a Tārpya garment, upon it a hide-wrap[2] and on it a

cushion woven with gold thread, having placed a golden plate on it they kill the horse, the hornless he-goat and the Gomṛga; (and) the other animals on the branches of Plakṣa-tree.[3]

1. For this see XVIII.5.7.
2. For this see XVIII.18.6.
3. Cf. TB III.9.20.1; see also TB III.8.19.2.

श्यामूलेन क्षौमेण वाश्वं संज्ञपयन्ति। स्पन्द्याभिरितरान्पशून्॥९॥

9. They kill the horse (through suffocation) by means of a wollen or a linen cloth; and the other animals by means of strings.

प्राणाय स्वाहा व्यानाय स्वाहेति संज्ञप्यमाने पशावाहुती जुहोति। संज्ञप्ते वा॥१०॥

10. (The Adhvaryu) makes two libations (of ghee) with *prāṇāya svāhā...*[1] while an animal is being killed[2]; or when it is killed.

1. TS VII.4.21.
2. Cf. TB III.9.6.1.

यामेन साम्ना प्रस्तोतानूपतिष्ठते॥११॥

11. The Prastotṛ stands near (the dead horse) while praising with a melody addressed to Yama.[1]

1. Cf. TB III.9.20.1. The melody is based upon SV I.320 (II.1196-99).

अम्बे अम्बाल्यम्बिक इति प्रतिप्रस्थाता पत्नीरुदानयति॥१२॥

12. With *ambe ambālyambike...*[1] the Pratisprasthātṛ leads the wives of the sacrificer.[2]

1. TS VII.4.19.a,b.
2. Cp. TB III.9.6.3; ŚB XIII.2.8.3.

ता दक्षिणान्केशपक्षानुद्ग्रथ्य सव्यान्प्रस्त्रस्य दक्षिणानूरूनाघ्नानाः सिग्भिराभिधून्वत्यस्त्रिः प्रदक्षिणमश्वं परियन्त्यवन्ती स्थेति॥१३॥

13. After having bound the hair on the head towards the right and having loosened the hair on the left, with *avantī stha*[1] they (the wives of the sacrificer) thrice move around the dead

horse in the clockwise manner while beating their right thigh and fanning (the horse) by means of their hems.[3]

1. TS VII.4.12.b.
2. Cp. XIV.22.1.
3. Cp. TB XII.9.6.2.

सव्यानुद्ग्रथ्य दक्षिणान्प्रस्रस्य सव्यानूरूनाघ्नाना अनभिधून्वत्यस्त्रिः प्रतिपरियन्ति॥१४॥

14. Having bound the hair on the head towards the left and having loosened the hair on the right they thrice move around (the dead horse) in anti-clockwise manner while beating their left thigh and without fanning (the horse).[1]

1. Cf. TB III.9.6.2.

प्रदक्षिणमन्ततो यथा पुरस्तात्॥१५॥

15. Finally (they move) in clockwise manner as in the beginning.

नवकृत्वः संपादयन्ति॥१६॥

16. Thus they do (this) nine times.[1]

1. Cp. TB III.9.6.3.

अम्बे अम्बाल्यम्बिक इति महिष्यश्वमुपसंविश्य॥१७॥

17. After having sat down near the horse[1] with *ambe ambālyambike...*[2] the chief queen,[3]

1. Cf. ŚB XIII.5.2.2.
2. TS VII.4.19.a; cp. XX.17.12.
3. The sentence is completed in the next Sūtra.

XX.18

गणानां त्वा गणपतिं हवामह इत्यभिमन्त्र्याहं स्यां त्वं स्याः सुराया कुलजः स्यात्तत्रेमांश्चतुरः पदो व्यतिपज्य शयावहा इति पदो व्यतिपजते॥१॥

1. having addressed (the dead horse) with *gaṇānāṁ tvā gaṇapatim...*[1] interwines the legs (with her own) with *ahaṁ syāṁ tvaṁ syāḥ....*

1. TS II.3.14.0. See also MS III.12.20; VS XXIII.19, ŚB XIII.2.8.4.

तौ सह चतुरः पदः सं प्र सारयावहा इति पदः संप्रसारयते॥२॥

2. She stretches the feet (of her and of the horse) with *tau saha*....[1]

1. TS VII.4.19.c.

सुभगे काम्पीलवासिनीति क्षौमेण वाससाध्वर्युर्महिषीमश्वं च प्रच्छाद्य वृषा वामित्यभिमन्त्रयते॥३॥

3. After the Adhvaryu has covered the chief queen and the horse by means of a linen garment[1] with *subhage kāmpīlyavāsini*...,[2] he addresses (both of them) with *vṛṣā vām*....[3]

1. Cp. ŚB XIII.5.2.9.
2. TS VII.4.19.c,d.
3. TS VII.4.19.f.

उत्सक्थ्योर्गृदं धेहीति प्रजननेन प्रजननं संधायाम्बे अम्बाल्यम्बिक इति महिष्यश्वं गर्हते॥४॥

4. After (the Adhvaryu) has connected her genital organ with the genital organ (of the horse) with *utsakthyor gṛdaṁ dhehi*...,[1] the chief queen censures the horse with *ambe ambālyambike*....[2]

1. TS VII.4.19.e.
2. TS VII.4.19.g.

ऊर्ध्वामेनामुच्छ्रयतादिति पत्नयो ऽभिमेधन्ते॥५॥

5. The (other) wives censure with *ūrdhvāmenāmutcchrayatāt*....[1]

1. TS VII.4.19.h.

त्रिर्महिषी गर्हते। त्रिः पत्नयो ऽभिमेधन्त उत्तरयोत्तरयर्चा॥६॥

6. The chief queen censures thrice; the (other) wives censure with the each next verse.[1]

1. The chief queen utters TS VII.4.19, the others utter TS VII.4.19.h. (See Sūtra 4 and 5. The chief queen recites TS VII.4.19.i (=g). The others recite TS VII.4.19.j. The chief queen recites TS VII.4.19.k(=g) The others recite TS VII.4.19.l. The chief queen recites TS VII.4.19.m(=g), the others recite TS VII.4.19.n.

दधिक्राव्णो अकारिषमिति सर्वाः सुरभिमतीमृचमन्ततो जपित्वापोहिष्ठीयाभिर्मार्जयित्वा गायत्री त्रिष्टुबिति द्वाभ्यां सौवर्णीभिः सूचीभिर्महिष्यश्वस्यासिपथान्कल्पयति प्राक्क्रोडात्। एवमुत्तराभ्यां राजतीभिर्वावाता प्रत्यक्क्रोडात्प्राङ्नाभेः। एवमुत्तराभ्यां लौहीभिः सीसाभिर्वा परिवृक्ती शेषम्॥७॥

7. After all have muttered a verse containing the word *surabhi*, beginning with *dadhikrāvṇo akāriṣam*, then after they have cleasend themselves with the Āpohiṣṭhīyā verses, the chief queen arranges the paths for the knife by means of golden needles upto the chest with the two verses beginning with *gāyatrī triṣṭubh*[3]; in the same way the beloved queen by means of silver needles from the chest upto the navel with the next two verses[4]; in the same way the discarded queen by means of copper or lead needles the remaining (part of the body of the horse) with the next two verses.[5]

1. TS VII.4.19.9.
2. TS VII.4.19.p-r.
3. TS V.2.11.a-b.
4. TS V.2.11.c-d.
5. TS V.2.11.e-f. For this Sūtra cf. TB III.9.6.

तूष्णीं तूपरगोमृगयोरसिपथान्कल्पयन्ति॥८॥

8. They prepare the paths of knife (in the bodies) of the hornless he-goat and of the Gomṛga silently.

कस्त्वा छ्यति कस्त्वा वि शास्तीत्यश्वस्य त्वचमाच्छ्यति॥९॥

9. (The slaughterer) cuts the skin of the horse with *kastvā chyati kastvā viśāsti....*[1]

1. TS V.2.12.1f.

चन्द्रं नाम मेदः। तदुद्धरति॥१०॥

10. There is fat called Candra (in the body of a horse). He extracts it.[1]

1. Cp. ŚB XIII.5.2.10.

नाश्वस्य वपा विद्यते॥११॥

11. There is no omentum of a horse.[1]

1. Cf. ŚB XIII.5.2.10. The fat mentioned above is to be treated like the omentum.

उद्धरतीतरेषाम्॥१२॥

12. He extracts (the omenta) of the other animals.

कर्णं छित्त्वा त्र्यङ्गेषूपसंनह्यति॥१३॥

13. Having cut the (right) ear (of the horse) he adds it to the Tryaṅga-s.[1]

1. For this word see TS VI.3.10.6; cf. also VII.22.6.

नाश्वस्य गुदो विद्यते॥१४॥

14. The horse does not have a *guda* (rectum?).

शृतासु वपासूत्तरत उपरिष्टादग्नेर्वैतसशाखायामश्वतूपरगोमृगाणां वपाः सादयति॥१५॥

15. After the omenta are cooked (the Adhvaryu) places them on the northern side upon (the built up) Agni (-citi) on the reed-branch—(Here) he places the omenta of the horse , the hornless goat and the Gomṛga.

XX.19

दक्षिणतः प्लक्षशाखास्वितरेषां पशूनाम्॥१॥

1. (The Adhvaryu places the omenta) of the other animals to the southern side, on the Plakṣa-branches.

पूर्वौ परिवप्यमहिमानौ हुत्वाश्वतूपरगोमृगाणां वपाः समवदाय संप्रेष्यति॥२॥

2. Having offered the first Parivapya[1] and the libation of the Mahiman-scoop,[2] having cut (the portions from) the omenta of the horse, the hornless goat and the Gomṛga, (the Adhvaryu) gives orders.

1. For these see VII.20.9; cf. also XX.19.6.
2. Cp.XX.13.2; XX.19.6.

प्रजापतये ऽश्वस्य तूपरस्य गोमृगस्य वपानां मेदसामनुब्रूहि। प्रजापतये ऽश्वस्य तूपरस्य गोमृगस्य वपानां मेदसां प्रेष्येति संप्रैषो। चन्द्रवपयोर्मेदसामनुब्रूहि चन्द्रवपयोर्मेदसां प्रेष्येति वा॥३॥

3. (The orders to be given to the Maitrāvaruṇa are as follows): *prajāpataye aśvasya tūparasya gomṛgasya*... or *candravapayor*...

समवदायेतरेषां वपाः संप्रेष्यति॥४॥

4. After having cut the omenta of the other animals he gives orders (to the Maitrāvaruṇa).

विश्वेभ्यो देवेभ्य उस्त्राणां छागानां मेषाणां वपानां मेदसां प्रेष्येति संप्रैषौ॥५॥

5. (These orders are as follows) *viśvebhyo devebhyaḥ....*

उत्तरौ परिवप्यमहिमानौ हुत्वा चात्वाले मार्जयित्वाभितो ऽग्निष्ठं ब्रह्मोद्याय पर्युपविशेते॥ दक्षिणो ब्रह्मा। उत्तरो होता॥६॥

6. (Then) after the latter Parivapya and Mahiman libations[1] are offered and after the priests have washed themselves near the Cātvāla (the Brahman and the Hotṛ) sit at both the sides of the central sacrificial post for the sake of Brahmodya (theological discussion)—the Brahman to the south and the Hotṛ to the north.

1. Cp. Sūtra 2.
2. Cp. VII.21.6.

किं स्विदासीत्पूर्वचित्तिरित्येतस्यानुवाकस्य पृष्टानि होतुः प्रतिज्ञातानि ब्रह्मणः॥७॥

7. In the section beginning with *kiṁ svidāsīt pūrvacittiḥ*[1] the questions belong to the Hotṛ and the answers to the Brahman.

1. TS VII.4.18.

ब्रह्मण उदञ्चं विजयं संज्ञापयन्ति॥८॥

8. They accept the victory of the Brahman at the end.

प्रजापतये ऽश्वस्य तूपरस्य गोमृगस्यास्थि लोम च तिर्यगसंभिन्दन्तः सूकरविशसं विशसतेति संप्रैषवत्कुर्वन्ति॥९॥

9. (The slaughterers) carry out their work as ordered (by the Adhvaryu viz.) "For the sake of Prajāpati cut the animals in the same manner in which the swines are cut; obliquely, splitting without the bones and hair of the horse, of the hornless goat and of Gomṛga".

अश्वस्य लोहितं स्विष्टकृदर्थं निदधाति॥१०॥

शफं गोमृगकण्ठं च माहेन्द्रस्य स्तोत्रं प्रत्यभिषिञ्चति॥११॥

10-11. He preserves the blood and the (front right) hoof of the horse for the Sviṣṭakṛt (-offering)[1] (and the throat of the Gomṛga). At the time of the Stotra(-singing) connected with the Māhendra-scoop he sprinkes (water on the sacrificer).[2]

1. See XX.21.15-22.1.
2. See XVIII.15.10; See also XVIII.19.5f.

हिरण्यगर्भः समवर्तताग्र इति षट् प्राजापत्याः पुरस्तादभिषेकस्य जुहोति। अयं पुरो भुव इति षट् च प्राणभृतः॥१२॥

12. Immediately before[1] the act of sprinkling (on the sacrificer) he performs the six libations for Prajāpati with *hiraṇyagarbhaḥ samavartatāgre*...[2] and the six (libations called *Prāṇabhṛt* with *ayaṁ puro bhuvaḥ*....[3]

1. See XX.20.9-10.
2. TS IV.1.8-s. 3. TS IV.3.2.

व्याघ्रचर्मणि सिंहचर्मणि वाभिषिच्यते॥१३॥

13. While he is (sitting on the throne) on a tigre-skin or a lion-skin the sacrificer is sprinkled upon.

1. Cp. XVII.19.6; XVIII.15.5.

XX.20

ऋषभचर्माभिषिच्यमानस्योपरि धारयन्ति॥१॥

1. (The assistants of the Adhvaryu) hold the skin of a bull on (the sacrificer) who is being sprinkled upon.

सहस्रशीर्षा पुरुष इति पुरुषेण नारायणेन सौवर्णेन शतमानेन शतक्षरेण शतकृष्णलेन यजमानस्य शीर्षन्नधिनिदधाति॥२॥

2. (The Adhvaryu) places a golden plate of one hundred Mānas, one hundred Kṛṣṇalas in weight and with one hundred holes) on the head of the sacrificer with the hymn (called) Puruṣa Nārāyaṇa (beginning with) *sahasraśīrṣā puruṣaḥ*.[2]

1. Cp. XVIII.15.5.
2. TA III.12.

प्रजापतेस्त्वा प्रसवे पृथिव्या नाभावन्तरिक्षस्य बाहुभ्यां दिवो हस्ताभ्यां प्रजापतेस्त्वा परमेष्ठिनः स्वाराज्येनाभिषिञ्चामीति महिम्नोः संस्रावेणाभिषिञ्चति॥३॥

3. He Sprinkles the remnants of the (two) Mahiman (scoops)[1] (on the sacrificer) with *prajāpatestvā....*

1. See XX.19.2.

वायव्यैरभिषिञ्चतीत्येके॥४॥

4. According to some he sprinkles by means of the Vāyu-cups.

मधुश्च माधवश्चेति मासनामभिरभिषिच्यमानमभिजुहोति॥५॥

5. (The Pratiprasthātṛ) offers six libations upon (the sacrificer) while he is being sprinkled, with the names of the months (beginning with) *madhuśca mādhavaśca*[1].

1. TS I.4.14 or IV.4.11.a-f.

वसन्ताय स्वाहा ग्रीष्माय स्वाहेत्यृतुभ्यः षट्॥६॥

6. (Then) the six libations for the seasons with *vasantāya svāhā*.

वि न इन्द्र मृधो जहि नीचा यच्छ पृतन्यतः। यो अस्माँ अभिदासत्यधरं गमया तमः॥ वि रक्षो वि मृधो नुद वि वृत्रस्य हनू रुज। वि मन्युमिन्द्र वृत्रहन्नमित्रस्याभिदासत इति वैमृधीभ्यां यजमानो मुखं विमृष्टे॥७॥

7. The sacrificer wipes his face with two verses containing the word *vi mṛdhaḥ* beginning with *vi na indra*[1], and *vi rakṣo vi mṛdhaḥ*[2].

1. ṚV X.152.4.
2. ṚV X.152.3.

ऊर्ध्वा अस्य समिधो भवन्तीति प्राजापत्याभिराप्रीभिरभिषिच्यमानस्य हस्तं गृह्णाति॥८॥

8. (The Pratiprasthātṛ) holds the hand of the (sacrificer) being sprinkled upon with the Āprī-verses belonging to Prajāpati, beginning with *ūrdhvā asya samidho bhavanti.*[1]

1. TS IV.1.8; Cp. XVI.7.9.

प्रजापतिश्चरति गर्भे अन्तः॥ प्रजापतिं प्रथमं यज्ञियानां देवानामग्रे यजतं यजध्वम्॥ स नो ददातु द्रविणं सुवीर्यं रायस्पोषं वि ष्यतु नाभिमस्मे॥ तवेमे

लोकाः प्रदिशो दिशश्च परावतो निवत उद्वतश्च। प्रजापते विश्वसृज्जीवधन्य इदं नो देव प्रति हर्य हव्यमिति षट् प्राजापत्या उपरिष्टादभिषेकस्य जुहोति॥९॥

9. After the Sprinkling[1] (the Adhvaryu) offers the six libations with *prajāpatiścarati....*[2]

1. Cp.XX.19.12.
2. The six verses are TĀ III.13.1-2 (3-6), TB II.8.1.4; 3-4.

प्राची दिशामिति षट् चापानभृतः॥१०॥

10. And the six Apānabhṛt (-libations)[1] with *prācī diśām....*[2]

1. Cp XX.11.12 at the end.
2. TS IV.3.3.

अत्र यजमानो जागतान्विष्णुक्रमान्क्रामति॥११॥

11. Now the sacrificer strides the Viṣṇukramas called Jāgata.[1]

1. Cp. XIII.19.12.

XX.21

पशुकाल उत्तरत उपरिष्टादग्नेर्वैतसे कटे ऽश्वं प्राञ्चं यथालिङ्गं चिनोति॥१॥

1. At the time of the animal (-sacrifice), (the Adhvaryu) arranges the limbs of the horse to the north of the Fire-altar-building[1] upon a mat of reeds[2] in such a manner as the head (will be) to the east (and the legs to the north).

1. Cf. ŚB XIII.2.2.19; cp.XX.18.15.
3. Cf. TB III.8.20.4; cp.III.8.19.2.

एवं पुरस्तात्प्रत्यञ्चं तूपरम्। पश्चात्प्राचीनं गोमृगम्॥२॥

2. In the same manner (he does in connection with) the hornless he-goat (situated) to the east (of the horse) with its head to the west and the Gomṛga (situated to the west (of the horse) with its head to the east.

1. Cf. TB III.8.20.4.

दक्षिणतः प्लक्षशाखास्वितरान्पशूनासादयति॥३॥

3. He places the (limbs of the) other animals on a Plakṣa-branch on the sourthern (part of the built up Fire-alter).

1. Cf. TB III. 8.19.2.

वपावच्चर्या॥४॥

4. The performance (of the chief-offerings should be done) in the same manner as that of the omentum.[1]

1. See XX.19.2-5.

हविष इत्यन्तौ नमति॥५॥

5. He modifies the ends (of the orders) (with the word) *haviṣaḥ* (instead of *vapāyā medasaḥ*).

आक्रान्वाजी क्रमैरत्यक्रमीद्वाजी द्यौस्ते पृष्ठमिति वैतसेन कटेनाश्वतूरगोमृगान्सर्वहुतान्हुत्वेलुवर्दाय स्वाहा बलिवर्दाय स्वाहेत्यश्वमभिजुहोति॥६॥

6. Having completely[1] offered the horse, horn-less goat and Gomṛga by means of the mats of the reeds with *ākrānvājī, kramair atyakramīd vājī...*, and *dyauste pṛṣṭham...*[2] (in the Āhavanīya-fire of the high alter) he offers two libations (of ghee) on the (limbs of the) horse (thrown in the fire) with *iluvardāya svāhā* and *balivardāya svāhā*[3].

1. Cf.TB III.8.20.5.
2. See XX .17.1 and the notes on it.
3. TB III.8.20.5.

अत्र कटमनुप्रहरति॥७॥

7. Here he throws the mat.

ये ऽश्वस्य हुतस्य गन्धमा जिघ्रन्ति सर्वे ते पुण्यलोका भवन्तीति विज्ञायते॥८॥

8. It is known (from a Brāhmaṇa-text)[1] that all of them go to auspicious worlds, who inhale the smell of the horse which is offered (in fire).

1. Not available.

हविषा प्रचर्याज्यमवदानं कृत्वास्तेगान्दंष्ट्राभ्यां मण्डूकाञ्जभ्येभिरित्येतैश्चतुर्दशभिरनुवाकैः प्रतिमन्त्रं शरीरहोमाञ्जुहोति॥९॥

9. Having performed the offering of the oblation material (i.e. limbs of the other animals), having taken a portion of ghee, he should make the libation of the body (limbs) (mystically with the help of ghee) with each of the formulae in the fourteen sections beginning with *stegān daṁṣṭrābhyām*[1]

1. TS V.7.11-24; Cf.TB III.9.11.1

दिवाकीर्त्यं पञ्चदशम्। अरण्येऽनुवाक्यं षोडशम्। द्यौस्ते पृष्ठमित्येतं सप्तदशमाज्येनैव॥१०॥

10. Divākīrtya[1] (-section is to be used for) the fifteenth (body-offering) Araṇyenuvākya[2] (for) the sixteenth; *dyauste pṛṣṭham* (for) the seventeenth (to be offered) with ghee only.

1. TS.I.4.35 is meant. Cf.TB III.9.11.2.
2. See TB XIII.3.4.1.Here TĀ III.21 (=TS I .4.35).
3. TS V.7.25.Cf.ŚB XIII.3.4.1

यदक्रन्दः प्रथमं जायमान इत्येतैस्त्रिभिरनुवाकैः षट्त्रिंशतमश्वस्तोमीयाञ्जुहोति ॥११॥

11. With the three sections beginning with *yadakrandaḥ* he offers the thirty-six Aśvastomīya-libations.

1. TS IV .6.7, 8 and 9; cf.TB III.9.12.1ff.

क्रमैरत्यक्रमीदित्येतां षट्त्रिंशीम्॥१२॥

12. He uses this (verse viz.) *kramairatyakramīt*...[1] for the thirty-sixth libation.

1. TS V .7.24.

अष्टादश जुहोतीत्येके॥१३॥

13. According to some (ritualists)[1] he offers eighteen (Aśvastoma-libations).

1. Unknown.

इमा नु कं भुवना सीषधेमेति द्विपदाः॥१४॥

14. At the end[1] he performs libations with the three Dvipadā (-verses beginning with *imā nu kam*)...[2]

1. the word *antataḥ* of the fifteenth Sūtra belongs to this Sūtra: Cf. TB III.9.12.3.
2. TĀ I .27.1(1-3).

अन्ततो ऽश्वस्य लोहितेन शृतेन स्विष्टकृतं यजति॥१५॥

15. With cooked blood of the horse he makes the Swiṣṭakṛt – libation[1].

1. See VII.25.17-18. Cf. TB III.9.11.3-4. Cp.XX.19.10-16.

XX.22

गोमृगकण्ठेन प्रथमामाहुतिं जुहोति। अश्वशफेन द्वितीयाम्। अयस्मयेन कमण्डलुना तृतीयाम्॥१॥

1. (The Adhvaryu) makes this first libation by means of the throat of the Gomṛga, the second with a hoof of the horse; the third with a metal pitcher.[1]

1. Cf. TB III.9.11.3-4. See also XX.19.10-11.

पत्नीसंयाजान्तमहः संतिष्ठते॥२॥

2. The day stands established (concluded)with the Patnīsaṁyājas.[1]

1. Cp. XX.10.3.

श्वो भूते प्रतायते सर्वस्तोमो ऽतिरात्रो बृहत्सामा॥३॥

3. On the next day Atirātra with all the Stomas and with its first Pṛṣṭha-Stotra sung on the Bṛhat-sāman is to be performed.[1]

1. Cf. ŚB XIII.3.1.4, XIII.5.3.9, TMB XXI.4.12.

पशुकाले गव्यानैकादशिनानालभन्ते प्राजापत्यान्वैश्वदेवान्वा। प्राजापत्यमृषभं तूपरं सर्वरूपं सर्वेभ्यः कामेभ्यो द्वादशमुपालम्भ्यम्॥४॥

4. At the time of the animal-sacrifice[1] they seize eleven bovine – (victims)[2] for Prajāpati or for Viśvedevas; and a hornless all-coloured bull for Prajāpati as the twelfth one for the sake of fulfillment of all desires.

1. See XIII.18.12.
2. Cf. TS V.6.22; TB III.9.9.2.

समानमावभृथात्॥५॥

5. (The further ritual) upto the Avabhṛtha[1] should be the same.

1. Cp. XX.10.3, XX .22.2. Thus the Avabhṛtha rite takes place only after the ritual of the third day is over.

अवभृथेन प्रचर्यात्रेयं शिपिविष्टं खलतिं विक्लिधं शुक्लं पिङ्गाक्षं तिलकावलमवभृथमभ्यवनीय तस्य मूर्धञ्जुहोति मृत्यवे स्वाहा भ्रूणहत्यायै स्वाहा जुम्बकाय स्वाहेति तिस्रः॥६॥

6. Having performed the Avabhṛtha ritual, having brought in the water a man who belongs to the family of Atri, who is

Śipiviṣṭa, bald, leper, white-skinned, yellow-eyed and spotted, he offers a libation thrice on his head with *mṛtyave svāhā, brahmahatyāyai svāhā, jumbakāya svāhā*[1].

1. Cf. TB III.9.15.1-3.

तस्मै शतमनोयुक्तं च ददाति॥७॥

7. To him (the sacrificer) gives one hundred (cows) and a yoked cart.

शते चानोयुक्ते चेत्येके॥८॥

8. According to some two hundred (cows) and two yoked carts.

सह पुण्यकृतः पापकृतश्च हस्तसंरब्धा ग्राममभ्युदायन्ति। सर्वे ते पुण्यलोका भवन्तीति विज्ञायते॥९॥

9. It is known (from a Brāhmaṇa-text) "The performers of good deeds as well as performers of bad deeds return together (after the Avabhṛtha-bath) holding their hands, to the village. All of them get auspicious world[1]."

1. Source unknown.

सौरीर्नव श्वेता वशा अनूबन्ध्या भवन्ति॥१०॥

10. There should be nine white, sterile cows (to be killed) for Sūrya as the Ahūbandhyās[1].

1. Cf. TS V.6.22; TB III.9.9.3.

अथैकेषाम्। रोहिणीरैन्द्रीः सौरीः श्वेताः शितिपृष्ठा बार्हस्पत्याः॥११॥

11. According to some (ritualists)[1] there should be (three) red ones for Indra, (three) white ones for Sūrya and three white-backed ones for Bṛhaspati (to be offered as Anūdandhyās).

1. Unknown.

अत्र वा द्वन्द्विन आलभते॥१२॥

12. Optionally the pair-forming (victims are to be seized) at this time.

1. Instead of earlier ; See XX.15.5. This is the practice prescribed by TB III.9.9.3.

छगलः कल्माषः किकिदीविर्विदीगय इति ते त्रयस्त्वाष्ट्राः॥१३॥ पात्नीवत आग्नेय ऐन्द्राग्न आश्विनस्ते विशालयूप आलभ्यन्ते॥१४॥

13-14. The three (victims) for Tvaṣṭṛ viz. a white, spotted he-goat, a Parra jacana and a white crane[1] (are to be bound) to the sacrificial post meant for wives of gods.[2] (The three he-goats) for Agni, Indra-Agni, and Aśvins are to be bound to the big sacrificial post.[3]

1. Cf. TS V.6.22; TB III.9.9.3.
2. Cf. XX.5.9; XIV.7.12.
3. Cf. TS V.6.22; TB III.9.16.3-4.

XX.23

अथैकेषाम्। त्रैतानां प्रथमजं कालकाभ्रुमश्विभ्यां मध्यमे विशालयूप आलभते। तेषामेव मध्यमजमूर्जे दक्षिणे। उत्तमजं पृथिव्या उत्तरे॥१॥

1. Now according to some[1] (the Adhvaryu) seizes the black-brown, first born (he-goat) out of a triplet for Aśvins at the middle (branch) of the big sacrificial post, the one born in the middle of the same (triplet) for Ūrj at the southern (right) (branch) of the big sacrificial post and the one born last of the (same triplet) for the Earth at the northern (left) (branch) of the big sacrificial post.

1. Unknown.

तेषां पशुपुरोडाशानग्नयेंऽहोमुचे ऽष्टाकपाल इति दशहविषं मृगारेष्टिम-नुनिर्वपति॥२॥

2. Immediately after the animal-sacrificial-breads of them are offered, he performs Mṛgāreṣṭi consisting of ten offerings like a sacrificial bread on eight potsherds to Agni Aṁhomuc etc.

1. Cf. TS VII.5.22; TB III.9.16.4.

समानं तु स्विष्टकृदिडम्॥३॥

3. The Sviṣṭakṛt and Iḍā of the animal-sacrificial-breads and of the Mṛgāreṣṭi should be the same (i.e.common).

अग्नेर्मन्वे प्रथमस्य प्रचेतस इति यथालिङ्गं याज्यानुवाक्याः॥४॥

4. The invitatory and offering verses of the Mṛgāreṣṭi should be *agner manve prathamasya...*[1] in accordance with the characteristic words.

त्रैधातवीययोदवस्यति॥५॥

5. With the Traidhātavīyā-offering he concludes.

1. See XX.8.4 where this iṣṭi is prescribed to be performed as the Dīkṣaṇīyeṣṭi.

तस्यां सहस्रं ददाति॥६॥

6. In it (the sacrificer) gives one thousand (cows).

उदवसाय विशालयूपमेके समामनन्ति॥७॥

7. According to some (ritualists) having pulled out the big sacrificial post[1] (the Traidhātavīyā-offering should be performed).

1. For this See XX.22.14.

तदाहुर्द्वादश ब्रह्मौदनान्संस्थिते निर्वपेद्द्वाशभिर्वेष्टिभिर्यजेतेति॥८॥

8. It is said, "After (the Aśvamedha-sacrifice) has stood completely established (i.e. concluded) he (the sacrificer) should prepare twelve rice-paps to be consumed by Brahmins or perform twelve offerings"[1].

1. Cf. TB III.9.18.1.

तदु तथा न कुर्यात्। द्वादशैव ब्रह्मौदनान्संस्थिते निर्वपेत्। तेष्वन्वहं द्वादशानि शतानि ददाति॥९॥

9. But rather one should not do this. One should, after (the Aśvamedha sacrifice) has been completely established, prepare twelve rice-paps to be consumed by Brahmins. In connection with them (paps), every day one should give twelve hundred cows.

पिशङ्गास्त्रयो वासन्ता इत्यृतुपशुभिः संवत्सरं यजते॥१०॥

10. Throughout the year[1] one should perform animal-sacrifices to the Ṛtus (seasons) viz. three yellowish (he-goats) to Vasanta (spring) etc.

1. On the joint days at the beginning of a season. See the 12th Sūtra below.

2. The animals are enumerated in TS V .6.23. For this Sūtra cf. TB III.9.9.3.

अथैकेषाम्। आग्नेया वासन्ताः। ऐन्द्रा ग्रैष्माः। मारुताः पार्जन्या वा वार्षिकाः। ऐन्द्रावारुणाः शारदाः। ऐन्द्राबार्हस्पत्या हैमन्तिकाः। ऐन्द्रावैष्णवाः शैशिराः॥११॥

11. According to some (ritualists)[1] the animals to be killed in the spring should be offered to Agni; those in summer to Indra; those in the rainy season to Maruts or to Parjanya, those in the Autumn to Indra-Varuṇa, those in the winter season to Indra-Bṛhaspati (and) those in the cold season to Indra-Viṣṇu.

1. Perhaps the followers of the white YV : cp. ŚB XIII.5.4.28.

संवत्सराय निवक्षस इति द्वयोर्द्वयोर्मासयोः पशुबन्धेन यजते॥१२॥

12. (At the end of the year, three he-goats) with fallen breast (should be offered) to the Saṁvastava (year).[1] One performs the animal-sacrifice(s) (in honour of the Ṛtus) after every two months.

संतिष्ठते ऽश्वमेधः॥१३॥

13. Thus the Aśvamedha stands completely established.

PURUṢAMEDHA (MAN-SACRIFICE)

XX.24

पञ्चाहः पुरुषमेधः॥१॥

1. Puruṣamedha (Man-sacrifice) is a five-day (Soma-sacrifice).

ब्राह्मणो राजन्यो वा यजेत॥२॥

2. A Brahmin or a Kṣatriya may perform(it).

ओजो वीर्यमाप्नोति। सर्वा व्युष्टीर्व्यश्नुते॥३॥

3. He obtains strength and power; obtains all the obtainments.

एकादशसु यूपेष्वेकादशाग्नीषोमीयाः॥४॥

4. There should be eleven (he- goats) to be offered to

Agni-Soma, (to be bound) at eleven sacrificial posts (on the day preceding the Soma days).[1]

1. Cf. ŚB XIII.6.1.4.

पञ्चशारदीयवदहानि। अग्निष्टोमो वोपोत्तमः॥५॥

5. (The Soma-sacrificial) days should be as in Pañcaśāradīyīa[1] (sacrifice); optionally the penultimate (day should be) Agniṣṭoma.

1. See XX.20.15. The days in this sacrifice are as follows-i. Trivṛdagniṣṭoma, ii. Pañcadaśa Ukthya, iii.Saptadaśa Ukthya, iv. Pañcadaśa Ukthya, v. Saptdaśa Atirātra.

देव सवितः॥ तत्सवितुः॥ विश्वानि देव सवितरिति तिस्रः सावित्रीर्हुत्वा मध्यमे ऽहन्पशूनुपाकरोति॥६॥

6. After having offered three libations for Savitṛ with *deva savitaḥ...*,[1] *tat savituḥ...*,[2] *viśvāni deva savitaḥ*[3] (the Adhvaryu) dedicates the animals to the deities on the middle day.[4]

1. TS I.7.7.a.
2. TS I.6.5.m.
3. ṚV V.82.5.
4. Cf. ŚB III.6.2.9.

द्वयानैकादशिनानुपाकृत्य पुरुषान्॥७॥

ब्रह्मणो ब्राह्मणमालभत इत्येतद्यथासमाम्नातम्॥८॥

7-8. After he has dedicated two sets of eleven (animals) (he dedicates) men in accordance with the transmitted text beginning with "He seizes a brahmin for Brahman."[1]

1. TB III.4.1.

तान्यूपान्तरालेषु धारयन्ति॥९॥

9. They hold them in the spaces between the sacrificial posts.

उपाकृतान्दक्षिणतो ऽवस्थाय ब्रह्मा सहस्रशीर्षा पुरुष इति पुरुषेण नारायणेन पराचानुशंसति॥१०॥

10. When they are dedicated, the Brahman-priest, after having placed himself to the south, recites the Puruṣa-Nārāyaṇa-hymn[1] beginning with *sahasraśīrṣā puruṣaḥ* without repetition (*parācā*).

1. TĀ III.12; cf. ŚB XIII.6.2.12.

पर्यग्निकृतानुदीचो नीत्वोत्सृज्याज्येन तद्देवता आहुतीर्हुत्वा द्वयैरैकादशिनैः संस्थापयति॥११॥

11. Having carried fire around (the men), having taken them to the north, having set them free, having made libations to their deities by means of ghee, he establishes (the sacrifice) comple-tely (i.e. concludes it) by means of the two sets of eleven (victims).[1]

1. Cf. ŚB XIII.6.2.13-15.

दक्षिणाकाले यदब्राह्मणानां दिक्षु वित्तं तत्सभूमि ददाति यथाश्वमेधे॥१२॥

12. At the time of giving gifts (the sacrificer) gives the possessions of other than Brahmins in all the directions includ-ing the land[1] as in the Aśvamedha.[2]

1. Cp. ŚB XIII.6.2.18 (with a little difference).
2. See XX.9.14-10.2.

ब्राह्मणो यजमानः सर्ववेदसम्॥१३॥

13. (If) the sacrificer is a Brahmin, he gives all his pos-sessions.

1. Cf. ŚB III.6.2.19.

एतस्मिन्नेवाहन्यश्वमेधवदभिषेकः॥१४॥

14. On the same day the sprinkling of water (Abhiṣeka) takes place as in the Aśvamedha-sacrifice.[1]

1. See XX.19.11.

एकादशानूबन्ध्याः सौरीर्वैश्वदेवीः प्राजापत्या वा॥१५॥

15. There should be eleven Anūbandhyā cows to be offe-red either to Sūrya or Viśvedevas or Prajāpati[1].

1. Cp. ŚB XIII.6.2.16.

त्रैधातवीययोदवसाय पृथगरणीष्वग्नीन्समारोप्योत्तरनारायणे-नादित्यमुपस्थायारण्यमवतिष्ठेत॥१६॥

16. Having concluded with the Traidhātavīyā-offering[1]; having caused the fires to "mount upon"[2] separately in the chur-

ning sticks, having paid homage to the sun with the second Nārāyaṇa-hymn[3] (the sacrificer) should remain in forest.[4]

1. Cp. XX.23.5.
2. For this ritual see VI.28.8ff.
3. TĀ III.13.
4. For this Sūtra cp. ŚB XIII.6.2.17,2.

ग्रामं वा प्रविश्य त्रैधातवीयया यजेत॥१७॥

17. Optionally, having entered into the village, he should perform the Traidhātarīyā-offering,[1]

1. The sentence is incomplete. It will be complete in the first Sūtra of the following chapter.

XX.25

सौत्रामण्या मैत्रावरुण्या चामिक्षया साकंप्रस्थायीयेन पञ्चबिलेन चरुणा पञ्चशारदीयेनेति॥१॥

1. Sautrāmaṇī offering and[1] an offering of milk-mess (Āmikṣā) for Mitra and Varuṇa, the Sākaṁprasthāyīya[2] offering, a five-holed[3] rice-pap and the Pañcaśāradīya[4] offering.[5]

1. The text reads '*ca*'. Caland suggests *vā* and compares XVIII.7.15. This suggestion appears to be plausible.
2. See III.16.11-17.3.
3. For the details see the next Sūtra.
4. For this see XXII.20.9-21.11.
5. For this Sūtra cp. ŚB XIII.6.2.20. While translating these two Sūtras Caland says that *one should enter into the village after having performed* Traidhātavīyā-offering, This does not appear to be correct. The text reads *gramaṁ vā praviśya* i.e. after having entered in the village.

पञ्चबिलस्य चरोर्विज्ञायते। आज्य आग्नेयः पूर्वस्मिन्बिले। दधन्यैन्द्रो दक्षिणे। शृते प्रतिदुहि नीतमिश्रे या वैश्वदेवः पश्चिमे। अप्सु मैत्रावरुण उत्तरे। पयसि बार्हस्पत्यो मध्यमे॥२॥

2. It is known about the five-holed rice-pap as follows :(in a pot having five cavities) rice-pap in ghee for Agni in the eastern cavity, (rice-pap) in curds, for Indra in the southern (cavity), (rice-pap) in cooked milk or in cooked milk mixed with fresh butter for the Viśvedevas in the western (cavity), (rice-

pap) in water for Mitra-Varuṇa in the northern (cavity), (rice-pap) in milk for Bṛhaspati in the central (cavity) (should be cooked and then offered).[1]

1. This five-holed rice-pap might have been taken from ŚB V.5.1.1.

SARAVAMEDHA (ALL-SACRIFICE)

सर्वमेधो दशरात्रः॥३॥

3. The Sarvamedha is a ten-day-(Soma-sacrifice).

राजा यजेत यः कामयेत सर्वमिदं भवेयमिति॥४॥

4. A king who desires, "May I be all this" should perform (it).

एकशतविधो ऽग्निः॥५॥

5. The fire-altar-building should be hundred-fold.

अग्निष्टुदग्निष्टोमः प्रथममहः। सर्वमाग्नेयं भवति॥६॥

6. The first day should be Agiṣṭut-Agniṣṭoma[1] (on it) everything (viz. the scoops, the Śastras and the Stotras) should be connected with Agni.

1. For this see XXII.10.2.

इन्द्रस्तुदुक्थ्यो द्वितीयः। सर्वमैन्द्रम्॥७॥

7. The seconds (day) should be Indrastut-Uktyha[1]; everything should be connected with Indra.

1. For this see XXII.10.3.

सूर्यस्तुदुक्थ्यस्तृतीयः। सर्वं सौर्यम्॥८॥

8. The third (day) should be Sūryastut-Ukthya; everything should be connected with Sūrya.

वैश्वदेव उक्थ्यश्चतुर्थः। सर्वं वैश्वदेवम्॥९॥

9. The fourth (day) should be Vaiśvadeva-Ukthya ; everything should be connected with Viśvedevas.

आश्वमेधिकं मध्यमं पञ्चममहः। तस्मिन्नश्वं मेध्यमालभते॥१०॥

10. The fifth (day) should be the (same as the) middle day of the Aśvamedha. On it (the Adhvaryu) should seize a horse.

पौरुषमेधिकं मध्यमं षष्ठम्। तस्मिन्पुरुषान्॥११॥

11. The sixth day should be the (same as the) middle day of Puruṣamedha. On it (he should seize) men (as victims).

अप्तोर्यामः सप्तमः। तस्मिन्सर्वान्मेध्यानालभते॥१२॥

12. The seventh day should be an Aptoyāma.[1] On it he should seize all the beings worthy to be offered.

1. For this see XXII.13.19.

वपा वपावतां जुहोति। त्वच उत्कृत्यावपानाम्॥१३॥

13. He offers the omenta of those animals which have an omentum; in the case of those animls which do not have an omentum (he offers) the skins after having extracted them (in the same manner as that of the omentum).

शुष्कानार्द्रांश्चौषधिवनस्पतीन्संवृश्च्याहवनीये ऽनुप्रकिरन्ति॥१४॥

14. Having cut the dry as well as wet trees , they throw them in the Āhavanīya.

प्रातःसवने सन्नेषु नाराशंसेष्वन्नमन्नं जुहोति॥१५॥

15. At the time of the morning-pressing, after the Nārāśaṁsa-cups are deposited, (the Adhvaryu) offers all types of food (in the fire).

सर्वस्याप्त्यै सर्वस्यावरुद्ध्या इति विज्ञायते॥१६॥

16. "For the sake of the obtainment of all; for the sake of possession of all"—it is known from a sacred text.[1]

एवं माध्यंदिने तृतीयसवने च॥१७॥

17. (The same is to be done) at the time of the midday-pressing and the third-pressing.

अष्टमं त्रिणवम्॥१८॥

18. The eighth (day should be one) on which the twenty-seven (-versed Stoma is used).

नवमं त्रयस्त्रिंशम्॥१९॥

19. The ninth (day should be one) on which the thirty three (-versed stoma is used).[1]

1. For Sūtras 3-19 cp. ŚB XIII.7.1.1ff.

विश्वजित्सर्वपृष्ठो ऽतिरात्रो दशममहः॥२०॥

20. The tenth (day should be) a Viśvajit Atirātra on which all the Pṛṣṭha-sāmans (are used).

दक्षिणाकाले यदब्राह्मणानां दिक्षु वित्तं तत्सभूमि सपुरुषं ददाति यथाश्वमेधे यथाश्वमेधे॥२१॥

21. At the time of giving the sacrificial gifts (the sacrificer) should give whatever wealth which belongs to the people excluding Brahmins along with the land and the men (on it), in the same manner as in the Aśvamedha.[1]

1. See XX.24.12.

DVĀDAŚĀHA (TWELVE-DAY-SACRIFICE)

XXI.1

द्वादशाहेन प्रैव जायते ऽभि स्वर्गं लोकं जयत्येषु लोकेषु प्रतितिष्ठति॥१॥

1. One produces progeny, one wins the heaven, one establishes in these worlds by means of Dvādaśāha sacrifice.

1. See TS VII.2.9.1.

साग्निचित्यो भवति॥२॥

2. This (sacrifice) is accompanied with a fire-altar-building-rite.

सत्त्रमहीनश्च॥३॥

3. (It can be) a Sattra and an Āhīna (type of sacrifice).

दीक्षितमदीक्षिता याजयेयुरहीने। एत एवर्त्विजो यजमानश्च सत्त्रे॥४॥

4. In the Ahīna (type), the non-consecrated (priests) cause a consecrated (sacrificer) perform (the ritual).[1] In the Sattra (type) the same priests are also the sacrificers.[2]

1. Cf. KS XXXIV.9.
2. Instead of the word *yajamānaśca* we should read *yajamānāśca* (plur. Cf. Caland on this Sūtra).

तस्माद्द्वादशाहेन न याज्यं पाप्मनो व्यावृत्त्या इति विज्ञायते॥५॥

5. "Therefore one should not perform a twelve-day sacri-

fice for any one else, in order to avoid evil"—so is known (from a Brāhmaṇa-text).

1. See TS VII.2.10.4. From this it is implied that one should not work as a priest for Dvādaśāha-sacrifice which is performed as an ahīna. On the other hand one may participate in Dvādaśāha provided it is Sattra in which case one will have to be one of the sacrificers only.

ऋध्नोति यो द्वादशाहेन यजते॥६॥

6. He who performs the Dvādaśāha-sacrifice prospers.

ऋध्नोति यः प्रतिगृह्णातीत्येके॥७॥

7. Some (say) he who accepts (sacrificial gifts in a Dvādaśāha-sacrifice),[1] prospers.

1. KS XXXIV.9.

ऋत्विजो यजमानं चाधिकृत्य वदति॥८॥

8. (Here the Brāhmaṇa-text) speaks about the priests and the sacrificer.

पीवा दीक्षते। कृशो यजते। यदस्याङ्गानां मीयते जुहोत्येव तदिति विज्ञायते॥९॥

9. It is known (from a Brāhmaṇa-text that) being fat he is consecrated; thin he performs the sacrifice, whatever of his limbs reduces, he offers (to the Gods).[1]

1. Cf. KS XXXIV.9; cp. also X.14.10.

यो ऽतपस्वी स्यादसंश्लिष्टो ऽस्य यज्ञः स्यात्। तपस्वी स्यात्। यज्ञमेव तत्सं श्लेषयत इति विज्ञायते॥१०॥

10. His sacrifice will be unconnected who would be without penance. He practises penance, thereby he causes the sacrifice to be connected—Thus is known from a Brāhmaṇa-text[1].

1. KS XXXIV.9.

एको द्वादशाहेन यजेत। त्रयः षड् द्वादश त्रयोदश वा॥११॥

11. One may singly perform the Dvādaśāha; or three, six, twelve or thirteen (sacrificers) may perform it.[1]

1. Cf. KS XXXIV.13.

तेषामुपसत्सु त्रयोदशं दीक्षयन्ति॥१२॥

12. They consecrate the thirteenth one of these on the Upasad days.[1]

1. Cf. KS XXXIV.13.

तस्माद्द्वादशाहे त्रयोदशेन न ब्रह्मणा भवितव्यमित्येके॥१३॥

13. Therefore according to some, a Brahmin should not be the thirteenth (sacrificer) in a Dvādaśāha.[1]

1. Cf. KS XXXIV.9; cp. also TMB X.3.2. Thus it is implied that a Kṣatriya or a Vaiśya can be the thirteenth sacrificer.

पञ्चदश दीक्षेरन्नर्धमासायतनाः। सप्तदश प्रजाकामाः पशुकामा वा। एकविंशतिं प्रतिष्ठाकामा रुक्कामा वा। त्रिंशतं मासायतनाः। त्रयस्त्रिंशतमोजस्कामा वीर्यकामा वा। चत्वारिंशतं यज्ञकामाः। चतुश्चत्वारिंशतमिन्द्रियकामाः। अष्टाचत्वारिंशतं पशुकामाः॥१४॥

14. Fifteen (persons) should get themselves consecrated (if they are desirous) of (getting) place in the half-months; seventeen desirous of offspring or cattle; twenty-one desirous of firm foundation or desirous of lustre; thirty (desirous) of (getting) place in the months; thirty-three desirous of power or strength; forty desirous of (performance of) sacrifice; forty-four desirous of (power of) sense-organs; forty-eight desirous of cattle.[1]

1. Cp. KS XXXIV.9; TMB X.3.3-4.

अपरिमिता दीक्षेरन्नित्यन्ततो वदति॥१५॥

15. Finally they say that unlimited (number of persons) should get themselves consecrated.[1]

1. KS XXXIV.9.

ये ऽन्ये सप्तदशभ्यो वादा अहीन एव ते स्थानिनः॥१६॥

16. The words (referring to the number) other than seventeen find their place only in the (Dvādaśāha of the) Ahīna-type.

सप्तदशानामेव याथाकामी॥१७॥

17. One is free to choose any option only in connection with the seventeen (numbr of persons getting themselves consecrated).

सर्वे याजमाने स्थानिनः॥१८॥

18. All should have a place in the (duties to be carried out) by the sacrificer.

सर्वे याजमानं कुर्युर्यत्किंचार्त्विज्येनाविबाधकम्॥१९॥

19. All should (either in the Ahīna or Sattra type of Dvādaśāha) carry out the duties of the sacrificer without any conflict with (their own respective) duties as priests.

विबाधमान आर्त्विज्यं बलीयः॥२०॥

20. When there will be conflict, the duty as a priest (should be considered) as stronger.

XXI.2

सर्व इष्टप्रथमयज्ञाः। अपि वा गृहपतिरेव॥१॥

1. All (the performers of the sacrificial session) should be those who have already performed the first (Soma-sacrifice)[1]; or only the Gṛhapati[2] (leader of the Sattra) (should be one who has already performed the first sacrifice).

1. Thus they should have atleast once performed either an Agniṣṭoma or an Atirātra sacrifice. See X.2.3-4.
2. The word 'Gṛhapati' literally means 'Lord of the house' and he carries out the work of 'sacrificer' in a Sattra and is considered as the chief (*mukhya*) amongst the performers. Cp. ŚāṅkhāŚS XIII.14.4.

गृहपतेरेव परार्थानि यथा यूपाञ्जनमृतुयाज्येति॥२॥

2. Those duties which are for the sake of the other (persons or things)[1] are to be done by the Gṛhapati only. Thus for example, anointing the sacrificial post[2] or recitation of the offering verse for the Ṛtu-scoop.[3]

1. *Parārtha*. This is in contrast to the activities to be done in connection with his own person (*ātmārtha*). The *ātmārtha* activities e.g. shaving, purification etc. are to be done by all the performers.
2. See VII.10.2-3.
3. See XII.26.7.

गृहपतेरेव सामिधेनीकल्पेनावदानकल्पेनेति प्रक्रामेयुर्यानि चान्यान्येवंरूपाणि स्युः॥३॥

3. All should perform those activities in the manner of the Sāmidhenī (enkindling) verse[1] and cutting (of the sacrificial bread)[2] and also the other activities of similar type, connected with the Gṛhapati only.[3]

1. See II.12.3.
2. See II.18.2.
3. For these see the following Sūtras (4-7).

त्वं वरुण इति वसिष्ठराजन्यानां परिधानीया॥४॥

4. The verse beginning with *tvaṁ varuṇa*[1] should be used as the final verse in the Sāmidhenī-verses by the performer belonging to the Vasiṣṭha[2] (family) or belonging to the Kṣatriya caste.

1. TB III.5.2.3; (ṚV VII.12.3).
2. Cp. XXIV.10.4-8.

आजुहोतेतीतरेषां गोत्राणाम्॥५॥

5. For those performers belonging to the other families (the verse beginning with) *ā juhota* (should be used as the final verse in the Sāmidhenī-verses).

1. TB III.5.2.3.

नाराशंसो द्वितीयः प्रयाजो वसिष्ठशुनकानाम्॥६॥

तनूनपादितरेषां गोत्राणाम्॥७॥

6-7. The second fore-offering refers to the Narāśaṁsa if the performer belongs to Vasiṣṭha-family and to Tanūnapāt if to the other families.

शिशिरे दीक्षन्ते वसन्त उत्तिष्ठन्ति॥८॥

8. They get consecrated in the cold season and in the spring they stand up (from the sacrificial session i.e they complete session).

शिशिरे वा एतस्य प्रयाणं वसन्त उत्थानम्॥९॥

ऋध्नोति य एवंविद्वाञ्शिशिरे दीक्षते वसन्त उत्तिष्ठत इति विज्ञायते॥१०॥

9-10. "The forward-march of him is in the cold season;

the stand up (completion) is in the spring; he prospers who knowing thus gets himself consecrated in the cold season and stands up (completes) in the spring"—thus is known from a Brāhmaṇa-text.[1]

1. Cp. KS XXIV.9.

षड् व्युष्टाश्चैत्रस्यापूर्यमाणपक्षस्याथ दीक्षेरन्॥११॥

11. After the six days of the bright fortnight of the month Caitra they get themselves consecrated.[1]

1. This Sūtra goes against Sūtras 8-10 according to which consecration should take place in the cold season; but Caitra comes in the spring season. SatyāŚS is in agreement with this Sūtra.

सावित्राणि होष्यमाण निर्मथ्य संनिवपेरन्। ततो विनिवपेरन्॥१२॥

12. When they are about to make offerings to Savitṛ[1] they should pour together (the fire into the Gārhaptya-fire) after having churned it out; and then (only the Gṛhapati should perform these offerings in the Āhavanīya which has been taken out from the Gārhapatya); and then they should separate their fires.[2]

1. These offerings are to be performed in the beginning of the fire-altar building-rite (XIV .1.4 ff), cp. TS V.1.1.1.
2. Cp. ŚB IV.6.8.3ff.

पञ्चपशुभिर्यक्ष्यमाणाः संनिवपेरन्। ततो विनिवपेरन्॥१३॥

13. When they are going to perform five animal-sacrifices[1] (connected with fire-altar-building-rite) they should (in a similar manner) bring together (their fires); and after (the animal-sacrifices) they should separate them.

1. For this see XVI.7.1.

दीक्षिष्यमाणाः संनिवपेरन्॥१४॥

14. When they are going to undergo consecration , they should bring (their fires) together.

तेषामेतत्संन्युप्ता एवाग्नयो भवन्त्योदवसानीयायाः॥१५॥

15. Their fires remain brought together in this manner upto the Udavasānīyā (-offering).[1]

1. For this see XXI.1.

अध्वर्युर्गृहपतिं दीक्षयित्वा ब्रह्माणं दीक्षयति। तत उद्गातारम्। ततो होतारम्॥१६॥

16. The Adhvaryu, after having consecrated[1] the Gṛhapati, consecrates the Brahman, then the Udgātṛ (and) then the Hotṛ.

1. Thus he performs activities mentioned in X.5.6-13.

ततस्तं प्रतिप्रस्थाता दीक्षयित्वार्धिनो दीक्षयति॥१७॥

17. After the Pratiprasthātṛ has consecrated him (Adhvaryu) he (Pratiprasthātṛ) consecrates the "Halfers".[1]

1. i.e. those who receive half of the Dakṣiṇās viz. Brāhmaṇācchaṁsin, Prastotṛ and Mitrāvaruṇa.

ततस्तं नेष्टा दीक्षयित्वा तृतीयिनो दीक्षयति॥१८॥

18. Afetr the Neṣṭṛ has consecrated him (=Pratiprasthātṛ), he (=Neṣṛ) consecrates the "One-thirders."[1]

1. viz. Āgnīdhra, Pratihartṛ and Acchāvāka.

ततस्तमुन्नेता दीक्षयित्वा पादिनो दीक्षयति॥१९॥

19. After the Unnetṛ has consecrated him (=the Neṣṭṛ), he (the Unnetṛ) consecrates the "One-fourthers."[1]

1. viz. Potṛ, Subrahmaṇya and Grāvastut.

ततस्तं प्रतिप्रस्थाता दीक्षयति॥२०॥

20. Then the Pratiprasthātṛ consecrates him (=Unnetṛ).

XXI . 3

अन्यो वा ब्राह्मणः॥१॥

1. Or a Brahmin (who is not consecrated)(consecrates the Unnetṛ).[1]

1. For XXI.2.16-3.1 cf. ŚB XII.1.1.1-10.

दीक्षित आ तन्त्रीभावादेकैकमपवर्जयति॥२॥

2. He who has undergone the consecration excludes one by one (who is undergoing the consecration) upto the completion.[1]

1. Thus in the case of each person the acts of shaving the hair and cutting the nails are to be done upto the completion of the conse-

cratory rite and that rite is to be finished for him . In other words the acts are not to be done in the following manner—shaving of the hair of all the persons undergoing consecration , then cutting their nails, etc.

एवमनुपूर्वा एवैषां याजमाना धर्मा ये केचाविभविनः॥३॥

3. In this sequence all the duties of these sacrificers which are impossible[1] (to be performed collectively)(are performed).

1. *avibhavinaḥ*: Caland questions the meaning of the word *avibhavin*. According to him , the meaning appears to be those "which make it complete" (with question mark). He further conjectures that we should read *vibhavinaḥ* instead of *avibhavinaḥ* which will mean "possible". According to me there is no need to change the reading. The word *avibhavinaḥ* means "impossible". So those details which cannot be done collectively should be done individually in the case of each performer.

नानागोत्रव्यवायादेव समानगोत्राणामार्षेयवरणमभ्यावर्तेतेत्येकम्। व्यवेते ऽपि तन्त्रमेवेत्यपरम्॥४॥

4. According to an opinion the enumeration of the Ṛṣi-ancestors of those who belong to one and the same family (Gotra) should be repeated each in its place after a seperation through insertion; another opinion is that at the time of seperation through insertion the Ṛṣi-ancestors of all those who belong to one and the same family should be enumerated only once.[1]

1. The translation is uncertain.

सद्यो दीक्षामेके समामनन्ति। अन्वहं दीक्षामेके॥५॥

5. According to some (ritualists) the consecration (should take place) on one and the same day. According to some others the consecration should take place on each successive day.

द्व्यहे दीक्षेत त्र्यहे दीक्षेतेत्येवं क्रामत्या द्वादशाहात्॥६॥

6. During the two-day-period one should get consecrated, during the three-day-period one should get consecrated etc, in this way one goes further upto the twelve-day-period.

उपदीक्षमाणे सर्वं सदीक्षणीयमावर्तेतेत्याश्मरथ्यः॥७॥

7. According to Āśmarathya when one is being conse-

crated after (the other one has been consecrated)[1] all including the Dīkṣanīyā-offering should be repeated.

1. i.e. when one comes additionally e.g. as the thirteenth one (See XXI.1.12).

अग्नीनुपन्युप्यात्मसंस्कारेणैव प्रतिपद्येत तन्त्रमाहुतयः स्युरित्यालेखनः॥८॥

8. According to Ālekhana after having put together his fire into the fire of the Gṛhapati, he should undergo the consecration of his own self and the libations should be performed collectively.[1]

1. i.e. in this case the libations should not be offered separately.

पत्नीनामेव स्थाने पत्नीर्दीक्षयन्ति॥९॥

9. They consecrate the wives at the proper time[1] for the consecration of wives.

1. See X.9.5 ff . Thus the wives are to be consecrated collectively. Each wife is not to be consecrated after the consecration of her husband.

तासां याजमानैरेव धर्मानुपूर्व्यं व्याख्यातम्॥१०॥

10. The sequence of the details (of the consecration) of these (wives) is (as good as) explained by the details of the sacrificers[1] themselves.

1. For these see XXI.2.16-20.

अध्वर्युं दीक्षिता अन्वारभन्ते। दीक्षितान्पत्नयः॥११॥

11. The consecrated persons hold the Adhvaryu from behind,[1] the wives (hold) the consecrated ones (their husbands from behind).

1. This takes place on the last Dīkṣā-day.

अथ समन्वारब्धेषु गार्हपत्ये जुहोत्यपैतु मृत्युरमृतं न आगन्वैवस्वतो नो अभयं कृणोतु॥ पर्णं वनस्पतेरिवाभि नः शीयतां रयिः। सचतां नः शचीपतिः स्वाहेति॥१२॥

12. When all have held (the Adhvaryu) from behind, he offers a libation in the Gārhapatya (-fire) with *apaitu mṛtyuramṛtam....*[1]

1. TB III.7.14.4.

ऋते पत्नीभ्य इतरयोः॥१३॥

13. (He offers libations) in other two (fires) without (being held by) the wives.

XXI.4

परं मृत्यो अनु परेहि पन्थां यस्ते स्व इतरो देवयानात्। चक्षुष्मते शृण्वते ते ब्रवीमि मा नः प्रजां रीरिषो मोत वीरानिति दक्षिणाग्नौ॥१॥

1. (Thus he offers a libation) in the Dakṣiṇa-fire with *paraṁ mṛtyo....*[1]

1. TB III.7.14.5.

इदमू नु श्रेयो ऽवसानमागन्म यद्गोजिद्धनजिद्यत्॥ पर्णं वनस्पतेरिवाभि नः शीयतां रयिः। सचतां नः शचीपतिः स्वाहेत्याहवनीये॥२॥

2. (And) in the Āhavanīya (fire) with *idamū nu śreyovasānam....*[1]

1. TB III.7.14.5.

द्वादशाहं दीक्षिता भवन्ति॥३॥

3. They are consecrated for twelve days.[1]

1. Cp. TS VII.2.10.3.

न सनीहारान्प्रहिण्वन्ति सत्त्रे॥४॥

4. In (the Dvādaśāha-sacrifice performed as) a sacrificial session they do not send men for acquiring livelihood (Sanīhāra).[1]

1. For this see X.18.5.

प्रायणीयया प्रचर्य राजानं क्रीत्वोपनह्य निदधाति द्वादशाहायाप्तम्॥५॥

5. After having performed the Prāyaṇīyā offering,[1] having purchased[2] and tied[3] Soma, he keeps (Soma as much as) is sufficient for twelve days.

1. See X.25.1ff.
2. See X.27.10.
3. See X.24.14.

षोडशिवत्सोमक्रयणी॥६॥

6. The (cow) with which Soma is purchased should be similar to one which is used in the Ṣoḍaśin sacrifice.[1]

1. See X.22.6.

उपसत्सु द्वादशाहे संभारयजूंषि व्याचष्टे॥७॥

7. In the Dvādaśāha sacrifice during the Upasad days (the Adhvaryu recites the Sambhāra-formula.[1]

1. X.3.5-6.

यजमानं वाचयतीत्येके॥८॥

8. According to some (ritualists) he causes the sacrificer to recite (those formulae).

द्वादशोपसदः॥९॥

9. (There should be) twelve Upasad (-day)s.[1]

1. See TS VII.2.10.3.

चतुरहंचतुरहमेकैकेनोपसन्मन्त्रेण जुहोति॥१०॥

10. For every (group) of four days, he offers the libation with one of the Upasad-formulae.[1]

1. For the first four days with the formula mentioned in XI.3.12, for the next four days with the formulae mentioned XI.4.5a and for the last four days with the formula mentioned in XI.4.5b.

अनूपसदमग्निं चिनोति॥११॥

11. In accordance with the Upasad-days he performs the act of building the fire-altar.

1. Cp. XVI.35.8.

द्व्यहंद्व्यहमेकैका चितिः॥१२॥

12. The building of each layer is to be done (during a period of) every two days.

चतुरहमुत्तमा॥१३॥

13. The last (fifth)(layer) is to be built during the period of last four days.

चतुस्तनं त्रिस्तनं द्विस्तनमेकस्तनमिति त्र्यहंत्र्यहं व्रतानि॥१४॥

14. For a period of every three days the fast-food for every day should be milk of four teats, three teats, two teats and one teat respectively.

य एषां व्रतमिच्छेदभिपूरयितुं दध्न एकं स्रुवमुन्नीय नापरमुन्नयेत॥१५॥

15. He who desires to increase the fast-food , after having taken one spoon-full of curds, should not take anything more.

एकविंशतिच्छदिः सदः॥१६॥

16. The Sadas should be having twenty-one roofs.[1]

1. Cp. XI.10.3.

संतृणे अधिषवणफलके भवतः॥१७॥

17. The pressing-boards should be bound together.[1]

1. Cp. XI.13.2.

ऋजुरुपवसथः॥१८॥

18. The Upavasatha-day should be simple (as in the basic paradigme).

XXI.5

श्वो भूते प्रतायते ज्योतिष्टोमः॥१॥

वैश्वानरः प्रायणीयो ऽतिरात्रः॥२॥

1-2. On the next day Jyotiṣṭoma is performed: an introductory Atirātra dedicated to Agni-Vaiśvānara.

समानमा राज्ञ उपावहरणात्॥३॥

3. Everything upto bringing down[1] of king (Soma) is the same (as in the basic paradigm).

1. Soma is brought down from the cart on the press-stones see XII.3.13.

यावन्तमेकस्मा अह्न आप्तं मन्यते॥४॥

तमन्यस्मिन्वासस्युपनह्य प्रत्युपनह्येतरमुपावहरति॥५॥

4-5. Having tied in another cloth as much (Soma-plants) as he (i.e. Adhvaryu) thinks sufficient for one day, then having

again tied (the remaining Soma-plants in the original cloth), he brings it down (on the press-stones).

एवमहरहस्तन्त्रमग्नेर्योगविमोकौ॥६॥

6. This happens every day. The acts of yoking and unyoking (of Agni) (are to be done in a joint manner).

1. i.e. these acts are to be done only once. For the yoking and unyoking of the fire see XVII.23.1 and 10.

प्रथमे ऽहनि युनक्ति। उत्तमे विमुञ्चति॥७॥

7. He yokes (the fire) on the first day. He unyokes (it) on the last.

अन्वहमेके योगविमोकौ समामनन्ति॥८॥

8. According to some (ritualists), the yoking and unyoking (of the fire) (are to be done) every day.

1. This is the view of the White Yajurveda. (ŚB IX.4.4.15).

दक्षिणाकाले ऽन्वहं द्वादशानि शतानि ददात्यहीने॥९॥

9. At the time of giving the sacrificial gifts,[1] (the sacrificer) gives twelve hundred (cows), in case (the Dvādaśāha is) an Ahīna.

1. See XIII.5.1.

सत्त्रे तु दाक्षिणौ होमौ हुत्वेदमहं मां कल्याण्यै कीर्त्यै स्वर्गाय लोकाय दक्षिणां नयामीति यजमानाः कृष्णाजिनानि धून्वन्त उदञ्चो दक्षिणापथेनातियन्ति॥१०॥

10. In the (Dvādaśāha performed as a) Sattra however, having offered the two Dakṣiṇā-libations,[1] the sacrificers while shaking their black-antelope-skins[2] with faces to the north go, by the path of the Dakṣiṇā[3] (cows) with *idamahaṁ māṁ kalyāṇyai kīrtyai....*[4]

1. See XIII.5.7.
2. See XIII.5.11.
3. See XIII.6.8.
4. Cp. KB XV.1.

एवमहरहः॥११॥

11. This takes place every-day.

उत्तम एवाहनि सख्यानि विसृजन्ते॥१२॥

12. On the last day they (sacrificers) release their friendship(-bond)s.[1]

1. Cp. XIII.18.2.

कृष्णविषाणाश्च प्रविध्यन्ति॥१३॥

13. And throw away horns of black-antelopes.[1]

1. Cp. XIII.7.16.

पूर्वस्मिन्नेवाहन्युत्तरस्मा अह्ने वसतीवरीर्यज्ञायज्ञियं प्रति गृह्णाति॥१४॥

14. Every time on the previous day itself (the Adhvaryu) scoops the overnight-water (Vasatīvarī) for the Yajñyayajñiya-stoma (performed on the next day).

वर्तमान एवातिरात्र उत्तरस्मा अह्ने पयांसि विशास्ति॥१५॥

15. While the Atirātra (ritual) is still being performed he allots the different (portions of)[1] milks for the next day.

1. Cp. XI.21.8.

यत्र मैत्रावरुणस्याभिजानाति श्वःसुत्यामिन्द्राग्निभ्यां विश्वेभ्यो देवेभ्यो ब्राह्मणेभ्यः सोम्येभ्यः सोमपेभ्यः सोमं प्रब्रूतात्सुब्रह्मण्य सुब्रह्मण्यामाह्वयेति॥१६॥

16. When he recognizes Maitrāvaruṇa (uttering) *śvaḥ-sutyāmindrāgnibhyām....*[1],

1. The sentence is completed in the next Sūtra.

XXI.6

तदाग्नीध्र आग्नीध्रागारं प्रविश्य संप्रेष्यति श्वःसुत्यामिन्द्राग्निभ्यां विश्वेभ्यो देवेभ्यो ब्राह्मणेभ्यः सोम्येभ्यः सोमपेभ्यः सोमं प्रब्रवीमि सुब्रह्मण्य सुब्रह्मण्यामाह्वयेति॥१॥

1. then the Āgnidhra having entered the Āgnīdhra (shed), gives the following order: *śvaḥsutyāmindrāgnibhyām....*[1]

स वै खलु श्वःसुत्यामिति ब्रूयादित्याश्मरथ्यः। अद्यसुत्यामित्यालेखनः॥२॥

2. According to Āśmarathya, he should use the (expression *śvaḥsutyām* (in the above-mentioned order); according to Ālekhana, (he should use the expression) *adyasutyām*.

तत ऊर्ध्वं श्वःसुत्यामित्येव ब्रूयात्॥३॥

3. Thereafter (i.e. on the following days) he should say (i.e. use the expression) *śvaḥsutyām* only.

पत्नीसंयाजान्तमहः संतिष्ठते॥४॥

4. The day stands completely established ending with the Patnīsaṁyāja (-rite).

संस्थितेऽहनि ब्रह्मा वाचं विसृजते॥५॥

5. When the day has stood completely established (ended), the Brahman releases his speech.

परिहरन्ति पत्नीभ्य उदकम्॥६॥

6. (The assistants of the Adhvaryu) bring water[1] to the wives of the sacrificers.

1. According to Caland this is the Pānnejana-water (See XII.5.3ff). According to the commentator of the SatyāŚS this water is for drinking.

यन्ति समिद्धाराः॥७॥

7. The bringers of fuel go (to the woods in order to bring the fuel).[1]

1. Cp. ŚB IV.6.9.7.

एत्याहवनीये ऽभ्यादधाति॥८॥

8. Having come back they put (fuel) in the Āhavanīya.

एवमहरहः॥९॥

9. Thus (happens) everyday.

तदानीमेव त्रिवृतमग्निष्टोमं रथंतरसामानमुपयन्ति॥१०॥

10. Then only they perform an Agniṣṭoma-sacrifice with nine-versed Stoma and the first Pṛṣṭha of it is sung on the Rathantara-sāman.

रथशब्देन माहेन्द्रस्य स्तोत्रमुपाकरोति॥११॥

11. (The Adhvaryu) bespeaks the Māhendra-stotra by means of the sound of a chariot.[1]

1. Cf. TMB VII.8.9; JB I.142; III.113.

शब्दो मन्त्रस्थाने भवति॥१२॥

12. The Sound (of the chariot) is to be used in the place of a formula.[1]

1. The formula is given in XII.17.9.

श्वो भूते पञ्चदशमुक्थ्यं बृहत्सामानमुपयन्ति॥१३॥

13. On the next day they perform an Ukthya-sacrifice with fifteen-versed Stoma and the first Pṛṣṭhastotra of it is sung on the Bṛhat-sāman.

दुन्दुभिशब्देन माहेन्द्रस्य स्तोत्रमुपाकरोति॥१४॥

14. (The Adhvaryu) bespeaks the Māhendra-Stotra by means of the sound of a drum.[1]

1. Cf. TMB VII.8.10; JB I.142; III.118.

यद्यु वै स्तनयित्नुः स्यात्स एव स्याच्छब्दो मन्त्रस्थाने॥१५॥

15. If there will a thunder-sound (at that time, accidentally, then that sound itself will be considered to have been)[1] in the place of the formula (of bespeaking).

1. In that case the thunder-sound will substitute the drum-sound.

श्वोभूते सप्तदशमुक्थ्यं वैरूपसामानुपयन्ति॥१६॥

16. On the next day they perform an Ukthya-sacrifice with seventeen-versed Stoma and the first Pṛṣṭha-stotra of which is sung on the Vaiūrūpa-sāman.

बर्हिःस्थान आधावेन माहेन्द्रस्य स्तोत्रमुपाकरोति॥१७॥

17. Instead of the (two) barhis (-grass-blades),[1] (the Adhvaryu) bespeaks the Māhendra-Stotra by means of the (sound of) wind.[2]

1. See XII.17.9.
2. Cp.TMB VII.8.10; JB I.142; III.118.

उपाकृतं सामाप्रस्तुतं भवति॥१८॥

अथोद्गाताधावेनाधून्नुते॥१९॥

18-19. When the Sāman is bespoken, but its Prastāva (-part) is not (yet) sung, then the Udgātṛ fans (himself) with the wind (of his garment).

XXI.7

श्वोभूत एकविंशं षोडशिनं वैराजसामानमुपयन्ति॥१॥

1. On the next day they perform a Ṣoḍaśin (-sacrifice) with twenty-one-versed Stoma, the first Pṛṣṭha-stotra of which is sung on the Vairāja-sāman.

न्यूङ्ख्यमेतदहर्भवति॥२॥

2. This day should be one on which Nyūṅkha is done.[1]

1. Cp. V.3.4. Thus the vowels are to be changed into *o*-sound.

बर्हिःस्थाने ऽरणीभ्यां माहेन्द्रस्य स्तोत्रमुपाकरोति॥३॥

3. Instead of the (two) barhis(-grass-blades) (the Adhvaryu) bespeaks the Māhendra-Stotra by means of the two churning sticks.

1. Cp. TMB VII.8.11; JB I.142; III.118.

उपाकृतं सामाप्रस्तुतं भवति॥४॥

अथोद्गातुर्दक्षिणमूरुमवकाभिः प्रच्छाद्य तस्मिन्नग्निं मन्थति॥५॥

4-5. When the Sāman is bespoken, but its Prastāva (-part) is not (yet) sung, (the Adhvaryu) churns out fire on the right thigh of the Udgātṛ after having covered it with the Avakās (a water-plant).[1]

1. Cp. TMB XII.10.12; JB.II.70;

तं जातमुद्गाताभिहिङ्कृत्य प्रस्तोत्रे प्रयच्छति॥ तं सो ऽध्वर्यवे॥६॥

6. When fire is born the Udgātṛ gives it to the Prastotṛ after having produced the *hiṁ*-sound over it, and he (Prastotṛ) gives it to the Adhvaryu.[1]

1. Cp. TMB XII.10.12.

तमध्वर्युरुत्तरेण धिष्णियान्पर्याहृत्याहवनीये प्रहृत्य प्रेद्धो अग्ने दीदिहीति विराजाभिजुहोति॥७॥

7. Having carried it (the fire) by the north of the Dhiṣṇyas (fire- hearths), having thrown it in the Āhavanīya (fire), the Adhvaryu offers a libation (of ghee) on it with a verse in Virāj (metre) (beginning with) *preddho agne.*[1]

1. TS IV.6.5.k-m; cp.V.17.5. For this Sūtra cp. TMB VII.8.11f.

श्वोभूते त्रिणवमुक्थ्यं शाक्वरसामानमुपयन्ति॥८॥

8. On the next day they perform an Ukthya-sacrifice with twentynine-versed stoma, the first Pṛṣṭha-stotra of which is sung on the Śakvarī.

बर्हिःस्थाने ऽद्भिरवकावास्ताभिर्माहेन्द्रस्य स्तोत्रमुपाकरोति॥९॥

9. Instead of the (two) barhis (grass-blades) (the Adhvaryu) bespeaks the Māhendra-stotra by means of the (water) in which Avakā (plants) are thrown.[1]

1. Cf. TMB VII.8.12; JB III.178.

उपाकृतं सामाप्रस्तुतं भवति॥१०॥

अथ तिस्रः सहर्षभा अग्रेण सदोऽपरेणाग्नीध्रमुदीचीनं दक्षिणापथेनाति-यन्ति॥११॥

10-11. Which the Sāman is bespoken but its Prastāva is not (yet) sung, then three cows along with bulls go (i.e. they are caused to go) in front of the Sadas and behind the Āgnīdhra towards the north by the path of the Dakṣiṇās[1].

1. For this see XIII.6.8.

श्वोभूते त्रयस्त्रिंशमुक्थ्यं रैवतसामानमुपयन्ति॥१२॥

12. On the next day they perform an Ukthya-sacrifice with twenty-three-versed Stoma, the first Pṛṣṭha-stotra of which is sung on the Revatī-verses.

न्यूङ्खयमेतदहर्भवति॥१३॥

13. This day should be one on which Nyūṅkha is done.[1]

1. See and cp. XXI.7.2.

स्वयमध्वर्युर्ऋतुयाजं यजति। स्वयं गृहपतिः॥१४॥

14. The Adhvaryu himself recites the offering verse for the Ṛtu-offering; similarly does the Gṛhapati.[1]

1. In contrast to the normal practice according to which the Adhvaryu and the Gṛhapati make the Hotṛ to recite the offering verse (see XII.27.6-7. For this Sūtra cf. AB V.9.

अध्वर्यू यजतं गृहपते यजेत्यभिज्ञायाध्वर्युर्हविर्धानं प्रविश्य प्रैषोत्तरयर्चा यजति। ऋगुत्तरेण वा प्रैषेण॥१५॥

15. Having recognized the words *adhvaryū yajataṁ gṛhapate* (being uttered by Hotṛ), having entered into the Havir-

dhāna-shed, (the Adhvaryu) utters either the verse following the Praiṣa (order) or the Praiṣa followed by the verse as the offering-verse.

अश्विना पिबतं सुतं दीद्यग्नी शुचिव्रता। ऋतुना यज्ञवाहसा॥ ऋतुना सोमं पिबतं वौषडिति यद्यव्यूढः॥१६॥

16. (The verse[1] is as follows:) *aśvinā pibatam...* (and the Praiṣa is as follows:) *ṛtunā somaṁ pibatam....* This happens when the Dvādaśāha is of *avyūḍha*-type (i.e. the one in which metres are not displaced).[2]

1. For the verse compare ṚV I.15.11.
2. Cp.XXI.14.5.

व्यूढे त्ववाँञ्चमद्य यय्यं नृवाहणं रथं युञ्जाथामिह वां विमोचनम्॥ पृङ्क्तं हवींषि मधुना हि कं गतमथा सोमं पिबतं वाजिनीवसू॥ ऋतुना सोमं पिबतं वौषडिति तस्य प्रचरितं मरुत्वतीयैर्भवति॥१७॥

17a. If however (the Dvādaśāha is of) Vyūḍha (type) (i.e. the one in which metres are displaced) (then the verse is as follows:) *arvāñcamadya yayyam...* (and the Praiṣa is as follows:) *ṛtunā somaṁ pibatam....*[2]

1. ṚV II.37.5.
2. For 17b see the next section.

XXI.8

अगृहीतो माहेन्द्रः॥१॥

अथ प्रतिप्रस्थातोत्तरेणाग्नीध्रमुदीचीं तन्तिं वितत्य तस्यां वत्सान्बध्नाति॥२॥

XXI.7.17b–XXI.8.1-2. When the performance of this day is done upto the Marutvatīya-scoops but the Māhendra-scoop is not yet taken ,then the Pratiprasthātṛ, having stretched a thread towards the north in the north of the Āgnīdhra-shed binds calves to it.

दक्षिणेन मार्जालीयं मातृरुपरुन्धन्ति॥३॥

3. To the south of the Mārjālīya-shed (the assistants) bind the mother (cow)s (of these calves).

बर्हिःस्थाने ऽद्भिर्दूर्वावास्ताभिर्माहेन्द्रस्य स्तोत्रमुपाकरोति॥४॥

4. Instead of two barhis (-grass-blades), the Adhvaryu bespeaks the Stotra for Mahendra by means of waters in which Dūrvā (grass) is thrown.

उपाकृतं सामाप्रस्तुतं भवति॥५॥

अथैतान्वत्सान्मातृभिः संसृज्य सांवाशिनं कुर्वन्ति॥६॥

5-6. When the Stotra is bespoken but the Prastāva is not yet sung, at that time having released these calves towards the mothers (the assistants) cause lowing sound.[1]

1. Cp. TMB VII.8.13. JB III.118.

ता अग्रेण सदो ऽपरेणाग्नीध्रमुदीचीनं दक्षिणापथेनातिविच्छयन्ति॥७॥

7. (The assistants) cause them (the cows) to go in front of the Sadas and behind the Āgnīdhra-shed towards the north by the path of the Dakṣiṇās.[1]

1. Cp. XXI.7.11.

संतिष्ठते पृष्ठ्यः षडहः॥८॥

8. (Thereby) the Pṛṣṭhya ṣaḍaha (i.e. the six-day-period in which the first Pṛṣṭha-Stotra is sung on the most important Sāmans) stands completely established (i.e. concluded).

संस्थिते घृतं मधु वा प्राश्नन्ति॥९॥

9. After (this sacrifice) has stored completely established (i.e. concluded), (the performers) partake of ghee or of honey.[1]

1. Cf. TMB XIII.12.15.

यथोहुषो वहं प्रत्यञ्ज्यात्तादृक्तदिति विज्ञायते॥१०॥

10. It is known (from a Brāhmaṇa-text)[1] "It is just as one may anoint the shoulder of (the draught-animal) which has carried burden."

1. viz. TMB XIII.12.15.

ततस्त्रींश्छन्दोमानुक्थ्यानन्वहमुपयन्ति। चतुर्विंशं चतुश्चत्वारिंशमष्टाचत्वारिंशमिति॥११॥

11. Then they perform the three Chandoma-days[1] one

after another which are the Ukthya-sacrifices with twenty-four-versed, Forty-four-versed and forty-eight-versed Stomas respectively.

1. The seventh, eighth and the ninth day after the first introductory day(i.e. the eighth, ninth and tenth day in the Dvādaśāha (= twelve day) sacrifice.

रथंतरसामा प्रथमः। बृहद्रथंतरसामा द्वितीयः। बृहत्सामा तृतीयः॥१२॥

12. The first (of these) has the Rathantara-sāman and the second the Bṛhat and Rathantara-Sāman and the third the Bṛhat-saman (as the first).

XXI.9

ततो दशममहरविवाक्यमुपयन्ति। चतुर्विंशमग्निष्टोमं रथंतरसामानम्॥१॥

1. Then they perform the tenth day, "unblameworthy"[1]. (It should be) an Agniṣṭoma with Rathantara-sāman as the first Pṛṣṭha-stotra.

1. *avivākya*. This is explained in the next Sūtra.

नात्र कश्चन कस्मैचनोपहताय व्याहते॥२॥

2. Here (i.e. on this day) no one blames anyone who has committed any mistake.

ये बाह्या दृशीकवः स्युस्ते विब्रूयुः॥३॥

3. Those who are outsiders-spectators they may blame.

यदि तत्र न विन्देयुरन्तःसदसाद् व्युच्यम्॥४॥

4. If they do not find any one there then the blame may be made from whithin the Sadas.

यदि तत्र न विन्देयुर्गृहपतिना व्युच्यम्॥५॥

5. If they do not find any one there to blame , the act of blaming may be done by the Gṛhapati.

तद् व्युच्यमेवेत्यन्ततो वदति॥६॥

6. (A Brāhmaṇa-text) finally says that the act of blaming should nevertheless be done.[1]

1. For Sūtras 2-6, see TS VII.3.1; cp. TMB IV.8.8; X.7.3-4; JB III.302: KB XXVII.1.

अनुष्टुभा व्याहेति विज्ञायते॥७॥

7. It is known (from a Brāhmaṇa text)[1] that one should blame (a mistake) by means of a verse in Anuṣṭubh (metre).

1. Text not known.

अनुष्टुभमुक्त्वाथ तद् ब्रूयात्॥८॥

यस्मिन्नुपहतः स्यादनुष्टुभा वा एतत्संपादयन्ति॥९॥

8-9. Having uttered a (verse in) Anuṣṭubh (metre), one should declare that in which someone has committed a mistake; one indeed accomplishes (corrects) it by means of a (verse in) Anuṣṭubh (metre).[1]

1. Cp. TMB XV.7.1,5.

द्वयीरेतदहः समिध आहरन्ति। नित्या औदुम्बरीश्च॥१०॥

10. On these two days they bring faggots of two types: the usual ones and those of Udumbara-tree.

1. See XXI.6.7.

अभ्यादधति नित्याः॥११॥

11. They throw the usual ones (in the Āhavanīya-fire).[1]

1. Cp. XXI.6.8.

उत्तरेणाहवनीयमौदुम्बरीरुपसादयन्ति॥१२॥

12. They keep the faggots of the Udumbara-tree near the Āhavanīya, towards the north of it.[1]

1. Cf. ŚB IV .6.9.25; Contrast XXI.12.10.

अथ समन्वारब्धेषु द्वाभ्यां गार्हपत्ये जुहोति॥ अमूर्या उप सूर्ये याभिर्वा सूर्यः सह। ता नो हिन्वन्त्वध्वरम्॥ इह रतिरिह रन्तिरिह रमतिरिह रमध्वमिह वो रमतिः स्वाहेति॥१३॥

उपसृजन्धरुणमित्येताभ्यामथाहवनीयं गत्वा॥१४॥

13-14a. Then while the others hold him from behind, (the Adhvaryu) makes libations (of ghee) in the Gārhapatya-fire with two (formulae) beginning with *amūr yā yanti* and *upasṛjan dharuṇam*.

1. For this Sūtra cp. ŚB IV.6.9.8; AB V.22.

अतिच्छन्दसोपतिष्ठन्ते ऽयं सहस्रमानवो दृशः कवीनां मतिर्ज्योतिर्विधर्मा। ब्रध्नः समीचीरुषसः समैरयत्। अरेपसः समोकसः सचेतसः सरेतसः स्वसरे मन्युमन्तश्चिदाकोरिति॥१५॥

14b-15. Then having gone to the Āhavanīya they praise it with a verse in Aticchandas (-metre beginning with) *sahasramānavo dṛśaḥ.*[1]

1. For the verse cp. SV I.458, AV VII.22.1. For this Sūtra cf. TMB IV.9.1.

XXI.10

ततः प्राजापत्याय मनोग्रहाय संप्रसर्पन्ति॥१॥

1. Then all (the performers) creep for the Mind-scoop[1] for Prajāpati.

1. For this see the next Sūtra.

प्रसृप्तेषूपांशुपात्रेण गृह्णात्यनया त्वा पृथिव्या पात्रेण समुद्रं रसया प्रजापतये जुष्टं गृह्णामीति॥२॥

2. After they have crept (into the Sadas) (the Adhvaryu) takes (this scoop) by means of the cup for the Upāṁśu (-scoop)[1] with *anayā tvā....*[2]

1. For this see XII.1.7.
2. The source of this formula is not known.

आकाशाद्गृह्णीयादित्येकम्। तार्तीयसवनिकस्य सोमस्य परिशाययेद्यावन्तमेकस्मै चमसगणाय सग्रहायाप्तं मन्येतेत्यपरम्॥३॥

3. (There is) one (view according to which) he takes it from the sky; (there is) another (view according to which) he should let aside as much of the Soma used for the third pressing as he may think to be enough for (filling) one group of Camasas along with (the performance of a) scoop.

मनसा स्तोत्रोपाकरणः प्रस्ताव उद्गीथः प्रतिहारश्च॥४॥

4. (Everything viz.) the bespeaking of the Stotra, the introductory praise (Prastāva) the loud singing (Udgītha), the response (Pratihāra) (should be done) mentally.[1]

1. Cf. TS VII.3.1.4; cp.TB II. 2.6.2. TMB IV.9.8-9; AB V.23.4.

मनसा तिसृणां सर्पराज्ञीनां षट्कृत्वः प्रतिगृणाति यद्यर्धर्चशः शंसति। नवकृत्वो यदि पच्छः॥५॥

5. (The Adhvaryu) mentally responds to the verses addressed to Sarparājñī[1] (first recited) by the Hotṛ and then sung by the singers); six times in case (the Hotṛ) recites (them) half-verse by half-verse , (and) nine times (if he) recites foot by foot.[1]

1. TS I.5.3.b-d.
2. Cf. TS VII.3.1.3.

होता चतुर्होतॄन्व्याचष्टे॥६॥

6. Immediately after the recitation of these verses the Hotṛ declares (recites) the Caturhotṛ-formulae.[1]

1. TĀ III.2. For this Sūtra cf. TB II.2.6.3.

ओमिति दशहोतुः प्रतिगरः। तथेति चतुर्होतुः। ओमिति पञ्चहोतुः। तथेति षड्ढोतुः। अरात्स्म होतरिति सप्तहोतुः॥७॥

7. The response for the Daśahotṛ-formula should be *om*; for the Caturhotṛ-formula, *tathā*; for the Pañcahotṛ-formula, *om*; for the Ṣaḍḍhotṛ-formula *tathā*; (and) for the Saptahotṛ-formula *arātsma hotaḥ*.

मनसा श्रुतप्रत्याश्रुते याज्या वषट्कारानुवषट्कारौ च॥८॥

8. The call and counter-call[1] for the invitatory-verse, the offering-verse, the Vaṣaṭ-call and the second Vaṣaṭ-call should be done mentally.

1. See II.15.4-6.

मनसा हुत्वा हरति भक्षम्॥९॥

9. Having mentally offered the libation (of the scoop) he brings (the remnants of the scoop for) partaking.

ते यत्समीक्षन्ते स समुपहवः॥१०॥

10. That they look at each other, that is (to be understood) as the mutual invocation.

मनसा भक्षयन्ति॥११॥

11. Mentally they partake (the remnants of the scoop).

ब्रह्मवाद्यं वदन्तीति विज्ञायते॥१२॥

12. It is known (from a Brāhmaṇa-text).[1] "They utter the dialogue on the Brahman (Brahmavādya)."

1. Cp. TMB IV.9.12 where the word *brahmodya* is used; cp. also AB V .25; KB XXVIII.4.

विनिविश्य कथा स्यादित्येकम्। गृहपतिमेव महर्त्विजः पर्युपविश्य पृच्छेयुरित्यपरम्॥१३॥

13. According to one (view) there should be discussion after they have sat down (in the Sadas); according to another the chief priests should ask the Gṛhapati himself (the following question) after having sat around him.[1]

1. For the discussion which follows cf. TB II.3.5.1-3.

तमध्वर्युः पृच्छति॥१४॥

14. The Adhvaryu asks him.

XXI.11

यद्दशहोतारः सत्त्रमासत केन ते गृहपतिनार्ध्नुवन्केन प्रजा असृजन्तेति॥१॥

1. "When the Daśahotṛ-s performed a sacrificial session with whom as the Gṛhapati did they prosper (and) through whom did they create progeny?"

प्रजापतिना वै ते गृहपतिनार्ध्नुवंस्तेन प्रजा असृजन्तेति प्रतिवचनः॥२॥

2. The answer is, "Through Prajāpati indeed as the Gṛhapati did they prosper and through him did they create the progeny".

ब्रह्मा पृच्छति यच्चतुर्होतारः सत्त्रमासत केन ते गृहपतिनार्ध्नुवन्केनौषधीरसृजन्तेति॥३॥

3. The Brahman asks, "When the Caturhotṛ-s performed the sacrificial session with whom as Gṛhapati did they prosper (and) through whom did they create plants?"

सोमेन वै ते गृहपतिनार्ध्नुवंस्तेनौषधीरसृजन्तेति प्रतिवचनः॥४॥

4. The answer is, "Through Soma indeed as the Gṛhapati did they prosper and through him did they create plants."

होता पृच्छति यत्पञ्चहोतारः सत्त्रमासत केन ते गृहपतिनार्ध्नुवन्केनैभ्यो लोकेभ्यो ऽसुरान्प्राणुदन्त केनैषां पशूनवृञ्जतेति॥५॥

5. The Hotṛ asks, "When the Pañcahotṛ-s performed the sacrificial session with whom as the Gṛhapati did they prosper with whom did they expel the Asuras form these worlds (and) with whom did they appropriate their cattle?"

अग्निना वै ते गृहपतिनार्ध्नुवंस्तेनैभ्यो लोकेभ्यो ऽसुरान्प्राणुदन्त तेनैषां पशूनवृञ्जतेति प्रतिवचनः॥६॥

6. The answer is, "With Agni indeed as the Gṛhapati did they prosper; with him did they expel the Asuras from these worlds (and) with him did they appropriate their cattle."

होत्रकाः पृच्छन्ति यत्षड्ढोतारः सत्त्रमासत केन ते गृहपतिनार्ध्नुवन्केन-र्तूनकल्पयन्तेति॥७॥

7. The Hotraka-s ask, "When the Saḍḍhotṛs performed the sacrificial session with whom as Gṛhapati did they prosper (and) with whom did they arrange the seasons?"

धात्रा वै ते गृहपतिनार्ध्नुवंस्तेनर्तूनकल्पयन्तेति प्रतिवचनः॥८॥

8. The answer is, "With Dhātṛ indeed as the Gṛhapati did they prosper (and) with him did they arrange the seasons."

उद्गाता पृच्छति यत्सप्तहोतारः सत्त्रमासत केन ते गृहपतिनार्ध्नुवन्केन सुवरायन्केनेमांल्लोकान्समतवन्निति॥९॥

9. The Udgātṛ asks, "When the Saptahotṛ-s performed the sacrificial session with whom as Gṛhapati did they prosper, with whom did they reach heaven and with whom did they continue these worlds?"

अर्यम्णा वै ते गृहपतिनार्ध्नुवंस्तेन सुवरायंस्तेनेमांल्लोकान्समतन्वन्निति प्रतिवचनः॥१०॥

10. The answer is, "With Aryaman indeed as Gṛhapati did they prosper, with him did they reach heaven and with him did they continue these worlds."

अपि वा यदेवैतत्तूष्णीकं मानसं तस्यैष वादः॥११॥

11. Or this discussion consists of whatever is done silently and mentally.

यद्वा होता चतुर्होतॄन्व्याचष्टे॥१२॥

12. Or it consists of what the Hotṛ declares as the Caturhotṛ (formula).

प्रजापतिं परिवदन्तीति विज्ञायते॥१३॥

13. "They blame Prajāpati"—so is heard from a Brāhmaṇa-text.[1]

1. TMB IV.9.14.

XXI.12

अकुशलो वा अयं प्रजापतिर्यो दंशमशकान्ससृजे य स्तेनानिति प्रजापतिपरिवादः॥१॥

1. The blame of Prajāpati is as follows, "Unskilled indeed is this Prajāpati who created gadflies and hornets, who created thieves."

अपि वा प्रजापतिपरिवादान्मन्त्रानधीयते॥२॥

2. Or rather they recite the mantras consisting of Prajāpati's blame.

ते प्रत्येतव्याः॥ यदरण्यानि प्रजापतिः पुरश्च ससृजे गिरीन्। कर्तानि च न तद्भद्रं यद्भद्रं तन्म आसुव॥ यदूषा तमसा युक्ता दिने तेक्ष्णिष्ठमातपत्। अम्भश्चात्यतिघर्मश्च तथा तप्ते प्रजापतेः॥ यत्स्तेनान्यद्वृकान्दंशान्मशकान्यदधायवः। तदु ते वृजिनं त्वेतदवतमेतन्न मे मतम्॥ प्रजापतिं दशममहर्भजध्वं मतिं कवीनामृषभं जनानाम्। स सुष्टुतिं सुद्रविणं दधानः पूतो विपामा विजहाति लोक इति॥३॥

3. They should be understood as follows: That Prajāpati created forests, mountains and the holes, it is not auspicious. Send for me that which is auspicious , that the dawn accompanied by darkness shone in the sharpest manner during the day so that there is water and heat that is (also the bad activity) of

Prajāpati in the heat; that you (produced) thieves, wolves, gad-flies, hornets, evil creatures; that is indeed your sin. I do not like this rule of yours. Do you share Prajāpati—on the tenth day which is the opinion of the wise—one who is the bull among the people. He holding good praise and good wealth being pure and free from sin removes (the sin) in the world.

अथ वरं वृणीते ऽदो नो ऽस्त्विति यत्कामयते॥ उत वै ब्राह्मणो ऽनेक-कामो भवति॥४॥

भूर्भुवः सुवः सुप्रजाः प्रजया भूयासं सुवीरो वीरैः सुवर्चा वर्चसा सुपोषः पोषैरित्येतद्विदधाति॥५॥

4-5. Then one chooses a boon whatever one desires with "*ado no'stu* (May this be for us)": Or rather a Brahmin has many desires. (Therefore one may choose many things. (A sacred text) prescribes this (with the formula) *bhūr bhuvaḥ suvaḥ....*[1]

1. Cf. JB III.306; cp. KB XXVII; ŚB IV.6.9.23.

चतुर्होतृन्व्याख्याय द्वारौ संवृत्य यथाधिष्णियं पत्नीर्व्यासाद्याथाभ्यो वाच-मुपाकरोति॥६॥

इह धृतिरिह स्वधृतिरिह रन्तिरिह रमतिरित्यौदुम्बरीं परिष्वज्योदरैरु-पस्पृशन्तो वाग्यतास्तिष्ठन्ति॥७॥

6-7. Having recited thr Caturhotṛ-formula, having closed the two doors (viz. that of the Sadas and of east-oriented (Prācīnavaṁśa) (shed) having caused the wives (of the sacrificer-cum-priests) near the fire-hearths (*Dhiṣṇya*) (of their husbands) respectively, (the Adhvaryu) bespeaks the speech for them with *iha dhṛtiḥ....* (The priests) stand near the Udumbara post having embraced it, touching it with their belly while restraining their speech.[1]

1. Cp. ŚB IV.6.9.23; cp. TB II.2.6.4.

अधिवृक्षसूर्ये प्राञ्चः समन्वारब्धाः सर्पन्ति॥८॥

8. When the sun is exactly at the top of the trees they, holding each other[1], creep (out of the Sadas) with their face to the east (i.e towards the east).

1. Cf. ŚB IV.6.9.22.

युवं तमिन्द्रापर्वता पुरोयुधा यो नः पृतन्यादप तंतमिद्धतं वज्रेण तंतमिद्धतम्। दूरे चत्ताय छन्त्सद्गहनं यदिनक्षत्। अस्माकं शत्रून्परि शूर विश्वतो दर्मा दर्षीष्ट विश्वत इत्युत्तरेण हविर्धानं दक्षिणैर्हस्तैः कटांस्तेजनीर्वा निषेवमाणाः प्राञ्चो गत्वा पञ्च वचांसि व्याहरन्ति वाग्वागैतु वागुपैतु वाक् समैतूप मैतु वाग्भूर्भुवः सुवरिति॥९॥

9a. (They creep while reciting) *yuvaṁ tamindrāparvatā....*[1]

1. See ŚB IV.6.9.14.

9b. After they have gone to the north of Havirdhāna (-shed) while their faces are turned to the east, while they touch[1] the mat or the reed wicwork (of the Havirdhāna), they utter the five expressions *vāk, vāgaitu.*[2]

1. Cf. Tālavṛtavāsin's commentary: *avalambamānāḥ*. According to Caland the word *niṣevamāṇāḥ* here is of doubtful meaning. He-translates it to mean 'loosen' (lockern).
2. These formulae occur only here.

अह्ना रात्रिं ध्यात्वाधिवृक्षसूर्ये सुब्रह्मण्यया वाचं विसृज्यौदुम्बरीः समिध आदधति॥१०॥

10. Having thought about the night by means of the day, having released their speech with the Subrahmaṇyā formula[1] while the sun is at the top of the trees, they put faggots of Udumbara (into fire).

1. Cf. ŚB IV.6.9.25; KB XXVII.6; JB III.306.

संतिष्ठते दशममहः॥११॥

11. The tenth day stands (completely) established (is concluded).

XXI.13

प्रायणीवदुदयनीयमुपयन्ति॥१॥

1. They perform the concluding day (Udayanīya) in the same manner as that of the introductory day (Prāyaṇīya).[1]

1. Cf. XXI.5.1-6.9.

नात्राहीनसंततयो भवन्ति॥२॥

2. Here those rites which connect the days of Ahīna-Soma-sacrifice with each other[1] do not take place.

1. *ahīnasantati*. For this term see the next Sūtra.

यत्पूर्वस्मिन्नहन्युत्तरस्मा अह्ने क्रियते ता अहीनसंततय:॥३॥

3. Whatever is done on the preceding day for the sake of the next day that is called *ahīnasantati*.

1. Thus e.g. the bringing of the Vasatīvarī-water (see XXI .5.14-15).

सत्त्रं चेद्वपनकाले सशिखानि वपन्ते॥४॥

4.If (the twelve-day-sacrifice is performed as) a sacrificial session (the performers) shave (their heads) along with the tufts of hair at the time of the shaving.[1]

1. Cf. TMB IV.9.22; cp. TS.VII.4.9.

उदवसानीययेष्ट्वान्यानृत्विजो वृत्वा पृष्ठशमनीयेन यजन्ते ज्योतिष्टोमेनाग्निष्टोमेन सहस्रदक्षिणेन॥५॥

5. After having performed the Udavasānīyā-iṣṭi[1] and having formally selected the priests they perform a Jyotiṣṭoma-Agniṣṭoma-sacrifice with one thousand (cows as) gifts—the sacrifice which should pacify the Pṛṣṭhas (Pṛṣṭhaśamanīya).

1. For this see XIII.25.3.

अथ ग्रहकॢप्ति:॥६॥

6. Now the arrangement of the scoops.

प्रायणीयोदयनीययोर्दशमेऽहन्निति पृश्निप्राणग्रहान्गृह्णाति। व्यतिषङ्गं सोममानै:॥७॥

7. On the Prāyaṇīya, Udayanīya and the tenth day (of the twelve-day-sacrifice) (the Adhvaryu) scoops the "variegated (*pṛśni*)[1]" and Breath "(*prāṇa*)[2]" scoops, interchanging with the formulae which serve for the measuring of Soma.

1. These are scooped with TS III.3.5a-k.
2. These are scooped with TS IV.3.2.a.

प्राकृतं यजुर्मानमनुद्रुत्य वायुरसि प्राणो नामेति दशभि: पृश्निग्रहाणां मन्त्रैर्दशमानानि मिमीते॥८॥

8. After having recited the first formula which is used at the time of measuring of the Soma-stalks[1] in the basic paradigm,

he measures the ten measurements with the ten formulae which serve for the Varigated scoops beginning with *vāyurasi prāṇo nāma.*[2]

1. TS I.4.1b, cp. XII.9.4.
2. TS III.3.5a-k.

उत्तरं यजुर्मानमनुद्रुत्यायं पुरो भुव इति दशभिः प्राणग्रहाणां मन्त्रैर्दश मानानि मिमीते॥९॥

9. After having recited the next formula which is used at the time of measuring of the Soma-stalks in the basic paradigm he measures the ten measurements with the ten formulae which serve for the Breath-scoops beginning with *ayaṁ purobhuvaḥ.*[1]

1. TS IV.3.2.

एवमुत्तराणि मानानि व्यतिषजति॥१०॥

10. In the some manner he intertwines the following formulae used for measurment of Soma-stalks.[1]

1. Thus after the second formula of measuring (*indrasya tvā vṛtrature* TS I.4.1b) again the ten formulae (TS III.3.5a-k) come; then the formula *indrāya tvābhimātighne* (TS I .1.4.b) then the ten formulae (TS IV.3.2) and so on.

नवनवांशवो दश मन्त्राः॥११॥

11. Every time there should be nine Soma-stalks and ten formulae.

अपि वा नवभिर्नवभिर्मिमीते॥१२॥

12. Or rather he measures every time with the help of nine formulae.

अवशिष्टा विकल्पार्थाः॥१३॥

13. (And) the remaining are optional.

अपि वा मानमनुद्रुत्य पृश्नी अथ प्राणेन निवपेत्॥१४॥

14. Or rather having recited every time the formula for measuring of the Soma-stalks, then the two for the Variegated (scoop), one should throw (Soma-stalks)with the formula for the Breath (scoop).

अथ प्राणं मानं पृश्निभ्यां निवपेत्॥१५॥

15. Then (he should recite) a formula of the Prāṇa (scoop), then a measuring formula and then he should throw with the two formulae for the Variegated (scoop).

अथ पृश्नी प्राणं मानेन निवपेत्॥१६॥

16. Then he should recite two (formulae) for the Variegated (scoop) then (a formula) for the Breath (scoop), then he should throw with the formula for measuring.

एवं विहितावुत्तरौ पर्यायौ॥१७॥

17. In the same manner the next two rounds are prescribed (to be done).

यः प्रथमः स चतुर्थः। यो द्वितीयः स पञ्चमः॥१८॥

18. As is the first so is the fourth, as is the second so is the fifth.

नवनवांशून्गृह्णाति॥१९॥

19. Every time he takes nine stalks.

उत्तरेषु त्रिषु पृष्ठ्याहःसु त्रीनतिग्राह्यान्गृह्णाति॥ आग्नेयमेकविंश ऐन्द्रं त्रिणवे सौर्यं त्रयस्त्रिंशे॥२०॥

20. On the last three Pṛṣṭhya days[1] he scoops three Atigrāhya scoops.

1. Thus on the fourth, fifth and sixth days of the ten-day-period in the Dvādaśāha.

पूर्वस्मिंस्त्र्यहे वाजसनेयिनः समामनन्ति॥२१॥

20b-21a. (The Atigrāhya scoops are as follows): 1 the scoop for Agni on the twenty-one-versed day 2. the scoop for Indra on the twenty-seven-versed day 3. the scoop for Sūrya on the thirty-versed day.

21b. According to the Vājasaneyin all these scoops should be on the preceding three Pṛṣṭhya-days.[1]

1. Cf. ŚB IV.5.4.13.

यत्र गौरिवीतं साम तद्बहूनतिग्राह्यान्गृह्णाति॥२२॥

22. The day on which there is the Gaurivīta-Sāman he scoops many Atigrāhya-scoops.

XXI.14

त्र्यनीकां व्याख्यास्यामः॥१॥

1. We shall explain Tryanīkā.[1]

1. i.e literally, group of three; the twelve days divided into groups of three.

ऐन्द्रवायवाग्रौ प्रायणीयोदयनीयौ दशमं चाहः॥२॥

2. The introductory day, concluding day and the tenth day in a twelve-day-sacrifice have the scoop for Indra-Vāyu as the first one.

अथेतरेषां नवानामैन्द्रवायवाग्रं प्रथममहः। अथ शुक्राग्रम्। अथाग्रयणाग्रम्॥३॥

3. Then out of the other nine days on the first day there should be scoop for Indra-Vāyu as the first; then (on the second day) the scoop for Śukra should be the first ; then (on the third day) there should be the Āgrayaṇa-scoop as the first and so on.

एवंविहिता त्रिस्त्र्यनीका परिवर्तते यद्यव्यूढः॥४॥

4. Prescribed in this way, the group of three days rotates; if the sacrifice is one in which the meters are not transposed (*vyūḍha*).

1. Thus when the sacrifice is Samūḍhacchandas i.e the meters and melodies are normal.

व्यूढे त्वैन्द्रवायवाग्रौ प्रायणीयोदयनीयौ। अथेतरेषां दशानामैन्द्रवायवाग्रं प्रथममहः। अथ शुक्राग्रम्। अथाग्रयणाग्रम्। अथ द्वे ऐन्द्रवायवाग्रे॥५॥

5. In a Soma-sacrifice with transposd metres on the Prāyaṇīya and Udayanīya days the scoops for Indra-Vāyu take place first, then out of the other ten-days, the first day begins with Indra-Vāyu scoop; the second begins with Śukra-scoop[1] the next two begin with the Āgrayaṇa-scoop, then (the next one) begins with the Indra-Vāyu scoop; then the next two begin with the Śukra-scoop; then next one begins with the

Āgrayaṇa-scoop: then the next two begin with Indra-Vāyu scoop.[1]

1. Cf. TS VII.2.8; cp. KS XXX.2, ŚB IV.5.9.

अथ पशुक्लृप्तिः॥६॥

6. Now the arrangement of victims.

आग्नेयं प्रायणीय आलभन्ते। श्वो भूते सारस्वतीं मेषीम्॥७॥

7. They seize a victim for Agni on the Prāyaṇīya day; on the next day a ewe for Sarasvatī.

एवंविहितानैकादशिनानन्वहमालभन्ते॥८॥

8. Prescribed this way they seize on each of following days the victims of the group of eleven.[1]

1. Thus (i) a he-goat for Agni, (ii) a ewe for Sarasvatī, (iii) a brown he-goat for Soma, (iv) a black-grey he-goat for Pūṣan; (v) a white-backed he-goat for Bṛhaspati; (vi) a spotted he-goat for Viśvedevas; (vii) a reddish he-goat for Indra; (viii) a speckled he-goat for Maruts; (ix) a he-goat of mixed colour for Indra-Agni; (x) a blackish he-goat for Savitṛ; (xi) a castrated ram for Varuṇa.

आग्नेयमुदयनीये। ऐन्द्राग्नं वा॥९॥

9. On the last day (Udayanīya day) (they seize) a he-goat for Agni or for Indra-Agni.

सौर्यं ब्रह्मवर्चसकामः॥१०॥

10. If the sacrificer desires Brahman splendour (then he should seize a he-goat) for Sūrya.

यदि यूपैकादशिनी स्यादन्वहमेकैकशो यूपान्संमिनुयात्। सर्वान्वौपवसथ्ये॥११॥

11. If there is a group of eleven sacrificial posts, he should everyday fix them one by one; or on the Aupavasathya-day[1] all of them (on the same day).

1. i.e. the day which precedes the Soma-feast.

अहरहरुपशय उपावर्तते॥१२॥

12. Everyday the Upaśaya-post recurs.

1. i.e. a post which lies on the ground see XIV.5.8; 6.12;7.1.

अग्निष्ठ उदयनीये पशुमुपाकरोति॥१३॥

13. On the Agniṣṭha (that which faces Agni i.e. the central post) he dedicates the victim on the Udayanīya day.

द्वादशाग्निष्टोमा रथंतरसामानः॥१४॥

14. There should be twelve Agniṣṭoma days in which the Rathantara-melody is used for the first Pṛṣṭha-Stotra.

स भरतद्वादशाहः॥१५॥

15. This (Soma-sacrifice is called) Bharata-Dvādaśāha.[1]

1. Cp. BaudhāŚS.XVI.32; ĀśvaŚS X.5.10;KātyāŚS XXIV.7.12.

GAVĀMAYANA (-YEAR-LONG-SACRIFICIAL-SESSION)

XXI.15

गवामयनेन प्रजां भूतिं भूमानं गच्छन्त्यभि स्वर्गं लोकं जयन्त्येषु लोकेषु प्रतितिष्ठन्ति॥१॥

1. By means of Gavāmayana the performers reach (obtain) progeny, prosperity and amplitude; win the heaven; (and) become established in these worlds.

तस्य द्वादशाहेन सत्त्रभूतेन कल्पो व्याख्यातः॥२॥

2. The ritual of it is explained by the Dvādaśāha performed as a Sattra (sacrificial session).

सप्तदशैके दीक्षाः समामनन्ति॥३॥

3. According to some there should be seventeen Dīkṣā (-days).

संवत्सराय दीक्षिष्यमाणा एकाष्टकायां दीक्षेरन्नित्युक्तम्॥४॥

4. It has been said (in a Brāhmaṇa-text)[1] "Those who are going to be consecrated for a year (i.e. for a year-long-sacrificial session) they should get themselves consecrated on the Ekāṣṭakā-day...."[2]

1. TS VII.4.8.1-2.

2. the eight day in the Black Fortnight of the Māgha-month.

चतुरहे पुरस्तात्पौर्णमास्यै दीक्षेरन्॥५॥

5. They should get themselves consecrated four days before the Full-moon-day.

1. Cf. TS VII.4.8.2.

माघ्या इत्याश्मरथ्यः॥ चैत्र्या इत्यालेखनः॥६॥

6. According to Āśmarathya (this is in connection with the Full-moon-day) of Māgha; according to Ālekhana of Caitra.

समानमा प्रायणीयात्॥७॥

7. (Everything) upto the Prāyaṇīya should be the same (as in the Dvādaśāha).

प्रायणीयमतिरात्रमुपेत्य चतुर्विंशमुक्थ्यमारम्भणीयमुपयन्ति॥८॥

8. Having performed an Atirātra (sacrifice) on the Prāyaṇīya-day, they perform an Ukthya with twenty four versed stoma as the Ārambhaṇīya (beginning-day).

ते द्वे शये अहनी भवतः॥९॥

9. Both these days remain reserved (at the time of calculation).

अथाभिप्लवं षडहमुपयन्ति॥ ज्योतिषमग्निष्टोमं रथंतरसामानम्। गामुक्थ्यं बृहत्सामानम्। आयुषमुक्थ्यं रथंतरसामानम्। ज्योतिषमग्निष्टोमं बृहत्सामानम्॥१०॥

10. Then they perform an Abhiplava-Pṛṣṭhya-six-day-rite (in the following manner): 1. Jyotiragniṣṭoma the first Pṛṣṭhastotra of which is sung on the Rathantara Sāman; 2. Go-Ukthya the first...[1] on the Bṛhat; 3. Āyur-Ukthya the first... on the Rathantara-sāman; 4. Go-Ukthya the first... on the Bṛhat-sāman; 5. Āyur-Ukthya the first... on the Rathantara-sāman; 6. Jyotir-Agniṣṭoma the first... on the Bṛhat-Sāman.

1. Cf. Ārṣeyakalpa I.1-7; TS VII.4.11.1-2.

एवंविहितांश्चतुरो ऽभिप्लवानुपयन्ति। पृष्ठ्यं षडहं समासः॥११॥

11. They perform the four Abhiplavas prescribed in this manner; then the Pṛṣṭhya-ṣaḍaha (six-days)-rite; that makes one month.[1]

1. Cf. Z.D.M.G. LVIII. p. 743.

एवंविहितान्पञ्च मासानुपयन्ति॥१२॥

12. Thus they perform five months prescribed in this manner.

ततः संभार्यम्॥१३॥

13. Then (they perform a month which is) "to be carried together" (in the following manner).

त्रीनभिप्लवान्। पृष्ठ्यं षडहम्। अभिजितमग्निष्टोमम्। त्रीन्परःसाम्न उक्थ्यानग्निष्टोमान्वा। परे द्वे शये अहनी॥१४॥

14. Three Abhiplava-six-day-rites; one Pṛṣṭhya-six-day rite, Abhijit-Agniṣṭoma, three Ukthyas or Agniṣṭomas[1] of Paraḥsāman-type;[2] (then) the two days which remain reserved.[3]

1. Cf. TMB IV.5.17-2.1; TB I.2.2.1-2.
2. In TS VII.3.10 all the Svara-sāman-days are called Paraḥsāman; cp. KS XXXIII.4. Āpastamba uses this word *paraḥsāman* in contrast to the *arvāksāman* (see Sūtra 20); See also TB I.2.2.1.
3. See Sūtra 9 above.

इति षण्मासाः॥१५॥

15. Thus are the (first) six months.

ततो विषुवन्तमुपयन्त्येकविंशमग्निष्टोमं दिवाकीर्त्यसामानम्॥१६॥

16. Then they perform the Viṣuvat- (middle) day which should be an Agniṣṭoma-sacrifice with twenty-one-versed stoma and the Divākīrtya-sāman as the first Pṛṣṭha-Stotra.[1]

1. Cf. TMB IV.6.3; 12; Ārṣeyakalpa II.5.a.

तस्योदित आदित्ये प्रातरनुवाकमुपाकरोति॥१७॥

17. (The Adhvaryu) bespeaks the morning-litany (Prātaranuvāka) of it, *after* the sun is risen.

दिवाकीर्त्यमेतदहर्भवति॥१८॥

18. This day is a Divākīrtya-day.[1]

1. The Hotuḥ pṛṣṭham is held on the Divākīrtya-sāman.

उत्तरे पक्ष आवृत्ता गणा अन्यत्र द्वादशाहीयाद्दशरात्रात्॥१९॥

19. In the second part (=second half of the year), there

should be the groups of days in the reverse order except the Daśarātra-period-days of the Dvādaśāha-rite.[1]

1. See XXI.16.11.

ततस्त्रीनर्वाक्साम्न उक्थ्यानुपयन्ति। अग्निष्टोमान्वा॥२०॥

विश्वजितमग्निष्टोमम्॥२१॥

तानि चत्वारि शयान्यहानि॥२२॥

20-22. (They) then perform the three Svarasāman-days with "Sāman turned hitherwards" as the Ukthya-sacrifices or Agniṣṭoma-sacrifices and a Viśvajit-day as Agniṣṭoma; these four days remain reserved (at the time of calculation).

आवृत्तं पृष्ठ्यं षडहमुपेत्य चतुरो ऽभिप्लवानावृत्तान्स मासः॥२३॥

23. Then having performed the Pṛṣṭhya-ṣaḍaha in the reverse order, they perform four Abhiplava-ṣaḍahas also in the reverse order; that makes one month.

एवंविहितान्पञ्च मासानुपयन्ति॥२४॥

24. They perform five months prescribed in this manner.

XXI.16

ततः संभार्यम्॥१॥

1. Then (the month) to be carried together.

द्वावभिप्लवौ। गोआयुषी। द्वादशाहस्य दशाहानि। पराणि चत्वारि शयान्यहानि। महाव्रतमतिरात्रश्च॥२॥

2. Two Abhiplava (-six-day-periods), the Āyus and Go-days, the ten days from the twelve-day-period, then the next four reserved days , the Mahāvrata and the Atirātra.

इति द्वादश मासाः॥३॥

3. Thus the twelve months (take place).

इति शाट्यायनकम्॥४॥

4. This is the Śāṭyāyanaka (view).

अथ ताण्डकम्॥५॥

5. Now the Tāṇḍaka (view).

उत्तरस्य पक्षस उपरिष्टाद्विश्वजित आवृत्तं पृष्ठ्यं षडहमुपेत्य त्रीनभिप्लवानावृत्तान्॥६॥

तानि सह पूर्वैरष्टाविंशतिः शयान्यहानि॥७॥

6-7. Subsequent to the second half of the year after the Viśvajit-day is performed, after having performed the Pṛṣṭhya six-day-rite in the reverse order, (and) the three Abhiplava-six-day-periods, (also) in the reverse order, (they perform) those twenty-eight days along with the three preceding reserved days.

आवृत्तं पृष्ठ्यं षडहमुपेत्य चतुरो ऽभिप्लावानावृत्तान्समासः॥८॥

8. Then having performed the reversed Pṛṣṭhya-six-day-rite, they perform the reversed four Abhiplava-six-day-periods: this makes one month.

एवंविहितांश्चतुरो मासानुपयन्ति॥९॥

9. They perform four months in this manner.

ततः संभार्यौ॥१०॥

10. Then the two (months) to be carried together:

त्रयो ऽभिप्लवा आयुर्गौर्द्वादशाहस्य दशाहानि॥११॥

11. (Thus there should be) three Abhiplava (-six-day-periods), an Āyus, a Go and the ten days from the twelve-day-sacrifice. (These make thirty days).

पराण्यष्टाविंशतिः शयान्यहानि महाव्रतमतिरात्रश्च॥१२॥

12. Next, there should be the twenty-eight reserved[1] days, Mahāvrata day and Atirātra. (These make the second month).

1. See Sūtra 7 above.

इति द्वादश मासाः॥१३॥

13. This makes twelve months.

इति ताण्डकम्॥१४॥

14. This is the (view of) Tāṇḍaka.

अथ भाल्लविकम्॥१५॥

15. Now the Bhāllavika view.

पूर्वस्य पक्षसः पुरस्तादुत्तमात्पृष्ठ्यादभिजितमग्निष्टोमम्॥१६॥

उत्तरस्य पक्षस उपरिष्टात्प्रथमात्पृष्ठ्याद्विश्वजितमग्निष्टोमम्॥१७॥

समानमितरच्छाट्यायनकेन॥१८॥

16-18. In the first half of the year before the last (six-day) Pṛṣṭhya (-period) there should be Abhijit-Agniṣṭoma and in the second half after the first Pṛṣṭhya (-six-day-period) there should be the Viśvajit Agniṣṭoma. All the other things are the same as in the view of Śāṭyāyanaka.

अपि वा संवत्सरं संपाद्योत्तमे मासि द्वादशाहीये दशरात्रे सकृत्पृष्ठान्युपेयुः॥१९॥

तत्र पृष्ठ्यानां स्थाने ऽभिप्लवा निधीयेरन्॥२०॥

उपरिष्टाद्द्वादशाहीयाद्दशरात्रान्महाव्रतम्॥२१॥

19-21. Or rather having (almost) completed the year in the last month they should perform once the Pṛṣṭha-Stotras at the time of the first midday stotra in the ten-day-period in the Dvādaśāha. There in the place of all the Pṛṣṭhya (-six-day-periods) the Abhiplavas should be placed (and immediately) then after the ten day period in the Dvādaśāha there should be the Mahāvrata (day).

XXI.17

ततो महाव्रतमुपयन्ति पञ्चविंशमग्निष्टोमम्॥१॥

1. Then (i.e. after the tenth day of the twelve-day-period at the end of the year-long-sacrificial-session) they perform the Mahāvrata (rite), the Strotas of which should be based upon twenty-five-versed-stoma and which is of Agniṣṭoma type.[1]

1. Cf. TMB IV.10.5, TB I.2.6.1.

अनु श्लोकेन स्तुवते॥२॥

2. They sing the Anuśloka[1] (melody).

1. This melody belongs to SV I.440 and it is Grāmageyagāna XIII.11.3.

नवभिरैन्द्रीभिरप्रतिहृताभिरध्वर्युरुद्गायति। न वा॥३॥

3. The Adhvaryu sings nine verses belonging to Indra, without Pratihāra; or rather he does not sing at all.

भद्रं साम पत्नय उपगायन्ति॥४॥

4. The wives (of those who are participating in the session) accompany in singing of the Bhadra-Sāman.[1]

1. Cp. TS VII.5.8.3; TMB V.6.8.

तस्य प्रचरितं मरुत्वतीयैर्भवति॥५॥

5. The performance of it (day) is completed with the scoops for Indra and Maruts.

अगृहीतो माहेन्द्रः॥६॥

अथ प्रतिप्रस्थाता महाव्रतिकानि शिल्पानि व्यायातयति॥७॥

6-7. (While) the Māhendra (scoop) is not yet taken , the Pratiprasthātṛ places the utensils required for Mahāvrata on their proper place.

औदुम्बरस्य वीणादण्डस्य दशातिमथितानि॥८॥

8. On the staff of the lute made out of Udumbara-wood there should be ten holes.

एकैकस्मिन्नतिमथिते दशदश मौञ्जांस्तन्तून्प्रवयति॥९॥

9. In each hole he (the Adhvaryu) binds ten threads of Muñja(grass).

स वाणः शततन्तुः॥१०॥

10. This is the lute with hundred strings.[1]

1. See TS VII.5.9.2.

अथैकेषाम्॥ भूस्त्रयस्त्रिंशत्तन्तव इति त्रयस्त्रिंशतमध्वर्युः प्रतनोति। भुवस्त्रयस्त्रिंशत्तन्तव इति त्रयस्त्रिंशतं होता। सुवस्त्रयस्त्रिंशत्तन्तव इति त्रयस्त्रिंशतमुद्गाता। गृहपतिरुत्तमम्॥११॥

11. Now, according to some (ritualists), the Adhvaryu stretches thirty-three (threads) with *bhūstrayastriṁśat tantavaḥ* the Hotṛ (stretches) thirty-three (threads) with *bhūvastrayastr-*

iṁśat tantavaḥ; the Udgātṛ (stretches) thirty-three (threads) with *suvastrayastriṁśat tantavaḥ*; the Gṛhapati (stretches) the last (thread) (silently).[1]

औदुम्बरीमासन्दीमुद्गात्र उपनिदधाति मौञ्जविवानामध्यधि होतृसदने॥१२॥

12. (The Adhvaryu) places a throne-seat of Udumbara wood woven with Muñja-grass for the sake of Udgātṛ.[1]

1. Cf. TS VII.5.8.5.

औदुम्बरं प्लेङ्खं होत्रे प्रबध्नाति मौञ्ज्या रज्ज्वा॥१३॥

13. In the place of the seat of the Hotṛ, he (the Adhvaryu) binds a swing made of Udumbara-wood by means of Muñja grass.[1]

1. Cf. TS VII.5.8.5.

औदुम्बरे फलके अध्वर्यव उपनिदधाति॥ कूर्चौ वा॥१४॥

14. He places two boards of Udumbara-wood for the sake of Adhvaryu; or two grass-bundles.[1]

1. TS VII.5.8.5 mentions only the grass-bundles; TMB V.5.11 menions the boards.

कूर्चेषु होत्रका उपगातारः पत्नयः इत्यासते॥१५॥

15. The Hotrakas,[1] the co-singers[2] and the wives (of the performers) sit on the grass-bundles.

1. Cf. TMB V.6.12; JB II.418; cp. KS XXXIV.5.
2. See XII.17.11

निकल्पन्ते पत्नयो ऽपाघाटलिकास्तम्बलवीणाः पिच्छोला इति॥१६॥

16. The wives arrange the Apāghāṭalikās,[1] the Tambala-lutes, and Piccholās.

1. According to DrāhyāŚS XI.2.6-8 Apaghāṭalikās are the same as Kāṇḍavīṇās (Cp. LāṭyāŚS IV.2.5-7).

निकल्पन्ते वीणावादाः शङ्खान्नालीस्तूणवानिति॥१७॥

17. The lute-players arrange the conch-shells, reed-flutes and the wooden flutes.

निकल्पेते ब्रह्मचारी पुंश्चली चाग्रेण सदसो दक्षिणां द्वार्बाहुमार्तिष्यमाणौ॥१८॥

18. In front of the Southern door of the Sadas a Veda-

student and an harlot who are going to quarrel afterwards are kept ready.

1. See XXI.19.5.

उत्तरस्यां वेदिश्रोण्यां पुंश्चल्यै मागधाय च परिश्रयन्ति॥१९॥

19. On the north-western corner of the altar they make an enclosure for the harlot and a man born in Magadha-Country.[1]

1. See XXI.19.6.

XXI.18

दिक्षु दुन्दुभीन्प्रबध्नन्ति। स्रक्तिषु वा महावेदेः॥१॥

1. They fix drums in the (four) directions or on the corners[1] of the great altar.

1. Thus KS XXXIV.5, TMB V.5.18.

अपरेणाग्नीध्रं भूमिदुन्दुभिमवटं खनन्ति। अर्धमन्तर्वेद्यर्धं बहिर्वेदि॥२॥

2. Behind the Āgnīdhra-shed they dig a pit for the earth-drum—half inside the altar and half outside the altar.

तमार्द्रेण चर्मणोत्तरलोम्नाभिवितत्य शङ्कुभिः परिणिहत्यात्रैतत्पुच्छकाण्ड-माहननार्थं निदधाति॥३॥

3. Having spread on it (pit) a wet hide with its hairy side upwards, having fixed it all around by means of pegs (the Adhvaryu) keeps here a piece of the tail for the sake of beating[1] (the drum).

1. See XXI.19.8.

अग्रेणाग्नीध्रं शूद्रार्यौ निकल्पेते चर्मकर्ते व्यायंस्यमानौ॥४॥

4. In front of the Āgnīdhra shed on a round-cut hide an Ārya and a Śūdra are kept ready in order to tug.

उत्तरेणाग्नीध्रं कटसंघाते तेजनसंघाते वार्द्रं चर्म व्यधनार्थं वितत्योच्छ्र-यन्ति॥५॥

5. To the north of the Āgnīdhra-shed on a mat or reed wickerwork, having spread a wet hide for shooting, they raise it (hide).

अग्रेणाहवनीयं रथेषु कवचिनः संनह्यन्ते॥६॥

6. To the east of the Āhavanīya on the chariots the armoured (princes or sons of warriors) gird themselves.

मार्जालीयन्यन्ते ऽष्टौ दासकुमार्य उदकुम्भैर्निकल्पन्ते॥७॥

7. Near the Mārjālīya-shed eight slave-maidens hold jars-full of water ready.

1. See XXI.19.18ff.

वाग्भद्रं मनो भद्रं मानो भद्रं तन्नो भद्रमिति त्रिः पर्वयेत्॥८॥

कटशलाकयेक्षुकाण्डेन वेणुकाण्डेन वेतसकाण्डेन वा वाणं संह्लाद्य तेन माहेन्द्रस्य स्तोत्रमुपाकरोति॥९॥

8-9. With *vāg bhadram...*[1] having harped the lute thrice by means of a piece of Utkaṭa[2] (-tree) having three parts or by means of a piece of sugarcane or by means of a piece of bamboo or by means of a piece of reed, he bespeaks the praise-song (Stotra)[3] connected with the Māhendra-scoop thereby (i.e. the sound and the formulae).

1. For this formula cf. JB II.4.5.
2. The text given by Garbe is to be corrected as *triparvayotkaṭaśalā* kayā; cf. Caland's translation. The tree named Utkaṭa is not identified.
3. i.e. the Mahāvrata-Stotra, the first Pṛṣṭha-Stotra of the Midday pressing.

उद्गाता वादयतीति विज्ञायते॥१०॥

10. It is known (from a Brāhmaṇa-text), "The Udgātṛ plays the lute."

तमुद्गाता प्रस्तोत्रे प्रयच्छति। तं सो ऽध्वर्यवे। तमध्वर्युरन्यस्मै॥११॥

11. The Udgātṛ gives it (lute) to the Prastotṛ; he (gives) it to the Adhvaryu; the Adhvaryu (gives) it to someone else.

तं सो ऽग्रेण सदसो दक्षिणां द्वार्बाहुं प्रतिवादयन्नास्ते॥१२॥

12. Playing it in front of the Sadas near the southern door-post, he remains seated.

XXI.19

उपाकृते माहेन्द्रस्य स्तोत्रे सर्वा वाचो वदन्ति॥१॥

1. After the praise-song connected with Māhendra-scoop has been bespoken all the sounds resound.[1]

उत्क्रोदं यजमानाः कुर्वते॥२॥

2. The sacrificers (i.e. all the priests who are regarded sacrificers in a sacrificial session) make a loud cry.[1]

1. Cf. TS VII.5.9.2.

अपाघाटलिकास्तम्बलवीणाः पिच्छोला इति पत्नयो वादयन्ति॥३॥

3. The wives (of the sacrificers) play the Apāghāṭalikās, Tambala-lutes and Pichholas.

संप्रवदन्ति वीणावादाः शङ्खान्नालीस्तूणवा इति॥४॥

4. The lute players blow conch-shells, reed-pipes and flutes.

ऋतीयेते ब्रह्मचारी पुंश्चली च दक्षिणां द्वार्बाहुमाश्लिष्यमाणौ॥५॥

5. The vedic student and the harlot clinging to the southern door-post (of the Sadas) quarrel with each other.[1]

1. For the details of the quarrel see DrāhyāŚS XI.3.9-10.

संवर्त्तेते पुंश्चली मागधश्च॥६॥

6. The harlot and a man born in Magadha country copulate.[1]

1. Cf. TS VII.5.9.4; JB II.405.

आजिं धावन्ति॥७॥

7. A race is run.[1]

1. Cf. TS VII.5.9.2.

दुन्दुभीन्समाघ्नन्ति। पुच्छकाण्डेन भूमिदुन्दुभिम्॥८॥

8. They beat drums; they beat earth-drum.

शूद्रार्यौ चर्मकर्ते व्यायच्छेते आर्द्रे श्वेते परिमण्डले। अन्तर्वेदि ब्राह्मणो बहिर्वेदि शूद्रः॥९॥

9. On a piece of hide which should be wet, white and

round-cut, the Ārya and the Śūdra tug; the Brahmin should be inside the altar and the Śūdra outside the altar.[1]

1. Cf. TS VII.5.9.3; KS XXXIV.5.

आक्रोशति शूद्रः। प्रशंसति ब्राह्मणः॥१०॥

10. The Śūdra reviles, the Brahmin praises.[1]

1. Cf. TS VII.5.9.3.

इमे ऽरात्सुरिमे सुभूतमक्रन्निति ब्राह्मणः। इम उद्वासीकारिण इमे दुर्भूतमक्रन्निति शूद्रः॥११॥

11. The Brahmin (speaks) "These (the performers of sacrificial (session) have succeeded, they have performed well"; the Śūdra (speaks) "They have produced devastation, they have performed badly.[1]

1. Cf. TB I.2.6.7.

तं ब्राह्मणः संजित्याग्नीध्रे चर्माध्यस्यति॥१२॥

12. After the Brahmin has conquered the Śūdra, he throws the hide into the Āgnīdhra shed.[1]

1. Cf. TB I.2.6.7.

विपरियन्त्येतच्चर्म कवचिनः॥१३॥

13. The armoured persons (on the chariots) move around this hide.[1]

1. Cf. KS XXXIV.5.

तेषामेकैकं संशास्ति मापरात्सीर्मातिव्यात्सीरिति॥१४॥

14. (The Adhvaryu) instructs each one of them, "Do not fail! Do not shoot too far!"

1. Cf. TS VII.5.10. The arrow should remain stuck to the target ; it should not go through the target.

तते विद्ध्वा नातिपातयन्ति॥१५॥

15. They shoot (the arrows) on it (the hide); and at that time they do not cause (the arrows) to fall beyond (the hide).

राजपुत्रा विध्यन्तीत्येकेषाम्॥१६॥

16. According to some ritualists it is the princes who shoot.

उदञ्चो ऽपरिमितमध्वानं यात्वा प्रत्यायं विमुञ्चन्ति॥१७॥

17. After they (the armoured persons) have moved an unspecified distance on the path towards the north, having returned, they unyoke (the horses).

अत्रैता दासकुमार्य उदकुम्भानधिनिधाय त्रिः प्रदक्षिणं मार्जालीयं परिनृत्यन्ति दक्षिणान्पदो निघ्नन्तीरिदंमधुं गायन्त्यः॥१८॥

18. Now those slave-maidens having placed the water jars upon (their heads) dance around the Mārjālīya shed thrice in a clockwise manner, tapping their right foot and singing *idaṁ madhu.*[1]

1. Cf. TS VII.5.10; AĀV.1.1.28.

इदमेव सारघं मध्वयं सोमः सुतो इह। तस्येह पिब तातृपुहैंमहा इदं मध्विदं मध्वित्येव गायेयुरित्याश्मरथ्यः॥१९॥

19. According to Āśmarathya they should sing *idameva sāragham....*

अथालेखनः॥२०॥

20. According to Ālekhana[1]—

1. The sentence is complete in the following Sūtra.

XXI.20

हिल्लुकां द्वे गायेताम्। हिम्बिनीं द्वे। हस्तावारां द्वे। संवत्सरगाथां द्वे॥१॥

1.two (slave-maidens) should sing the Hillukā, two the Him-binī, two the Hastavārā two the Saṁvatsara-Gāthā.[1]

1. For details of these verses see the next two Sūtras.

वाग्वेद हिल्लुकां सैनां गायतु प्राणस्य वादिते। सेमान्गीता यजमानानिहावतु॥ वाग्वेद हिम्बिनीं सैनां गायतु प्राणस्य वादिते। सेमान्गीता यजमानानिहावतु॥ वाग्वेद हस्तावारां सैनां गायतु प्राणस्य वादिते॥ सेमान्गीता यजमानानिहावत्विति॥२॥ ततः संवत्सरगाथा॥ गाव एव सुरभयो गावो गुल्गुलुगन्धयः। गावो घृतस्य मातरस्ता इह सन्तु भूयसीः॥ ननु गावो मङ्क्षीरस्य गङ्गाया

उदकं पपुः। पपुः सरस्वतीं नदीं प्राचीश्चोज्जगाहिरे॥ इमा वयं प्लवामहे शम्याः प्रतरतामिव॥ निकीर्य तुभ्यं मध्य आकश्यें कश्यों यथा॥ यदा भङ्गयश्विनौ वदत ऋतपर्णक योऽवधीः। आविष्कृतस्य दूषणमुभयोरकृतस्य च॥ यदा राख्राट्यौ वदतो ग्राम्यमङ्कीरदाशकौ। क्षेमे व्यृद्धे ग्रामेणानड्वांस्तप्यते वहन्॥ इदं कल्माण्यो अपिबन्निदं सोमो असूयत॥ इदं हिरण्यैः खीला आवायन्साक्थिभञ्जनम्॥३॥

2-3. *vāgveda hillukām* (this is the Hillukā); *vāgveda himbinīm...* (this is the Himbinī); *vāgveda hastāvārām...* (this is the Hastāvā.ā); then the Saṁvatsara-Gāthā (is as follows): *gāva eva surabhayaḥ....*

हैमहा इदं मधु हिल्लु हिल्ल्विति सर्वासामृगन्तेषु समयः॥४॥

4. The exclamation *haimahā idaṁ madhu...* should be added at the end of each verse.

अत्रैता दासकुमार्य उदकुम्भानुपनिनीय यथार्थं गच्छन्ति॥५॥

5. Then these slave-maidens, having poured their water jars near (Mārjālīya) go according to their destination.

माहेन्द्रस्य स्तुतमनु घोषाः शाम्यन्ति॥६॥

6.After the conclusion of the praise-song connected with Māhendra (scoop) the cries stop.

अर्कः पवित्रं रजसो विमानः पुनाति देवानां भुवनानि विश्वा। द्यावापृथिवी पयसा संविदाने घृतं दुहाते अमृतं प्रपीने॥ पवित्रमर्को रजसो विमानः पुनाति देवानां भुवनानि विश्वा। सुवर्ज्योतिर्यशो महदशीमहि गाधमुत प्रतिष्ठामिति फलके कूर्चौ वाधिरुह्याध्वर्युः शस्त्रं प्रतिगृणाति॥७॥

7. Having mounted upon the two boards or two grass-bundles the Adhvaryu responds to the recitation of the Hotṛ with (two verses)[1] *arkaḥ pavitram..., pavitram arkaḥ....*

1. For these verses see TB III.7.9.9.

संतिष्ठते महाव्रतम्॥८॥

8. The Mahāvrata (-ritual) stands completely established (i.e. concluded).

XXI.21

व्याख्यात उदनीयः पृष्ठ्यशमनीयश्च॥१॥

1. The Udayanīya and (the Jyotiṣṭoma the purpose of which is) to pacify the Pṛṣṭhas have been (already), described.[1]

1. See XXI.13.1 and 5.

अथ ग्रहक्लृप्तिः॥२॥

2. Now the arrangement of the scoops.

त्रिषु परःसामसु त्रीनतिग्राह्यान्गृह्णाति॥३॥

3. At the time of the three Paraḥ-sāman (-days) (the Adhvaryu) takes the three additional scoops.

उपयामगृहीतो ऽस्यद्भ्यस्त्वौषधीभ्यो जुष्टं गृह्णामीति प्रथमे ऽहनि गृह्णाति। ओषधीभ्यस्त्वा प्रजाभ्य इति द्वितीये। प्रजाभ्यस्त्वा प्रजापतय इति तृतीये॥४॥

4. On the first day he takes with *upayāmagṛhīto'si adbhyastvā*; on the second day with ...*oṣadhībhyastvā* and on the third day with ...*prajābhyastvā*[1].

1. Cf. TS III.3.6.3.

एतानेवावृत्तानर्वाक्सामसु॥५॥

5. (He takes) the same (scoops) in the reverse order on the (Svarasāman) with reverted sāmans.[1]

1. Cf. TS III.3.6.2.

तानूर्ध्वानावृत्तांश्च विषुवति॥६॥

6. (He takes) them (the same scoops) in the upward direction (i.e. the normal order) and in reverse order on the Viṣuvatday.

तेषां मध्ये सौर्यमुदु त्यं जातवेदसमिति॥७॥

7. In the middle of them (he takes the scoop) for Sūrya with *udu tyaṁ jātavedasam....* (TS I.2.8.c).[1]

1. Cf. TB I.2.3.2; KS XXX.5.

एतस्मिन्नेवाहनि वैश्वकर्मणमतिग्राह्याणामष्टमं गृह्णाति वाचस्पतिं विश्वकर्माणमूतय इति॥८॥

8. On the same day, he takes (scoop) for Viśvakarman[1] as

the eighth Atigrāhya (extra-scoop) with *vācaspatiṁ viśvakarmāṇamūtaye*... (TS IV.6.2.0).

1. This scoop is mentioned in TS VII.5.4.1. Here Āpastambaśrautasūtra deviates from TB I.2.3.3-4.

श्वो भूत आदित्यं महीमू षु मातरमिति॥९॥

9. On the next day (he takes the scoop) for Aditi (as an extra-scoop) with *mahīm ū ṣu mātaram*... (TS I.5.11.s).

तावेवमेव व्यत्यासं गृह्णात्या महाव्रतात्॥१०॥

10. He takes the same (two extra-scoops) in the same manner, alternately[1] on the following days in the second part of the year) upto the Mahāvrata (-day).

1. Thus on one day the Vaiśvakarmaṇa and on the next day the Āditya and so on.
2. Cf. TS VII.5.4.2; TB I.2.3.4.

तौ सह महाव्रते। प्राजापत्यं च पञ्चपात्रम्॥११॥

11. On the Mahāvrata-day[1] these extra-scoops (are to be taken) together; and (also the scoop) for Prajāpati with five vessels.

1. Cf. TB I.2.3.4; KS XXX.4; See further ĀpŚS XXI.21.14-22.

त्रयस्त्रिंशतमेतदहरतिग्राह्यान्गृह्णाति॥१२॥

12. On this day (the Adhvaryu) takes thirty-three Atigrāhya[1] (additional scoop)s.

1. Cf. KS XXIII.8.

दशाग्नेया दशैन्द्रा दश सौर्या वैश्वकर्मण आदित्यः पञ्चपात्र इति त्रयस्त्रिशत्॥१३॥

13. (They are as follows:) ten for Agni, ten for Indra, ten for Sūrya, one for Viśvakarman, one for Aditi and the one with five vessels (for Prajāpati) thus thirty-three.

अतिग्राह्यायतने चत्वार्यतिग्राह्यपात्राणि प्रतिदिशं निहितानि भवन्ति। मध्ये पञ्चमम्॥१४॥

14.(The scoop for Prajāpati in vessels is kept in the fol-

lowing manner :) on the place where the additional scoops are kept[1] there he keeps a vessel in each direction and the fifth one in the middle.

1. For this see XII.1.1.

पूर्वार्धे गृह्णाति॥१५॥

15. He takes (the scoop) in the eastern vessel (first).

इन्द्रमिद्गाथिन इत्यनुद्रुत्योपयामगृहीतो ऽसीन्द्राय त्वार्कवते जुष्टं गृह्णामीति गृहीत्वैष ते योनिरिन्द्राय त्वार्कवत इति सादयति॥१६॥

16. Having recited (the verse beginning with) *indramid gāthinaḥ*;[1] then having taken the scoop with *upayāmagṛhito'si* he deposits it with *eṣa te yonirindrāya tvārkavate.*

1. TS I.6.12.g.

एवं सर्वत्र ग्रहणसादनौ संनमति॥१७॥

17. In this manner everywhere he modifies (the formulae) for taking and depositing.

अभि त्वा शूर नोनुम इति दक्षिणार्धे॥१८॥

18. (He takes the scoop) in the southern vessel with *abhi tvā śūra nonumaḥ.*[1]

1. TS II.4.14.f.

XXI.22

इमा नु कं भुवना सीषधेमेन्द्रश्च विश्वे च देवाः। यज्ञं च नस्तन्वं च प्रजां चादित्यैरिन्द्रः सह सीषधातु। आदित्यैरिन्द्रः सगणो मरुद्भिरस्मभ्यं भेषजा करदिति पश्चार्धे॥१॥

1. (The Adhvaryu takes the scoop) in the western (vessel) with *imā nu kam....*[1]

1. VS XXV.46.

त्वामिद्धि हवामह इत्युत्तरार्धे॥२॥

2. (He takes the scoop) in the northern (vessel) with *tvā middhi....*[1]

1. TS II.4.14.g.

तदिदास भुवनेषु ज्येष्ठं यतो जज्ञ उग्रस्त्वेषनृम्णः। सद्यो जज्ञानो नि रिणाति शत्रूननु यं विश्वे मदन्त्यूमा इति मध्यमे॥३॥

3. (He takes the scoop) in the middle (vessel) with *tadidāsa*...

तानन्यस्मिन्पात्र आनीय सर्वान्मध्यमे गृह्णाति त्वे क्रतुमपि वृञ्जन्ति विश्व इति॥४॥

4. After having poured these scoops in another vessel , he takes all of them in the middle vessel with *tvẹ kratumapi vṛñjanti*....[1]

1. TS III.5.10.a.

अथैकेषाम्। यन्नाना जुहुयादात्मनो ऽङ्गानि विच्छिन्द्यात्। यत्समाहृत्याहुतीः संरुन्ध्यात्तदनु यजमानाः संरुन्ध्येरन्। स्तोका एवात्मन्प्रत्यानीय होतव्याः। प्रत्यहाङ्गानि दधाति नाहुतीः संरुणद्धि न यज्ञं विच्छिनत्तीति विज्ञायते॥५॥

5. According to some "If he were to offer them (the scoops) separately, he would cut limbs from the trunk (of the sacrifice). If he were to lock up the libations after having brought (the scoops) together, the sacrificer would be locked-up; having poured together only some drops on the trunk (i.e in the middle vessel) they should be offered , thereby he brings the limbs together with the trunk; does not lockup the libations (and) does not cut the sacrifice" this is known (from a Brāhmaṇa-text).[1]

1. The Brāhmaṇa-text is not known.

तं भक्षयति महस्ते भक्षयामि भर्गं ते भक्षयामि भुजं ते भक्षयाम्यन्नाद्यं ते भक्षयामीति॥६॥

6. He consumes this scoop with *mahaste bhakṣayāmi*....

त्र्यनीकां व्याख्यास्यामः॥७॥

7. We shall explain Tryanīkā.[1]

1. i.e a group of three. The twelve days are divided groups of three (Cf. XXI.14.1).

ऐन्द्रवायवाग्रं प्रथममहरथ शुक्राग्रमथाग्रयणाग्रम्॥८॥

8. On the first day there should be the scoop for Indra and Vāyu as the first; then (on the second day) the Śukra-scoop as the first then (on the third day) the Āgrayaṇa-scoop as the first.[1]

1. The sequence of the scoops is as follows: (i) On the first day-Aindrayvāyava, Śukra, Āgryaṇa; (ii) On the second—Śukra, Āgrayaṇa, Aindravāyava; (iii) On the third day—Āgrayaṇa, Aindravāyava, Śukra.

एवंविहिता त्र्यनीका परिवर्तत इत ऊर्ध्वा प्राग्विषुवतः॥९॥

9. In this way the group of three days rotates, hence forth upto the Viṣuvat (-day).

ऊर्ध्वं विषुवत आवृत्तावृत्तेषु॥१०॥

10. After the Viṣuvat, this group of three days should be performed in the reverse order during (those) days which are performed in the reverse order.[1]

1. See XXI.15.19.

शुक्राग्रो विषुवान्॥११॥

11. The Viṣuvat day should be one on which the Śukra-scoop is the first.[1]

1. Cf. TB I.2.3.2; KS XXX.5.

अथ पशुक्लृप्तिः॥१२॥

12. Now the order of the sacrificial animals.

आग्नेयं प्रायणीय आलभन्ते। श्वो भूते सारस्वतीं मेषीम्॥१३॥

13. On the Prāyaṇīya (-introductory) day he seizes the (he-goat) for Agni, on the next day a ewe for Sarasvatī.

एवंविहितानैकादशिनानन्वहमालभन्ते॥१४॥

14. Prescribed in this way on each following day they seize the victims of the group of eleven.[1]

1. For Sūtras 13 and 14 cp. XXI.14.7-8.

XXI.23

सौर्यं विषुवत्युपालभ्यम्॥१॥

1. On the Viṣuvat day a (he-goat) for Sūrya is to be seized additionally (to the above mentioned victims).[1]

1. Cf. TB I.2.3.2; KS XXX.5. Compare the additional scoop for Sūrya in XXI.21.7.

तेषामेवमुपाकुर्वतां द्वादशाहीयस्य दशरात्रस्य सप्तदश उक्थ्ये द्वात्रिंशतमेकादशिन्यो ऽपवृज्यन्ते॥२॥

2. In this manner when they dedicate these victims (to the deities) on the Ukthya-day with seventeen-versed Stoma in the Ten-day-period of the Dvādaśāha, thirty-two groups of eleven-groups of victims become completed.

नवाहान्यतिरिच्यन्ते॥३॥

3. There remain nine days[1].

1. These are as follows : the seven-days of the ten-day period, the Mahāvrata-day and the Udayanīya day.

तेषु गव्याननतिरिक्तपशूनालभन्ते। वैष्णवं वामनमेकविंशे। ऐन्द्राग्नं त्रिणवे। वैश्वदेवं त्रयस्त्रिंशे। द्यावापृथिव्यां धेनुं प्रथमे छन्दोमे। तस्या एव वायव्यं वत्सं मध्यमे। आदित्यामविं वशामुत्तमे। मैत्रावरुणीमविवाक्ये। प्राजापत्यमृषभं महाव्रते। आग्नेयमुदयनीये॥४॥

4. On these (days) they seize the following additional bovine victims: on the twenty-one-versed-day (i.e. on the fourth day of the ten-day-period) a dwarf (bull) for Viṣṇu; on the twenty-seven-versed-day (i.e. on the fifth day of the same period) (a bull) for Indra and Agni; on thirty-three-versed-day (i.e. on the sixth day of this period) (a bull) for Viśvedevas; on the first Chandoma-day (i.e. on the seventh day of this period), a cow for Dyāvāpṛthivyau; on the middle (Chandoma-day i.e. on the eighth day of the same period) a calf of the same(cow); on the last (Chandoma-day i.e. on the ninth day of the same period), a barren ewe for Aditi; on the Avivākya (i.e. on the tenth day) (a barren ewe) for Mitra and Varuṇa; on the Mahāvrata-day a hornless bull for Prajāpati; on the Udayanīya-day a bull for Agni.

इति पालिङ्गायनिकाः ॥५॥

5. This is the view of Pāliṅgāyanikas.[1]

1. The details in the 4[th] Sūtra are exactly the same as they are given in TB I.2.5. Still in the Sūtra 5 they are ascribed to Pāliṅgāyanikas.

अथ काठकाः ॥६॥

6. Now (the view of) Kāṭhakas.

ऐकादशिनान्प्रतिविभज्याप्रतिविभज्य वा प्रायणीयोदनीययोरालभन्ते॥७॥

7. Either having divided[1] or not having divided, the victims of the group of eleven, they seize them on the Prāyaṇīya and Udayanīya days.

1. i.e. Five on the Prāyaṇīya and six on the Udayanīya.

आग्नेयमन्तर्धौ रथंतरपृष्ठेष्वैन्द्रं बृहत्पृष्ठेषु॥८॥

8.In between a (he-goat) for Agni (is to be seized)on the days on which the first Pṛṣṭha-Stotra is sung on the Rathantara-sāman and a (he-goat) for Indra (is to be seized) on the days on which the first Pṛṣṭhastotra is sung on the Bṛhat-Sāman.

अपि वाग्नेन्द्रं रथंतरपृष्ठेष्वैन्द्राग्नं बृहत्पृष्ठेषु॥९॥

9. Or a (he goat) for Agni and Indra on the days on which the first Pṛṣṭha is sung on the Rathantara-sāman and a (he-goat) for Indra and Agni on the days on which the first Pṛṣṭha-stotra is sung on the Bṛhat-sāman.

तेष्वेव नवसु गव्यान्॥१०॥

10. On those nine days[1] (he should size) those bovine victms.

1. See Sūtra 3 above.

तत्र विकारः॥११॥

11. There, following is the modification.

बार्हस्पत्यं शितिपृष्ठं त्रयस्त्रिंशे। वाचे पृश्निमुत्तमे। वैश्वकर्मणमृषभं तूपरं महाव्रते द्विरूपमुभयतएतम्॥१२॥

12. On the days on which thirty-versed stoma is used (they should seize) a bull with white back for Bṛhaspati; a spotted

(bull) for Vāc on the last (Chandoma day); on the Mahāvrata day a hornless bi-coloured and white-sided bull for Viśvakarman.

1. For Sūtras 11-12 cp. Sūtra 4 above cf. also KS XXXIV.1.

क्रतुपशूनेव समभ्युच्चयवदन्वहमालभेरन्यदि विभवः पशवः स्युः। ऐकादशिनान्वा विहृतानिति वाजसनेयकम्॥१३॥

13. "If there will be an overflow of the sacrificial victims, they should additionally seize, them day after day, those victims which are normal for the Soma-sacrifice[1]; or (they should size) the victims belonging to the group of elven separately", thus says the Vājasaneyaka.[2]

1. See XIV.5.1 (XII.18.12-13).
2. Cp. ŚB IV.6.3.1ff.

ऐन्द्राग्नं वा सर्वत्र॥१४॥

14. Or everywhere (i.e. everyday) (a he-goat) for Indra and Agni.[1]

1. Cf. ŚB IV.6.3.2.

XXI.24

उत्सर्गिणामयनं गवामयनं गुणविकृतम्॥१॥

1. The Utsargiṇām ayanam i.e. a year long session of those who have abandoned (days) is a modified Gavāmayana.

उत्सृज्यां३ नोत्सृज्या३मित्युक्तम्॥२॥

2. It is said (in a Brāhmaṇa text) "Should I abandon or should I not"[1].

1. TS VIII.5.7.1-2.

यद्यहान्युत्सृजेयुः प्रथमं पृष्ठ्यं संस्थाप्यापरस्मा अह्ने वसतीवरीः परिहृत्य वसतीवरीषु मृत्पिण्डमवधायैन्द्रं सांनाय्यं निरुप्योपवसन्ति॥३॥

3. If the performers abondon some days, then having completely established (performed) the first Pṛṣṭhya-six-day-period, having brought Vasatīvarī water for the next day, having placed a ball of clay, having taken out the material for Sāṁnāyya for Indra, they observe fast.

श्वो भूते ऽहरुत्सृज्य प्राजापत्यं पशुमालभन्ते॥४॥

4. On the next day having abondoned one day they seize a victim for Prajāpati.

तस्य यथाकालं वपया प्रचर्याग्नये वसुमते पुरोडाशमष्टाकपालं निर्वपत्यैन्द्रं च दधि॥५॥

5. Having performed the ritual of offering of omentum in its proper time[1] (the Adhvaryu) takes out the material of the sacrificial bread for Agni Vasumat and curd for Indra .

1. i.e. at the time of the Morning-pressing.

तयोः समानं स्विष्टकृदिडम्॥६॥

6. The Sviṣṭakṛt and Iḍā rites for both of these offerings will be the same (common).

उपहूतायामिडायां सांनाय्यं समुपहूय भक्षयन्ति॥७॥

7. After the Iḍā has been invoked, having invited each other they consume the Sāṁnāyya.

माध्यंदिनकाले पशुपुरोडाशेन प्रचर्येन्द्राय मरुत्वते पुरोडाशमेकादशकपालं निर्वपत्यैन्द्रं च चरुम्॥८॥

8. At the time of the mid-day (pressing), having performed (the offering of the animal-sacrificial bread he takes out the material of a sacrificial bread on the eleven potsherds for Indra Marutvat and rice-pap for Indra.

हविराहुतिप्रभृतीडान्तं संस्थाप्य तृतीयसवनकाले पशुना प्रचर्य वैश्वदेवं द्वादशकपालं निर्वपति वैश्वदेवं च चरुम्॥९॥

9. Having completely established (performed) the ritual of these two offerings begining with the offering of Iḍā, having then performed (the ritual of the offering of the limbs of the) victims at the time of the third pressing, he takes out the material of the sacrificial bread on twelve potsherds for Viśvedevas and a rice-pap for Viśvedevas.

पूर्ववद्धविषी संस्थापयेत्॥१०॥

10. He should compeletly establish (perform) these two offerings as earlier.[1]

1. See Sūtra 9. Cf. TS VII.5. 6 and 5; cp. also JB II.393-395; TMB V.10.

अपि वा सवनीयानेव पुरोडाशानेतेषां हविषां स्थाने। अध्वरकल्पान्वा॥११॥

11. Or instead of these offerings (one may offer) either the usual Savanīya-sacrificial breads[1] or those mentioned in the Adhvarakalpa.[2]

1. See XII.3.18ff.
2. TS II.2.9.4-7.

अग्नीदौपयजानङ्गारानाहरेत्येतदादि पाशुकं कर्म प्रतिपद्यते॥१२॥

12. Then (the Adhvaryu) starts animal-sacrificial-ritual beginning with the order) "Agnīdh, bring the burning coals for the by-offerings."[1]

1. See VII.26.8ff.

XXI.25

एवमत ऊर्ध्वं षडहैर्मासान्संपाद्य सप्तममुत्सृज्यैतत्कुर्वन्ति॥१॥

1. In this way henceforth, having performed for the months by means of the six-day-period, having regularly abandoned the seventh day, (after the six-day Pṛṣṭhya-period of every month) they do this.

पञ्च ज्योतींषि प्राग्विषुवत उत्सृज्यन्ते॥२॥

2. Before the Viṣuvat-day five Jyotis-days are abandoned[1].

1. The first of these is mentioned in XXI.24.4. In the first half of the year in the second, third, fourth, fifth and sixth month the first day of each Abhiplava-six-day period is to be abandoned.

चत्वारस्त्रयस्त्रिंशा उपरिष्टादेकं च ज्योतिः संभार्ये॥३॥

3. After the Viṣuvat-day there should be four days with thirty-three versed stomas, a Jyotis-day of the "carried together" month.

1. In the second half of the year in the eighth, ninth, tenth, eleventh, month the last day of every first Pṛṣṭhya-six-day-period and in the twelfth month the last day of the last Aphiplava-six-day-period are to be abandoned.

प्रथमसप्तमयोरेव नोत्सृजेयुरित्येके॥४॥

4. According to some in the first and seventh month only they should not abandon.

अथैकेषाम्। यान्यहान्युत्सर्गप्राप्तान्येकत्रिकस्तोत्राण्येव स्युः॥५॥

5. Now according to some[1]: The days, which are abandoned, should be performed as days with Ekatrika Stoma[2] only.

1. Cf. TMB V.10.6.
2. The Ekatrika-stoma consists of alternately one-versed and three versed stotra: see Ārṣeyakalpa III.8.

एकैकां वैषां स्तोत्रीयामुत्सृजेयुः। उक्थानि वा॥६॥

6. Or they may abandon one Stotriyā-verse each time; or (they may abandon) the Ukthas.[1]

1. Cp. TMB V.10.5.

संवत्सरस्योत्तमे ऽहन्नेकामेव स्तोत्रीयामुत्सृजेयुः। तदुत्सृष्टं चानुत्सृष्टं च भवतीति॥७॥

7. Or on the last day of the year, they should abandon only one Stotriyā-verse on the last day of the year; thereby it becomes abandoned and not abandoned.[1]

1. See TMB V.10.5.

अथैकेषाम्। यदहरुत्सृजेयुस्तदेव श्वो भूत उपेयुः॥८॥

8. Now according to some, "Whatever day (i.e. the ritual of the Soma-sacrifice) they may abandon, they may perform the same on the following day."

1. Cf. JB II.396.

तदु तथा न कुर्यात्। विकस्तिः सा संवत्सरस्य भवतीति॥९॥

9. But one should not do like that; because that will be blasting of the year (as it were).

अवभृथादुदेत्य तान्येवोपेयुः॥१०॥

10. (Therefore rather the following way should be adopted): having come up from the Avabhṛatha, they should perform (the ritual of) the same (days) (which were abandoned).

द्वादश यद्यमावास्यायामुत्सृजेयुः। यद्युभयत्र चतुर्विंशतिः॥११॥

11. If they abandon on the New-moon-day then (they should make up for) twelve days; if they abandon both (the New-moon-day and full-moon-day then) twenty-four days.[1]

1. Cf. JB II.394.

तदेतत्पौत्रीयं पशव्यमायुष्यं स्वर्ग्यम्॥१२॥

12. This (performance) is helpful for obtaining sons, cattle, (long) life (and) heaven.

संतिष्ठत उत्सर्गिणामयनमुत्सर्गिणामयनम्॥१३॥

13. The sacrificial session with abandoned days stands here established completely (i.e.concluded).

ONE-DAY-SOMA-SACRIFICES: EKĀHA-S

XXII.1

एकाहेष्वहीनेष्विति प्राकृतीर्दक्षिणा ददाति। यथासमाम्नातं वा॥१॥

1. In the one-day-sacrifices and Ahīnas (having two to twelve-soma-sacrificial days) (the sacrificer) should give the same gifts (as are to be given) in the basic paradigmatic Soma sacrifice or as has been mentioned in the sacred texts.[1]

1. e.g. XXII.4.24.

सर्वक्रतूनां प्रकृतिरग्निष्टोमः। निकायिनां तु प्रथमः सर्वत्र। यथादिष्टं वा॥२॥

2. The basic paradigm for all the sacrifices is Agniṣṭoma; that for the (sacrifices which) form group (and are mentioned under one name)[1] the first (one is the basic paradigm); or as has been mentioned.

1. e.g. the four Sāhasras (XXII.2.4), the four Sādyaskras,(XXI.2.16), or four Dvirātras (XXII 14.16).

ज्योतिर्गौरायुरिति त्रिकद्रुकाः॥३॥

3. The Jyotis, Go, and Āyus are the Trikadruka-s.[1]

1. i.e. The first three days called Trikadruka-s of the Abhiplava-ṣaḍaha (cf.TMB XVI.3.8) can be performed separately as individual sacrifices.

प्रथमो ऽग्निष्टोम उक्थ्या वा सर्वे॥४॥

4. The first (out of these three) (should be performed as) Agniṣṭoma.[1] Or all of them (should be performed as) Ukthyas.

1. According to TMB XVI.3.8 the first should be Agniṣṭoma, and the next two should be Ukthyas.

ज्योतिषि सहस्रं ददातीति श्यैतनियमाद्बृहत्पृष्ठः॥५॥

गौर्भ्रातृव्यवतः। आयुः स्वर्गकामस्य। अग्निष्टोमस्तु भ्रातृव्यवतः। विश्वजिदग्निष्टोमः श्रैष्ठ्यकामस्य॥६॥

5-6. In the Jyotis (-sacrifice) one gives thousand (cows). On account of the rule about Śyaita, which has the Bṛhat-sāman as the first Pṛṣṭha-stotra,[1] the Goṣṭoma sacrifice is of a (sacrificer) who has enemies,[2] the Āyus (sacrifice) (is) of a (sacrifier) desirous of heaven;[3] the Agniṣṭoma however (is) of a (sacrificer) who has enemies; Viśvajit Agniṣṭoma (sacrifice) of a (sacrificer) desirous of superiority.[4]

1. From Ārṣeya-Kalpa III.1.b we know that in the Goṣṭoma sacrifice the third Pṛṣṭha-stotra is suing on Śyaita-sāman.Thereby it is suggested according to the rule that the first Pṛṣṭha-stotra should be sung on the Bṛhat-sāman.
2. Cf. TMB XVI.2.4.
3. Cf. TMB XVI.3.3.
4. Cf. TMB XVI.4.2.

सहस्रं दक्षिणा सर्ववेदसं वा यावतीर्वा क्रतोः स्तोत्रीयाः॥७॥

7. (One should give) one thousand cows as sacrificial gifts or one's entire possession or as many cows as there are the Stotra-verses in this sacrifice.[1]

1. Cf. JB II.191.

सर्ववेदसे ज्येष्ठं पुत्रमपभज्य संविदो विपरियाचेत॥८॥

8. Having given the share of his entire possession to his eldest son[1] (the sacrificer) should pray the creditors to exempt him from the debts.[2]

1. Cp. XIII.5.2.
2. Cp. BaudhāŚS XX. 12.

यद्क्षिणाकाले सर्वस्वं तद्दद्याद्यदन्यद्भूमेः पुरुषेभ्यश्च॥९॥

9. When he has to give his entire possession, at the time of giving the sacrificial gifts, he should give whatever is other than the land and the people.

1. Cp. XX.9.14-10.1; cf. ŚB XIII.7.1.13.

उत्तमां दक्षिणां नीत्वोदवसाय वा दक्षिणेनौदुम्बरीं प्राङ्निपद्य ब्रूयादमुष्मै ऽद ऋणं यददस्तत्सर्वं ददामीति॥१०॥

10. After he has led the last gift (cow) or after he has got up[1] (from the sacrifice) having sat to the south of the Audumbarī post with his face to the east he should say "Whatever debt I have to N.N. I give all that."

1. See XIII.25.3ff.

उदवसाय रोहिणीं वत्सच्छवीमिति समानम्॥११॥

11. After having got up (i.e. after the Udavasānīyā Iṣṭi is performed) (the sacrificer having worn) the red hide of a calf etc. (should do) the same.[1]

1. For these details see XVII.26.14-20.

इन्द्रस्याभिजिदग्निष्टोमो ऽनभिजितस्याभिजित्यै॥१२॥

12. The Indra's Abhijit-sacrifice is an Agniṣṭoma to be performed in order to conquer that which is not conquered.[1]

1. Cf. TMB XVI.4.7.

उभे बृहद्रथंतरे भवतः परोऽक्षपृष्ठो वा॥१३॥

13. (In this Ekāha) there should be both the Bṛhat and Rathantara (as the Pṛṣṭha Sāmans) or it should be one with all the Pṛṣṭha-Sāmans used in an indirect manner.[1]

1. Cp. JB II.169, KB XXVII.

बृहत्तु होतुः पशवश्चैकादशैकयूपे॥१४॥

14. The Bṛhat-sāman however belongs to Hotṛ[1] and there should be eleven victims (tied to) one sacrificial post.

1. Cp. ĀśvaŚS.VIII.5.1.
2. Cp. XIV.5.1.

सहस्रं दक्षिणा वराणां वा द्वादशं शतम्॥१५॥

15. There should be one thousand cows (to be given as) sacrificial gifts or one hundred and twelve chosen things.

सर्वजिताग्निष्टोमेन सर्वमाप्नोति सर्वं जयति॥१६॥

16. By means of Sarvajit Agniṣṭoma one obtains all. One wins all;[1]

1. Cf.TMB XVI.7.2.

XXII.2

अन्नादश्च भवति॥१॥

1. and one becomes eater of food.[1]

1. Cf. TMB XVI.7.6.

तस्य महाव्रतं पृष्ठ्यमर्क्यं शस्यते॥२॥

2. The first Pṛṣṭha-stotra of it should be the Mahāvrata-stotra[1] and contiguous to it the Arkya-stotra[2] is recited (by the Hotṛ).

1. Cf. TMB XVI.7.3.
2. Cf. TMB XVI.7.4.

सहस्रं दक्षिणा विंशतिर्वाष्टाविंशतीनाम्॥३॥

3. There should be one thousand cows (to be given as sacrificial gifts) or five hundred sixty cows.

चत्वारः साहस्राः॥४॥

4. There are four (one-day-sacrifices) in which thousand (cows are to be given as sacrificial gifts).

ज्योतिरग्निष्टोमो रथंतरसामा प्रथमः। प्राणेष्वन्नाद्ये च प्रतितिष्ठति॥ गौरुकृथ्यो बृहत्सामा द्वितीयः। पशुषु प्रतितिष्ठति॥ सर्वज्योतिरग्निष्टोम उभयसामा तृतीयः। सर्वमाप्नोति सर्वं जयति॥ त्रिरात्रसंमितो ऽग्निष्टोमो बृहत्सामा चतुर्थः। त्रिरात्रस्य फलमाप्नोति॥५॥

5. The first should be Jyotiragniṣṭoma the first Pṛṣṭha-stotra of which is to be sung on the Rathantara-sāman. (Thereby) one becomes firmly established on the breaths and food.[1] The

second should be Go-Ukthya, the first Pṛṣṭha-stotra of which is to be sung on the Bṛhat-sāman; one becomes established in the cattle; the third should be a Sarvajyotis-Agniṣṭoma[2] with both the (Bṛhat and Rathantara) sāmans; thereby one obtains all, wins all; the fourth should be an Agniṣṭoma similar to the three-day-Soma-sacrifice; thereby one obtains the result of the three-day-Soma-sacrifice.[3]

1. Cf. TMB XVI.8.1.9.
2. Cf. TMB XVI.9.
3. Cf. TMB XVI.11.

चत्वारः साद्यस्क्राः॥६॥

6. There are four Sādyaskras.

तेषां विशेषः॥७॥

7. The special features of them (are as follow):

रथंतरसामा बृहत्सामोभयसामा वा प्रथमः॥८॥

8. The first has either Rathantara-sāman or Bṛhat-sāman or both the Sāmans as the first Pṛṣṭha-stotra.

तस्मिन्कामाः स्पर्धायां भ्रातृव्यतिस्तीर्षा स्वर्गः पशवो वा॥९॥

9. The desires (fulfilled thereby are as follows): when the sacrificer competing with his enemy, wants to be superior to him, or (wants to have) heaven or cows.[1]

1. Cp. TMB XVI.12.2; 6; 8; JB II.177.

तेषां पूर्वेद्युराग्नेयः सौम्यो बार्हस्पत्यश्च पशवः॥१०॥

10. On the preceding day (one should seize three he-goats viz.) one for Agni, one for Soma and one for Bṛhaspati.

तेषामेकादशिन्यां रूपाणि॥११॥

11. The colours of them should be the same as those in the group of eleven (victims).[1]

1. For details see TS V.5.22. Thus the he-goat for Agni should be one with black neck; the one for Soma should be brown and the one for Bṛhaspati should be one with white back.

तदलाभ एतासां देवतानामष्टाकपालः प्रथमश्चरू चेतरौ॥१२॥

12. In case of their (of such victims) inavailabity, there sho-

uld a sacrificial bread prepared on eight potsherds, (as the substitute for) the first and two other rice-paps (for the next ones).

धारयत्याहवनीयम्॥१३॥

13. He holds the Āhavanīya-fire nearby.

व्याघारयत्युत्तरवेदिम्॥१४॥

14. He sprinkles ghee on the Uttaravedi.

सर्पिष्मदशनम्॥१५॥

15. The food (of the sacrificer and his wife) should consist of ghee.

हिरण्यं मुखे न्यस्यान्तरोरू प्रियायै भार्यायै ब्रह्मचारी शेते श्व इष्ट्या पशुना वा यक्ष्य इति॥१६॥

16a). After having kept gold in his mouth (the sacrificer) sleeps in between the thighs of the beloved wife while observing celibacy.

1. For Sūtras 15 and 16 cf. JB II.117.

ऋत्विजः समोढाः॥१७॥

16b-17. (While the Soma-heralds declare the intention of the sacrificer to him viz.) "I shall perform an offering or an animal-sacrifice tomorrow" the (chief) priests are brought (by means of a wagon, on the proceeding day).

तान्यथालोकं विनिधाय सर्वा दिशः सक्षीरदृतयो ऽश्वरथाः सोमप्रवाका विधावन्ति॥१८॥

18. After the priests have been placed in accordance with their places,[1] the Soma-heralds on four horse-chariots with skin-bags filled with milk, run all the directions.[2]

1. The Hotṛ to the east, the Udgātṛ to the north; the Adhvaryu to the west and the Brahman to the South.
2. Cp.TMB XVI.13.10;13.

तेभ्यो यन्नवीनतमुदियात्तदाज्ये ऽवनयेत्॥१९॥

19. (The Adhvaryu) should pour the butter which may come up from these (skin-bags) for being used as ghee (after it has been clarified).

1. Cf. XVI.13.13.

चतुर्युजा योजने प्राच्यां दिशि। त्रियुजोत्तरतस्त्रिक्रोशे। द्वियुजा पश्चाद्द्विक्रोशे। दक्षिणैकयुक्तेन क्रोशे॥२०॥

20. (The first Soma-herald goes) on the chariot with four horses, one Yojana in the east,[1] the second on the chariot with three horses, three Krośas in the north, the third on the choriot with two horses two Krośas to the west, the fourth on the chariot with one horse one Krośa to the south.[1]

1. Cf. TMB XVI.13.12.

अश्वतरीरथो वैकः॥२१॥

21. Or (there may be only) one (Soma-herald) on a chariot with one female mule.

प्रदक्षिणं पूर्वेणोत्सर्गः॥२२॥

22. (He goes) in the right in the clockwise manner and concludes in the east.[1] Thus first he goes four Yojanas to the south, then two Krośas to the west, then three Krośas to the north, and then one Krośa to the east.

योजनादीनि वा द्विक्रोशानि॥२३॥

23. Or (the distances may be) two Krośas (in all the other directions) beginning with one Yojanas (in the first direction).[1]

1.Cp. JB II.118. Caland divides this Sūtra.

अश्वरथेन दक्षिणोत्सर्गः॥२४॥

24. Or (the Soma-herald goes) with a horse-chariot (in the anti-clockwise manner) ending in the south.

1. Thus first to the east then to the north, then to the west, and then to the south.

त्रिवत्सः साण्डः सोमक्रयणः॥२५॥

25. A three-years-old uncastrated bull (should be used) for purchasing Soma.[1]

1. Cf. TMB XVI.13.9.

XXII.3

उदित आदित्ये दीक्षिते प्रागस्तमयादवभृथः॥१॥

1. After the sun-rise one undergoes the consecration-rite; before the sun-set, the Avabhṛtha-rite (is to be performed).

उपसत्सु त्रिः संमीलेत्। संमील्य वा प्रचरेत्। अपि वा नापराह्णिक्य उपसदः॥२॥

2. During the Upasad(day)s, one should close the eyes thrice (for each Upasad), or having closed the eyes earlier one should perform the Upaśads; or there should be no afternoon-Upasads.[1]

1. Cf. JB II.118.

यवोर्वरा वेदिः॥३॥ यवानां खल उत्तरवेदिः॥४॥ आरोहणे हविर्धाने॥५॥ विमितं सदः॥६॥ स्फ्यो यूपः स्फ्याग्रो वा खलेवाली लाङ्गलेषा वा॥७॥ कलापि चषालम्॥८॥

3-8. A barley-field (should be used as the great) altar; the threshing floor of barley... Uttara-vedi; the carts... the Havir-dhānas; a hut the... Sadas; the wooden sword or (a post) with wooden sword at the top or the post of the threshing floor (to which the oxen are fastened) or a pole of plough (should be used as) the sacrificial post; bundle of barley-straw (should be used as) the Caṣāla.[1]

1. Cf. TMB XVI.13.6-8; JB II.117.

अग्नीषोमीयकाल ईजानस्य गृहाद्वसतीवरीर्गृह्णीयात्॥९॥

9. At the time of the animal-sacrifice for Agni and Soma the Adhvaryu should bring the Vasatīvarī-water from the house of (a Brahmin) who has (earlier) performed a Soma-sacrifice.[1]

2. Cp. JB II.111.

सवनीयकाले सह पशूनालभते ऽग्नीषोमीयं सवनीयमनूबन्ध्यां च॥१०॥

10. At the time of the Savanīya-animal-sacrifice he seizes (all) the animals jointly viz. the he-goat for Agni and Soma the Savanīya (he-goat) and the Anūbandhyā (-cow).[1]

1. Cf. JB II.117.

अग्नीषोमीयस्य स्थाने ऽग्नीषोमीय एकादशकपालः। अनूबन्ध्यास्थाने मैत्रावरुण्यामिक्षा॥११॥

11. A sacrificial bread on eleven potsherds (should be offered) instead of the (he-goat) for Agni-and-Soma. A milk-mess (should be offered) instead of Anūbandhyā (-cow).[1]

1. This appears to be an alternative to what has been prescribed in Sūtra 10.

तस्या दक्षिणाकाले सदश्वः श्वेतो दक्षिणा॥१२॥

12. At the time of giving-gifts of it a white good horse (is to be given as) a sacrificial gift.[1]

1. Cp. JB II.118.

तमाङ्गिरसाय भ्रातृव्याय वा दद्यात्॥१३॥

13. (The sacrificer) should give that (horse) to a (Brahmin) of Aṅgiras (-family) or to an enemy.[1]

1. Cp. TMB XVI.12.4.

द्वेष्यं वा ब्राह्मणं वृत्वा तस्मा अश्वं रुक्मप्रतिमुक्तं दद्यात्॥१४॥

14. Or having selected a hated Brahmin, he should give this horse (on the fore-head of) which a golden plate is bound.[1]

1. Cp. AB VI.35; ŚB III.5.1.19-20.

तदलाभे गौः श्वेतः॥१५॥

15. In the absence of it (the horse) a white bull (should be given).

संवत्सरमुपरिष्टात्पादावनेजनं मांसं स्त्रियमनृतमुपरिशय्यामाञ्जनाभ्यञ्जने च वर्जयेत्॥१६॥

16. Afterwards (i.e. after the sacrifice is completed), for one year the sacrificer should avoid washing of feet, eating meat, women, falsehood, sleeping on a high (coach) and anointing the body and eyes.

सा दीक्षा॥१७॥

17. This is the Dīkṣā (consecration).

यदि संवत्सरं न शक्नुयाद्द्वादशाहम्॥१८॥

18. If he is not able (to observe the vow) for a year, he may observe it) for twelve days.

XXII.4

एतेनोत्तरे व्याख्याताः॥१॥

1. With the (first Sādyaskra) the next (Sādyaskras) are (as good as) explained.

द्वितीयस्य पञ्चदशमग्निष्टोमसाम कृत्वामयाविनमन्नद्याकामं प्रजाकामं पशुकामं वा याजयेत्॥२॥

2. (The Adhvarya) should cause a sacrificer who is diseased, or desirous of cattle to perform the second (type of Sādyaskra) after having made the Agniṣṭoma-sāman to be sung on fitteen verses.[1]

1. Cp. TMB XVI.13.1-5. According to TMB the number of verses should be twentyone.

हीनानुजावरो ऽनुक्रिया॥३॥

3. One who has remained back a younger son should perform the Anukrī (-sacrifice).[1]

1. Cf.TMB XVI.14.2

तस्याष्टादशावुत्तरौ पवमानौ॥४॥

4. The two later Pavamānas (viz. Mādhyandina-pavamāna and the Ārbhava-pavamāna) of it (should be sung) on eighteen verses.[1]

1. Cp. JB II.121.

अश्वसादः सोमप्रवाको दधिदृतिश्च त्रिक्रोशे ऽन्ततः प्राह॥५॥

5. The Soma-herald sitting on a horse and carrying a skin-bag full of curds finally declares (about the ceremony) at a distance of three Krośas.[1]

1. Cp. JB II.121.

स्त्रीगौः सोमक्रयणी॥६॥

6.A female bovine animal (cow) should serve as (the cow) for purchasing Soma[1].

1. Cf. JB II.121.

प्रक्ष्णुताग्रो यूपः॥७॥

7. The sacrificial post should be one with sharp point.

1. Cf. JB II.121.

व्रीह्युर्वरा वेदिः॥८॥

व्रीहीणां खल उत्तरवेदिः॥९॥

8-9. A rice-field (should be used as the great) altar, the threshing floor of rice, the Uttaravedi.

भारद्वाजो होता॥१०॥

10. The Hotṛ (should be a Brāhmaṇa belonging to) Bharadvāja (-family).

विश्वजिच्छिल्पश्चतुर्थः सर्वपृष्ठः सर्वस्तोमः सर्ववेदसदक्षिणः॥११॥

11. The fourth (Sādyaskra) of the type of Viśvajit, should be one with all the Pṛṣṭha-stotras, all the Stomas and one in which all the possesions are to be given as sacrificial gifts.

सर्वस्यान्नाद्यस्य प्रसवं गच्छति॥१२॥

12. Thereby the sacrificer goes to the obtainment of all the food.

श्येनेनाभिचरन्यजेत॥१३॥ रथौ हविर्धाने॥१४॥ तैल्वको बाधको वा स्फ्याग्रो यूपः॥१५॥ शवनभ्ये अधिषवणफलके भवतः॥१६॥ अग्नये रुद्रवते लोहितः पशुः॥१७॥ सादयन्त्युपांश्वन्तर्यामौ॥१८॥ शरमयं बर्हिः॥१९॥ औद्भवः प्रस्तरः॥२०॥ वैभीतक इध्मः॥२१॥ बाणवन्तः परिधयः॥२२॥ लोहितोष्णीषा लोहितवसना निवीता ऋत्विजः प्रचरन्ति॥२३॥ नवनव दक्षिणाः कूटाः कर्णाः काणाः खण्डा बण्डाः॥२४॥ ता दक्षिणाकाले कण्टकैर्वितुदेयुः॥२५॥

13-25. (The sacrificer) practising black-magic (against his enemy) should perform the Śyena (Falcon) (-sacrifice).[1] (In it) two chariots (should be used as) the (two) Havirdhāna (-carts); The sacrificial post should be of Tilvaka or Bādhaka (tree) and one with its point similar to that of sacrificial sword (Sphya). The middle boards of wheels of a wagon used for carrying a corpse should be used as the two pressing-boards (*adhi-ṣavaṇa-phalake*). A red victim (he-goat) should be of-

fered) to Rudra Anīkavat. The Upāṁśu and Antaryāma-cups should be deposited.[2] The Barhis should consists of reed. The Prastara (first-cut-handful-grass) should be the grass stalks which have been retained.[3] The fuel should be of Vaibhītaka (-tree). Arrows should be the enclosing sticks (Paridhi). The priests carrying red turbans, red garments and holding their sacred threads around their necks should perform their duties. There should be sacrificial gifts consisting of nine cows with broken horns, nine cows with long ears, nine with one eye, nine crippled ones, and nine mutilated ones. At the time of giving them, the performers should prick them with thorns.[4]

1. Cf. in general ṢaḍB III.8.
2. In other sacrifices these are offered immediately after being scooped (cf. XII.11.7).
3. Cp. VIII.14.6.
4. The details of the cows are not found in ṢaḍB.

इच्छन्हन्येतेति रथंतरं पवमाने कुर्याद्बृहत्पृष्ठम्। जीयेतेत्येतद्विपरीतम्।२६॥

26. (If the sacrifice) desires (that the enemy) should be killed (then) he should use the Rathantara-sāman as the Pavamāna-laud (at the time of the midday-pressing) and should use the Bṛhat-sāman as the first Pṛṣṭha-stotra; if he desires (that the enemy) should be conquered, (then) he should do the reverse[1].

1. Cp. ṢaḍB III.8.12-13.

परां परावतं गच्छेन्न प्रतितिष्ठेदिति पूर्ववत्प्लवं च ब्रह्मसाम कुर्यात्॥२७॥

27. (If he desires that the enemy) should go to the farthest far and should not get a firm establishment, he should do as said above and make the Plava-sāman as the Sāman of the Brahman (at the time of the third Pṛṣṭha-stotra).

1. i.e. as said in the first half of the Sūtra 26.
2. Cf. ṢaḍB III.8.14.

प्रजापतेरेकत्रिको ऽग्निष्टोमः सर्वस्य पाप्मनो निर्दिश्य गच्छति॥२८॥

28. The Ekatrika of Prajāpati is to be performed as an Agniṣṭoma; thereby (the sacrificer) overcomes all the sins.

1. Cf. TMB XVI.16.

चतुर्विंशतिं गा दक्षिणा ददाति॥२९॥

29. One should give twenty-four cows as the sacrificial gifts (in this sacrifice).

XXII.5

त्रयो वाचः स्तोमाः॥१॥

1. There are three Vācaḥ Stomas (Stomas of Speech).

पूर्वावग्निष्टोमौ रथंतरसामानौ। सर्वस्तोमो ऽतिरात्र उत्तरः॥२॥

2. The First two are Agniṣṭomas with the Rathantara as the first Pṛṣṭhastotra, the third is an Atirātra with all the Stomas.

तस्मिन्सर्वा ऋचः सर्वाणि सामानि सर्वाणि यजूंषि प्रयुज्यन्ते॥३॥

3. In it all the Ṛcs, all the Sāmans, and all the Yajus are used.

व्रात्यानां प्रवासे व्रात्यस्तोमा उक्थ्या रथंतरसामानः। द्वितीयो वाग्निष्टोमः॥४॥

4. In (Order to lead the) life of the Vratyas, Vrātyastomas are to be performed; they are to be performed as Ukthyas with (the Rathantara as the first Pṛṣṭhastotra. The second Vrātyastoma can be optionally performed as an Agniṣṭoma (also).

1. Thus the Vrātyastomas are to be performed by those Āhitāgni-sacrificers who intend to become Vrātyas. Vrātyastomas are Soma-sacrifices and can be performed only by Āhitāgnis and not by Vrātyas. This is quite in contranst with Kātyāyanaśrautasūtra XXII.4.27-28 according to which Vrātyas have to perform the Vrātyastomas and after these sacrifices are performed, they should stop leading the life of Vrātyas and then they became socially acceptable. It seems that Āpastamba represents the original tradition because only an Āhitigni can perform any Soma-sacrifice. A Vrātya who is an out-caste even according to Kātyāyana is really speaking unable to perform any Śrauta ritual. So there is a contradition in Kātyāyayana's view. There is none in that of Āpastamba. The modern scholars have not paid attention to this Sūtra of Āpastamba.

उष्णीषं प्रतोदो ज्याह्रोडो रथो विपथः फलकास्तीर्णो ऽश्वो ऽश्वतरश्च युग्यौ कृष्णाशं वासः कृष्णबलक्षे अजिने रजतो निष्कः॥५॥

तद्गृहपतेः॥६॥

5-6. A turban, a whip, a bow without arrow, a chariot covered with a board and the one which goes astray from the path, a horse and a mule worthy for yoking, a garment with black fringes, two goat-skins—one white and one black, a silver ornament (worn around) neck, (all) this belongs to the Gṛhapati.

1.Cf.TMB XVII.1.14.

वलूकान्तानि दामतूषाणीतरेषाम्॥७॥

द्वेद्वे दामनी भवतः। द्वेद्वे उपानहौ॥८॥

द्विषंहितान्यजिनानि॥९॥

7-9. Of others (there should be) (the upper garments) with red borders and corded fringes, with strings at each side; a pair of shoes (for) each one; and doubly joined goat's hides.[1]

1. Cf. TMB XVII.1.15.

त्रयस्त्रिंशतात्रयस्त्रिंशता गृहपतिमभि समायन्ति॥१०॥

10. They come towards the Prajāpati: each one with thirty three cows.[1]

1. Cf. TMB XVII.1.15.

ता दक्षिणा भवन्ति॥११॥

11. These (cows) become the sacrificial gifts.

अपि वा षट्षष्टिं गा वन्वीरन्॥१२॥

12. Or they may obtain sixty-six cows by begging.

अथो खल्वाहुर्यदेवैषां सातं स्यात्तद् दद्युस्तद्धि व्रात्यधनमिति॥१३॥

13. Now indeed they say, "They should give whatever is obtained by them that is the possession of the Vrātyas.

षट्षोडशी निन्दितानाम्। द्विषोडशी कनिष्ठानाम्॥१४॥

14. The one-day sacrifice with six Ṣoḍaśī stomas (is meant for the blamed (Vrātyas, the one with two Ṣoḍaśīstomas (is meant

for) the youngest (Vrātyas); the one with increasing Stomas (is meant) for the senior most; the one with four Ṣoḍaśī Stomas (is meant) for all the types of the Vrātyas.[1]

1. Cf. TMB XVII 2.3; 4 and 1.

आदित्यानां प्रयतिरुक्थ्यो नाकसदां प्रथमः॥१५॥

15. The first belonging to Nākasads is called "the Ādityānāṁ Prayati (effort of Ādityas)", and is to be performed as an Ukthya.

व्यावृत्तिं पाप्मना भ्रातृव्येण गच्छन्ति॥१६॥

16. The performers (of it) get (reach) the exclusion (destrution) of the enemy.

अग्निष्टोमा इतरे अङ्गिरसां द्वितीयः। साध्यानां तृतीयः। मरुतां चतुर्थेनौजो वीर्यमाप्नोति। त्रयस्त्रिंशः पञ्चमः॥१७॥

17. The others are to be performed as Agniṣṭomas. The second belongs to Aṅgirases; the third to Sādhyas; one obtains strength and valour by means of the fourth which belongs to Maruts.

स्वर्गकामो ऽभिभुवा भ्रातृव्यमभिभवति। विनुत्त्या भ्रातृव्यं विनुदते॥१८॥

18. The sacrificer desirous of heaven, defeats his enemy by means of the Abhibhū-sacrifice; by means of the Vinutti-sacrifice one removes ones enemy.

XXII.6

चितिस्तोमः प्रजननकामः॥१॥

1. The Citistoma is to be performed by one who wants progeny.[1]

1. For this sacrifice see JB II.16-163.

गायत्रेणाग्निष्टोमेन रथंतरसाम्ना ब्राह्मणो ब्रह्मवर्चसकामः॥२॥

2. A Brāhmaṇa desirous of braman-splendor should perform the Gāyatra Agniṣṭoma with the Rathantara-sāman as the first Pṛṣṭha-stotra.

गायत्रावग्निष्टोमौ प्रथमयज्ञौ॥३॥

3. There are two Gāyarta-Agniṣṭomas (one of which) can be performed as the first sacrifice.

प्रथमेन ब्राह्मणस्य तेजो ब्रह्मवर्चसम्। द्वितीयेन क्षत्रियस्य राष्ट्रमुग्रमव्यथ्यम्। न तु बहुपशू इव भवतः॥४॥

4. By means of the first a Brāhmaṇa can obtain lustre and Brahman-splendour; by means of the second a Kṣatriya can obtain powerful and undisturbed kingdom. They, however, do not possess ample cattle.

त्रिवृताग्निष्टुताग्निष्टोमेनापूतो यजेत॥५॥

5. An impure one should perform a nine-versed Agniṣṭut Agiṣṭoma sacrifice.

1. Cf. TMB XVII.5.3-5.

आग्नेय्यः पुरोरुचः। आग्नेयी सुब्रह्मण्या॥६॥

6. The Puroruc-verses[1] (in it should be addressed) to Agni, the Subrahmaṇyā (litany also should be)[2] addressed to Agni.

1. The verses which precede the words *Upayāmagṛhītosi* at the time of drawing a scoop.
2. These verses are found in LāṭyāŚS I.4.1-4.

आग्नेयीषु स्तुवते ऽजा हिरण्यं च दक्षिणा॥७॥

7. They praise (i.e. sing the Stotras and recite the Śastras) with the verses addressed to Agni[1]. A she-goat and gold form the sacrificial gift.[2]

1. See JB II.137.
2. Cf. JB II.138.

एतमेव चतुष्टोमं कृत्वा श्रोत्रियो ऽक्षहतः स्त्रीहतः कामहतश्चरणहतो वा यजेत॥८॥

8. A Vedic-scholar who has been unlucky on account of dice or women or love or on a account of his behviour should perform this same sacrifice[1] performed as Catuṣṭoma.[2]

1. Cp. JB II.135.
2. Thus the usual Agniṣṭoma with nine-versed, fifteen-versed and twenty-one-versed Stomas.

अश्वः श्यावो दक्षिणा। स ब्रह्मणे देयः॥९॥

9. A brown horse is the sacrificial gift. It is to be given to the Brahman.[1]

1. The other priests receive the usual sacrificial gifts.

एतस्यैव वायव्यासु पञ्चदशमग्निष्टोमसाम कृत्वामयाविनमन्नाद्यकामं प्रजाकामं पशुकामं वा याजयेत्। एतस्यैव रेवतीषु वारवन्तीयमग्निष्टोमसाम कृत्वा ब्रह्मवर्चसकामम्। एतमेव चतुष्टोमं कृत्वा ग्रामकामम्॥१०॥

10. The same one-day-sacrifice but with the fifteen-versed Agniṣṭoma-sāman in verses addressed to Vāyu is to be performed for a sacrificer who is either diseased or desirous of food or desirous of progeny or desirous of cattle. The same one-day-sacrifice but with the Vāravantīya-sāman as the Agniṣṭoma-saman, one should perform for a sacrificer who is desirous of Brahman-splendor. The same one-day-sacrifice but as Catuṣṭoma is to be performed for a sacrificer desirous of village.

अप्रवर्ग्या भवन्तीत्येके॥११॥

11. According to some (these Agniṣṭut-sacrifices) are to be performed without the Pravargya (-rite).

त्रिवृतान्नाद्यकामः॥१२॥

पञ्चदशेन वीर्यकामः॥१३॥

सप्तदशेनाग्निष्टुताग्निष्टोमेन यज्ञविभ्रष्टो यजेत यस्मिन्वा क्रतौ विभ्रंशेत॥१४॥

12-14. The sacrificer who desires food (should perform the Agniṣṭut sacrifice) with nine-versed Stoma;... who desires strength.. with fifteen-versed-stoma; The sacrificer who does not get any result of his sacrificial performance or fails in a sacrifice should perform Agniṣṭut Agniṣṭoma with seventeen-versed-stoma.

त्रिवृदवाद्यं वदतः॥१५॥

पञ्चदशो निहत्यस्य निरुक्तः॥१६॥

सप्तदशो ऽनाश्यान्नस्य भोजने॥१७॥

एकविंशो जनं यतो गन्धारिकलिङ्गमगधान्पारस्कारान्सौवीरान्वा॥१८॥

15-18. The Agniṣṭut with nine-versed stoma is for one who has spoken improper things; (The Agniṣṭut) with seventeen-versed-stoma is for one who kills someone who does not desire to be killed[1]. (The Agniṣṭut) with twenty-versed-stoma is for one who has gone to a foreign country: Gandhāra, Magadha, Pāraskara or Sauvīra.

1. See JB II.135. The reading in ĀpŚS is to be corrected in the light of the JB.
2. Cp.JB II.135.

त्रिणव ओजस्कामः॥१९॥

त्रयस्त्रिंशः स्वर्गकामः। अपि वा ज्योतिष्टोम एव॥२०॥

अग्निष्टोमे सर्वान्कामान्कामयेत॥२१॥

19-21. The Agniṣṭut with twenty-seven-versed-stoma is (to be performed) for one who desires power (the Agniṣṭut) with thirty-three-versed-stoma is to be performed for one who desires heaven; or it should be Jyotiṣṭoma (Agniṣṭoma) itself; one obtains all the desires in the Agniṣṭoma.

XXII.7

चत्वारस्त्रिवृतो ऽग्निष्टोमा रथंतरसामानः॥१॥

1. There are four Agniṣṭoma-sacrifices with nine-versed Stomas and with Rathantara as the first Pṛṣṭhastotra.[1]

1. These four Agniṣṭomas are called Prajāpater apūrva (XXII.7.1-4); Prajāpatisava (XXII.7.5-16). Iṣu (XXII.9.17-19); and Sarvasvāra (XXII.7.20-25).

तेषां प्रथमेनानिरुक्तेन ग्रामकामो यजेत॥२॥

2. The sacrificer desirous of village should perform the first[1] which is "unexpressed".

1. For this sacrifice see TMB XVII.10.

अनिरुक्तं प्रातःसवनमित्येके॥३॥

3. According to some only the morning-pressing should be performed "unexpressed."[1]

1. Cf. TMB XVII.10.1. Here the reading "*aniruktam*" given by Garbe in his footnotes is accepted. Cf. Caland's translation.

अश्वः श्वेतो दक्षिणा। स ब्रह्मणे देयः॥४॥

4. A white horse is the sacrificial gift, it is to be given to the Brahman.

बृहस्पतिसवो द्वितीयः॥५॥

5. The Bṛhaspatisava is the second.

ब्राह्मणो ब्रह्मवर्चसकामः पुरोधाकामो वा यजेत यं वा स्थापत्यायाभिषिञ्चेयुः॥६॥

6. A Brāhmaṇa who is desirous of Brahman-splendour, or is desirous of being a chaplain or one whom (the others) will consecrate for the post the Sthapati,[1] should perform this sacrifice.[2]

1. Sthapati belongs to Vaiśya-class. He is the governer of a province or a "place-lord", or an architect (see Monier-Williams, *Dictionary*, under the word.
2. Cp. TMB XVII.11.5-6.

परिस्रजी होता भवत्यरुणो मिर्मिरस्त्रिशुक्रः॥७॥

7. One who carries a garland around his hair, has reddish brown complexion, is a blinking one and has triple brightness[1] should be the Hotṛ (in this sacrifice).

1. i.e. Knowledge of three Vedas.

बृहस्पते जुषस्व न इति बार्हस्पत्यमतिग्राह्यं गृह्णाति॥८॥

8. With the verses *bṛhaspate juṣasva naḥ*...[1] (the Adhvaryu) takes the additional scoop for Bṛhaspati.

1. TS T.8.22.e.

बार्हस्पत्यः पशुरुपालम्भ्यः॥९॥

9. (In addition to the usual Savanīya-he-goat) there should be (a he-goat) for Bṛhaspati.

प्रातःसवने सन्नेषु नाराशंसेष्वेकादश दक्षिणा व्यादिशति॥१०॥

10. At the time of the morning-pressing, after the Narāśaṁsa-cups are placed, (the sacrificer) assigns[1] cows (to the priests)[2].

1. They are, however, not given now.
2. Cf. TMB XVI.11.2.

आज्येन माध्यंदिने सवने कृष्णाजिन आसीनमभिषिञ्चति शुक्रामन्थिनोर्वा संस्रावेण बृहस्पते युवमिन्द्रश्च वस्वो दिव्यस्येशाथे उत पार्थिवस्य। धत्तं रयिं स्तुवते कीरये चिद्यूयं पात स्वस्तिभिः सदा न इति॥११॥

11. At the time of the midday-pressing (the Adhvaryu) pours[1] ghee or the remnants of the Śukra-and-Manthin-scoops[2] brought together on (the sacrificer) sitting on the black antelope skin,[3] with *bṛhaspate yuvam....*[4]

1. In the manner described in XVII.19.5.
2. ŚBK V.7.5.9ff.
3. Cf. TB II.7.1.4.
4. TB II.5.6.3.

अश्वद्वादशा माध्यंदिने। एकादश तृतीयसवने॥१२॥

12. (The sacrificer) gives eleven cows along with a horse as the twelfth, at the time of midday-pressing, and eleven cows at the time of the third-pressing.

1. Cf. TMB XVII.11.2.

ता उभयीरपाकरोति॥१३॥

13. He separates both the groups (of cows).[1]

1. Cf. TMB XVII.11.12.

अपि वाष्टौ प्रातःसवन एकादश माध्यंदिने द्वादश तृतीयसवने। सर्वा वा माध्यंदिने॥१४॥

14. Or (The sacrificer gives) eight cows at the morning-pressing eleven at the mid-day-pressing and twelve at the third pressing or all at the mid-day-pressing.

1. Cf. JB II.129.
2. Cf. JB II.130.

अश्वं तृतीयशो ऽनुसवनं नयन्ति॥१५॥

15. They carry (give) a horse at each pressing.[1]

1. Cf. JB II.130.

अपि वा मनसेतरयोः सवनयोर्ध्यायेत्। न वा मनसा चन॥१६॥

16. Or (the sacrificer) may only mentally think (about the act of giving) at the time of the two other (than the mid-day pressing) pressings or he may not even think mentally.[1]

1. Cf. JB II.130.

तृतीयस्येषुं विष्टुतिं कृत्वाभिचरन्यजेत॥१७॥

17. The sacrificer practising black magic should perform the third (nine-versed Ekāha) having used the Viṣṭuti[1] of the Iṣu-sacrifice.[2]

1. Viṣṭuti is a numeric type of repetition of verses at the time of singing Sāmans.
2. For this Sūtra cf. ṢaḍB II.9.2.

समानमितरच्छ्येनेन॥१८॥

18. The other things are the same as in the Śyena (sacrifice).[1]

1. For Śyena see XXII.4.13-27. For this Sūtra see cf. ṢaḍB III.9.2.

अश्वः श्यावो दक्षिणा। स ब्रह्मणे देयः॥१९॥

19. A brown horse is the sacrificial gift. It is to be given to the Brahman-priest.

चतुर्थः सर्वस्वारः शुनस्कर्णस्तोमः॥२०॥

20. The fourth (nine-versed Ekāha is the Śunaskarṇa-stoma in which all the Sāmans are circumflexed at the end (*sarvasvāra*).

मरणकामो यजेत यः कामयेतानामयता स्वर्गं लोकमियामिति॥२१॥

21. A sacrificer desirous of death and one who desires "May I go to the heaven without having any disease" should perform (this sacrifice).

याम्यः पशुः शुकहरित उपालम्भ्यः॥२२॥

22. In addition to the Savanīya he-goat a yellowish parrot is to be seized as a victim.[1]

1. Cf. MS II.5.1.

कृतान्नं दक्षिणा॥२३॥

23. Cooked rice (forms) the sacrificial gift.

आर्भवे स्तूयमाने दक्षिणेनौदुम्बरीं पत्तोदशेनाहतेन वाससा दक्षिणशिराः प्रावृत्तः संविशन्नाह ब्राह्मणः समापयत मे यज्ञमिति॥२४॥

24. When the Ārbhava-pavamāna (stotra) is being sung, (the sacrificer) lying down to the south of the Audumbarī (post) with his head to the south and being covered with a new garment the fringes of which should be towards the feet, says. "O Brahmins! Complete the sacrifice for me"[1].

1. Cp. TMB XVII.11.5.

तदैव संतिष्ठते॥२५॥

25. At that moment only, the sacrifice stands completely established (i.e. concluded).[1]

1. The sacrifice can be either discontinued at this moment or the priests may complete it. In the second alternative the nearest relative of the sacrificer should work as the sacrificer.

भुवोक्थ्येन रथंतरसाम्ना भूतिकामो यजेत॥२६॥

26. One who is desirous of prosperity should perform the sacrifice (called) Bhū, which should be an Ukthya and should have Rathantara as its first Pṛṣṭha-stotra.

1. Cf. ŚāṅkhāSS XXVI.17.

धेनुर्दक्षिणा॥२७॥

27. A milk cow is the sacrificial gift.

XXII.8

अक्षय्यं ह वै चातुर्मास्ययाजिनः सुकृतं भवति॥१॥

1. The merit of the performer of Cāturmāsya-sacrifices is indeed inexhaustible.

1. Cp. ŚB II.6.3.1, ĀpŚS VIII.1.1.

वैश्वदेवस्य लोके त्रिवृदग्निष्टोमः॥२॥

2. On the place of the Vaiśvadeva there should be an Agniṣṭoma all the Stotras of which should be nine-versed.

1. For the Soma-type Cāturmāsya-sacrifices in general see TMB XVII.13.1-16.

वैश्वदेवः पशुः। बार्हस्पत्यानूबन्ध्या॥३॥

3. The sacrificial victim (should be offered) to the Viśved-evas; the Anūbandhyā (-cow) to Bṛhaspati.

प्रातःसवनीयान्वैश्वदेवहवींष्यनुनिर्वपति॥४॥

4. He performs the offering of (sacrificial-breads) of the Morning-pressing after the offerings of the Vaiśvadeva.[1]

1. For these see VIII.2.

समानं तु स्विष्टकृदिडम्॥५॥

5. The Sviṣṭakṛt and Iḍā rites of them are the same.

न यूपं मिन्वन्ति। नोत्तरवेदिमुपवपन्ति॥६॥

6.They do not fix a sacrificial post, they do not prepare an Uttaravedi.

1. Cf. TMB XVII.13.3.

परिधौ पशुं नियुञ्जन्ति। उल्मुके बर्हिषि वा॥७॥

7. They bind the victim to one of the encircling sticks[1] or to a burning fire-brand or to a grass-blade.

1. Cf. TMB XVII.13.4.

मिन्वन्त्युत्तरेषु यूपान्। उत्तरवेदिमुपवपन्ति॥८॥

8. In the next (Cāturmāsya-sacrifices) they fix the sacrificial posts; they prepare the Utteravedi.

ततश्चतुर्षुमासेषु वरुणप्रघासानां लोके ऽग्निष्टोम उक्थ्यः। उक्थ्यावग्निष्टोमौ वा॥९॥

9. Then after four months an Agniṣṭoma and an Ukthya should be performed in the place of Varuṇapraghāsas; or there should be either two Ukthyas or two Agniṣṭomas.

मारुतः पशुः। वारुणो द्वितीये। मैत्रावरुण्यनूबन्ध्या॥१०॥

10. The victim of the first day (should be offered) to the Maruts; the one on the second day to Varuṇa; the Anūbandhyā-cow) to Mitra and Varuṇa.

वैश्वदेववद्वरुणप्रघासिकानि हवींषि॥११॥

11. The oblations of Varuṇapraghāsa (should be offered) in the same manner as those of the Vaiśvadeva.

1. See 4 and 5.

मार्जालीये करम्भपात्रैश्चरन्ति॥१२॥

12. The Karambha-pots should be offered in the Mārjālīya (fire).[1]

1. Instead of the fire on the Southern-altar (VIII.6.23).

ततश्चतुर्षु मासेषु साकमेधानां लोके ऽग्निष्टोम उक्थ्यो ऽतिरात्रः॥१३॥

13. Then after four months, an Agniṣṭoma, an Ukthya and an Atirātra should be performed in the place of the Sākamedhas.

आग्नेयः पशुः। ऐन्द्राग्नो द्वितीये। ऐकादशिनास्तृतीये प्राजापत्यो वा। सौर्यनूबन्ध्या॥१४॥

14. (In the first sacrifice) the victime should be offered to Agni, in the second, to Indra-and-Agni; (and) in the third their should be either the eleven victims or one to be offered to Prajāpati; the Anūbandhyā (cow should be offered) to Sūrya.

आनीकवतः प्रथमे ऽहनि प्रातःसवनीयान्। सांतपनो माध्यंदिनीयान्॥१५॥

15. The sacrificial bread for (Agni) Anīkavat (is to be offered) on the first day after sacrificial breads of the morning-pressing of the Soma-sacrifice; the rice-pap for Maruts Sāntapanas[2] after the (sacrificial breads) of the mid-day (-pressing).[1]

1. See VIII.9.2. See VIII.9.5.

वसतीवरीषु परिहृतासु गृहमेधीयेन चरन्ति॥१६॥

16. They perform the offering (of rice-pap for Maruts) Gṛhamedhins[1] after the Vasatīvarī-water has been brought.

1. See VIII.9.8.

उत्तरस्याह्न उपाकृते प्रातरनुवाके पूर्णदर्व्येण चरन्ति॥१७॥

17. After the morning-litany (Prātaranuvāka) of the next day has been bespoken, they perform the full-spoon-libation.[1]

1. See VIII.11.18.

क्रैडिनः प्रातःसवनीयान्। स्वातवसो माध्यंदिनीयान्। महाहविस्तार्तीय-सवनिकान्॥१८॥

18. The sacrificial breads for Maruts Krīḍins[1] (are offered), after the sacrificial breads connected with morning pressing are offered, those for Maruts Svatavases[2] after those connected with the midday-pressing are offered; the Great offering (Mahāhavis)[3] after those connected with the third pressing (are offered).

1. See VIII.11.22.
2. See VIII.11.3.
3. See VIII.12.1ff.

सन्नेषु नाराशंसेषु परिश्रिते मार्जालीये पितृयज्ञेन चरन्ति॥१९॥

19. After the Narāśaṁsa-vessels are kept down, the perform the Pitṛmedha[1] in an enclosed place of the Mārjālīya.[2]

1. See VIII.13.1ff.
2. Contrast VIII.13.2.

त्रैयम्बकैश्चरित्वा प्रत्येत्यादित्येन चरन्ति॥२०॥

20. Having performed the offering of sacrificial breads, for Tryambakas,[1] having returned, they perform the offering of rice-pap for Aditi.

1. See VII.17.1ff.
2. See VIII.19.1-4.

XXII.9

ततश्चतुर्षु मासेषु शुनासीरीयस्य लोके ज्योतिरग्निष्टोमः॥१॥

1. Then, after four months, a Jyotiṣṭoma Agniṣṭoma should be performed in the place of the Śunāsīrīya.

वायव्यः पशुः। आश्विन्यनूबन्ध्या॥२॥

2. The sacrificial victim should be offered to Vāyu; the Anūbandhyā (cow) to Aśvins.

वैश्वदेववच्छुनासीरीयहवींषि॥३॥

3. The oblations of the Śunāsīrīya should be offered in the same manner as those of the Vaiśvadeva.[1]

1. See XXII.8.4-5.

चातुर्मास्यवदन्तरालव्रतानि॥४॥

4. The vows to be observed in between the (two parts of the Cāturmāsya-sacrifices of the Soma-type should be) the same as mentioned in connection with the Cāturmāsya-sacrifices (of the Haviryajña-type)[1].

1. For the details see VIII.4.5.11.

सर्वत्राहतं वसानो ऽवभृथादुदेति॥५॥

5. In every part of the Cāturmāsya-scrifices i.e. after each Soma-sacrifice performed in the course of the Cāturmāsyas the sacrificer wearing a new cloth comes out of the Avabhṛtha.

1. Cf. TMB XVII.13.6; 11; 14.

अन्वहं पञ्चाशत्पञ्चाशद्गा दक्षिणा ददाति। द्वादशं शतमुत्तमे॥६॥

6. Everyday he gives fifty cows as sacrificial gifts (in each sacrifice); in the last he gives one hundred and twenty.[1]

1. Cp. TMB XVII.13.5;11;13;1.6. According to TMB one has to give fifty, one hundred, one hundred and fifty and one hundred and twenty cows respectively in each of the four parts of the Cāturmāsya-sacrifices.

यथर्तुजा वा यथास्वं चातुर्मास्येषु। वत्सांस्तृतीयसवने सह मातृभिः॥७॥

7. Or in the Cāturmāsya-sacrifices the sacrificer gives the cows born in accordance with the season and in accordance with his possession; he gives the calves accompanied by their mothers at the time of the third pressing.

उपहव्येनाग्निष्टोमेनानिरुक्तेन ग्रामकामो यजेत॥८॥

8. The sacrificer desirous of village should perform the Upahavya sacrifice (which should be) an unexpressed[1] Agniṣṭoma.

1. *anirukta*. Thus here the Adhvaryu has to modify slightly the names of the gods in the formulae to be used while scooping and offering of the Grahas. Thus, e.g. Śakra instead of Indra, Indu instead of Soma etc. Similar is to be done by the priests of Sāmaveda.

निरुक्तं प्रातःसवनमित्येके॥९॥

9. According to some ritualists (only) the morning pressing should be unexpressed[1].

1. Here the reading *aniruktam* given by Garbe in his footnote is accepted. Cf. Caland's translation.

अश्वः श्वेतो दक्षिणा। स ब्रह्मणे देयः॥१०॥

10. A white horse should be the sacrificial gift; it is to be given to the Brahman.

ऋतपेयेनाग्निष्टोमेन बृहत्साम्ना स्वर्गकामः॥११॥

11.One who desires to go to the heaven should perform the Ṛtapeya as an Agniṣṭoma with the Bṛhat-sāman as the first Pṛṣṭha-stotra.

षड् दीक्षा नव वा। षडुपसदः॥१२॥

12. In it there should be six or nine Dīkṣā-days and six Upasads.

1. Cp. TMB XVII.2.2.

घृतव्रतो भवति॥१३॥

13. During the Dīkṣā-days the sacrificer should consume only ghee (instead of milk) as the fast-food[1].

1. Cf. TMB XVII.2.2.

यावत्प्रथममङ्गुलिकाण्डं तावत्क्रीते सोमे व्रतम्॥१४॥

14. After Soma is purchased he should consume as much ghee as would stick to the first finger-joint.

उत्तरेणोत्तरेण काण्डेन व्रतमुपैति॥१५॥

15. Every time afterwards he consumes the fast-food (ghee) as much as the next finger-joint.[1]

1. Cf. TMB XVII.2.7.

नक्तमाहवनीयमभ्यावृत्यास्ते। दिवादित्यम्॥१६॥

16. At the time of the night having turned towards the Āhavanīya he sits; at the time of the day, towards the sun.

ऋतमुक्त्वा प्रसर्पन्ति। ऋतं वदन्तो भक्षयन्ति॥१७॥

17. Having spoken the (or a) "truth" they creep towards the Sadas; while speaking the (or a) "truth" they consume the remnants of the scoops.[1]

1. Cp. TMB XVIII.2.9.

औदुम्बरश्चमसश्चतुःस्रक्तिः सोमस्य पूर्णः सगोत्राय प्रियाय ब्रह्मणे देयः॥१८॥

18. A square Camasa (pot) made out of Udumbara-wood, filled with Soma-juice should be given to the Brahman belonging to the same Gotra (family) as that of the sacrificer and being (dear to him) (as a sacrificial gift).

1. Cf. TMB XVIII.2.10-12; cp. JB II.158f.

बहुहिरण्येनाग्निष्टोमेनानडुहो लोकमाप्नोति ज्योतिष्मतो लोकाञ्जयति॥१९॥

19. By means of the Bahuhiraṇya (consisting of ample gold) -sacrifice perfomed as an Agniṣṭoma the sacrificer obtains the world of bulls, wins the bright worlds.[1]

1. Cp. TMB XVII.3.1-5. This sacrifice is called Dūṇāśa (-difficult to be reached). TMB XVIII.3.1 gives the details of gold to be given as a sacrificial gift in this sacrifice.

द्वादशमानं हिरण्यं दीक्षणीयायां ददाति। द्विस्तावत्प्रायणीयायाम्॥२०॥

एवमत ऊर्ध्वं द्विगुणाभ्यासेनातिथ्यायामुपसत्प्रयोगेष्वग्नीषोमीयस्य वपाया-मग्नीषोमीये सवनीयस्य वपायां सवनीये प्रातःसवने॥२१॥

20-21. At the time of the Dīksaṇīyā-offering (the sacrificer) gives gold weighing twelve Mānas; at the time of Prāyaṇīyā, double this. In this manner double (gold is to be given) hence forth at the time of Ātithyā (-offering), at the time of the performance of the Upasads, at the time of the (offering of the) omentum (of the victim) for Agni-and-Soma, at the time of (the offering of the) omentum of (the victim to be offered on) the Savanīya (Soma-pressing-day), at the time of the offering (of the sacrificial breads) connected with the Savana.

सन्नेषु नाराशंसेष्वनडुच्छतमधिकं ददाति॥२२॥

22. At the time of the morning-pressing, after the Nārāśaṁsa-cups are placed, (he gives) one hundred bulls (in addition to the gold).

XXII.10

हिरण्यस्रजमुद्गात्रे षट्पुष्करां द्वादशपुष्करां वा यज्ञायज्ञीयस्य स्तोत्रे ऽवभृथेष्ट्यामुदयनीयायामनूबन्ध्यायामुदवसानीयायां च॥१॥

1. To the Udgātṛ the sacrificer gives a golden garland consisting of six lotuses or twelve lotuses; at the time of the Yajñā-

yajñiya-stotra, at the time of Avabhṛtha-offering, at the time of Udayanīyā offering, at the time of Anūbandhyā-offering, and at the time of Udavasanīyā-offering[1] (in every rite double the gold than in the preceding rite).

1. This Sūtra is a continuation of Sūtras XXII.9.19,20, 21 and 22. For all these details see and cp. TMB XVII.3.1.

त्रिवृताग्निष्टुताग्निष्टोमेन रथंतरसाम्ना ब्राह्मणो ब्रह्मवर्चसकामः॥२॥

2.A Brāhmaṇa desirous of getting Brahman-splendour should perform an Agniṣṭut Agniṣoma all the Stotras of which are in nine-versed Stoma and the first Pṛṣṭhastotra of which is sung in the manner of Rathantara-sāman.

1. See XXII.6.5ff.

पञ्चदशेनेन्द्रस्तुतेन्द्रस्तोमेनोक्थ्येन बृहत्साम्ना राजन्यो वीर्यकामः॥३॥

3. A Kṣatriya desirous of getting power, should perform Indrastut Indrastoma as Ukthya all the Stotras of which are fifteen-versed and the first Pṛṣṭhastotra of which is sung in the manner of Bṛhat-sāman.[1]

1. Cf. XIX.16.1ff.

सप्तदशेनाग्निष्टुताग्निष्टोमेन कण्वरथंतरसाम्ना वैश्यः पशुकामः॥४॥

4. A Vaiśya desirous of getting cattle should perform an Agniṣṭut-Agniṣṭoma, all the Stotras of which are seventeen-versed and the first Pṛṣṭhastotra of which is sung in the manner Kaṇvarathantara-sāman.[1]

1. Cf. TMB XVII.4.1ff.

प्रतिधुषा प्रातःसवन इत्युक्तम्॥५॥

5. It has been said, "By means of fresh milk (the Adhvaryu) stirs the Soma at the time of the morning-pressing...."[1]

1. Cp. XIV.24.14; see also TMB XVII.4.2.

तीव्रसुतोक्थ्येन रथंतरसाम्ना बृहत्साम्नोभयसाम्ना वामयाविनमनाद्यकामं प्रजाकामं पशुकामं श्रिया वा प्रत्यवरूढं याजयेत्॥६॥

6. (The Adhvaryu) should cause a sacrificer who is diseased or desirous of food, or desirous of progeny or desirous of

cattle or one who has come down from prosperity, to perform the sacrifice Tīvrasut as an Ukthya, the first Pṛṣṭhastotra of which is sung in the manner of the Bṛhat-sāman or Rathantara-sāman or both these sāmans.

1. Cp. TMB XVII.5.5; 9,10,11.

शतमाशिरे दुहन्ति॥७॥

7. They milk one hundred (cows) for the sake of Āśir[1] (i.e. the milk to be added to the Soma-juice).

1. Cf. TMB XVII.5.12.

ता दक्षिणा भवन्ति॥८॥

8. These (hundred cows) become the sacrificial gifts.

1. Cf. TMB XVIII.5.12.

वैश्यसववच्छ्रयणानि॥९॥

9. The mixing of milk in the Soma should be done in the same manner as in the Vaiśyasava.[1]

1. See Sūtra 5.

नीतमिश्रेण वा तृतीयसवने॥१०॥

10. Or at the time of the third-pressing milk mixed with fresh-butter (is to be mixed into the Soma)[1].

1. Cp. XIV.24.14.

अभि सोमानुन्नयन्ति॥११॥

11. They fill up the Soma-pots.

अवजिघ्रन्त्यृत्विजो न भक्षयन्ति॥१२॥

12. The priests (merely) smell (the Soma). They do not consume it.

तानच्छावाकस्य स्तोत्रे भक्षयन्ति॥१३॥

13. They consume (it) at the time of the Stotra of the Acchāvāka.

ब्रह्मणि होत्रका उपहवमिच्छन्ते॥१४॥

14. The Hotrakas seek invitation from the Brahman.

उभावध्वर्यू सर्वे चमसाध्वर्यवो ऽच्छावाकाय प्रतिगृणन्ति॥१५॥

15. Both the Adhvaryus (i.e. the Adhvaryu and the Pratiprasthātṛ and) all the Camasādhvaryus give response to the Acchāvāka.[1]

1. For Sūtras 11-15 cp. JB II.152.

प्राच्येकादशिनी संमीयते॥१६॥

16. In this sacrifice eleven sacrificial victims are placed from west to east[1].

1. This is in constrast to the usual practice in which they are placed from north to south.

यावद्यूपं वेदिमुद्धन्ति॥१७॥

17. They prepare altar reaching up to the sacrificial post.

वडवा श्वेता गर्भिणी दक्षिणा॥१८॥

18. A white, pregnant mare should be given as a sacrificial gift.[1]

1. Cf. JB II.151.

मरुत्स्तोमेन राजपुरोहितौ सायुज्यम्॥१९॥

19. A king and his chaplain desirous of mutual harmony should perform the Marutstoma (-sacrifice).

अथैष राड्। यो राज्यमाशंसमानो न लभेत स एतेन॥२०॥

20. Now this Rāj-sacrifice. One who desirous to get kingdom does not get it, should perform this.[1]

1. Cf. TMB XIX.1.1-2.

विराजान्नाद्यकामः॥ स्वराजा प्रतिष्ठाकामः॥२१॥

21. One who is desirous of food should perform the Virāj[1] (-sacrifice); one who is desirous of firm establishment should perform the Svarāj (-sacrifice)[2].

1. Cp. TMB XIX.1.1ff. TMB calls it Rāj.
2. Cp. TMB XIX.2.1ff. TMB calls it Virāj.

XXII.11

बहु प्रतिगृह्य यो गरगीरिव मन्येत स पुनस्तोमेन। अनाश्यान्नस्य वा भुक्त्वा॥१॥

1. Having accepted a lot, one who thinks that one has swallowed poison as it were, should perfom the Punaḥstoma-sacrifice; or having eaten the food of someone who does not deserve for eating his food, one should perform Punaḥstoma-sacrifice.

1. Cp. TMB XIX.4.2.
2. Cp. JB II.83.

अयाज्यं वा याजयित्वेत्येके॥२॥

2. Or according to some, after having caused an unworthy sacrificer to perform a sacrifice one should perform the Punaḥ-stoma-sacrifice.

यो लघुरिवाप्रतिष्ठितः स्यात्स एतेन ॥३॥

3. One who will be mean (*laghu*) and without any firm support (should perform) this (sacrifice)[1], with all the stotras having twenty-one verses.[2]

1. Cp. JB II.83: "*atipravikta*" (empty). The word "*laghu*" (light) corresponds to this word.
2. The word *ekviṁśena* of the next Sūtra belongs to this Sūtra. Cp. BaudhāŚS XVIII.47.

एकविंशेनोपच्छदेन प्रजाकामः॥४॥

4. One who is desirous of Progeny should perform the Aupacchada (-sacrifice).[1]

स्तोत्रेस्तोत्र एकैका स्तोत्रीयोपजायते॥५॥

5. To every Stotra of the basic paradigm, one verse is added.

1. Cf. TMB XIX.3.3. JB II.81f.

गन्धर्वाप्संरसो मादयन्तामिति प्रातःसवने॥६॥

सन्नेषु नाराशंसेष्वधस्तात्पूतभृतोंऽशुमुपास्यति॥७॥

गन्धर्वा देवा मादयन्तामिति माध्यंदिने। गन्धर्वाः पितरो मादयन्तामिति तृतीयसवने॥८॥

6-8. At the time of the morning pressing, after the Nārāśaṁsas are kept, the Adhvaryu inserts a Soma stalk below the Pūtabhṛt with *gandharvāpsaraso mādayantām*; at the time of midday pressing with *gandharvā devā mādayantām* and at the time of the third pressing with *gandharvāḥ pitaro mādayantām.*[1]

1. Cp. TMB XIX.3.2.

छदेन भ्रातृव्यवान्॥९॥

9. The sacrificer who has an enemy should perform the Chada (-sacrifice).

1. Cf. JB II.82 where it is called Śada.

स्तोत्रेस्तोत्र एकैका स्तोत्रीयापध्वंसते॥१०॥

10. From every Stotra of the normal paradigm one verse is dropped.[1]

1. Cp. JB II.82.

तामस्यापध्वंसमानो भातृव्यो ऽन्वपध्वंसत इति विज्ञायते॥११॥

11. It is known (from a Brāhmaṇa-text that) after every verse out of those which are being dropped, the enemy drops down (as it were).

सर्वतोमुखेन यः कामयेत सर्वमिदं भवेयमिति॥१२॥

12. The sacrificer who desires, "May I become all this" (should perfom) the Sarvatomākha-sacrifice.

मध्ये गार्हपत्यः। प्रतिदिशं सौमिका विहाराः। त्रिवृत्प्राच्यां दिशि। पञ्चदशो दक्षिणतः। सप्तदशः पश्चात्। एकविंश उत्तरतः॥१३॥

13. The Gārhapatya-fire should be in the middle. There should be the places of the Soma-sacrifice (Saumika-vihāra) on all the directions. In the east (a sacrifice in which all the Stotras are sung in the) Trivṛt (nine-versed Stoma is to be performed); in the south (a sacrifice in which all the Stotras are sung in the) Pañcadaśa (fifteen-versed Stoma, is to be

performed); in the west (a sacrifice in which all the Stotras are sung in the) Saptadaśa (seventeen-versed-Stoma, is to be performed), in the north (a sacrifice in which all the Stotras are sung in the) Ekaviṁśa (twentyone-versed Stoma is to be performed).

राशिमरायू चतुष्टोमावन्नाद्यकामस्य॥१४॥

14. Rāśi and Marāyu (-sacrifices)[1] in which four Stomas are used (should be performed for a sacrificer) desirous of food.

1. For these sacrifices see JB II.164-165.

धान्यराशिं पूर्वस्मिन्ददाति। धान्यमरायुमुत्तरे॥१५॥

15. In the first the sacrificer gives a Rāśi of corn; in the second a Marāyu of corn.[1]

1. Both the words *rāśi* and *marāyu* (JB has *marāya*) mean "heap." Marāya is a bigger heap. Cf. JB II.164.

गोतमचतुष्टोमाभ्यां पशुकामः॥१६॥

16. A sacrificer desirous of cattle should perform the two Catuṣṭomas of Gotama.[1]

1. Cf. TMB XIX.5.2; 6.2.

उक्थ्यः षोडशिमानुत्तरः॥१७॥

17. The second (of these should be) an Ukthya with the Ṣoḍaśi-stotra.[1]

1. Cf. TMB XIX.6.3.

नपुंसकपशू इव भवतः॥१८॥

18. The sacrificial gift in each of them should be something like a castrated bull.

उद्भिद्बलभिद्भ्यां पशुकामः॥१९॥

19. A sacrificer desirous of cattle should perform the Udbhid and Balabhid (-sacrifices)[1].

1. Cf. TMB XIX.7.2; JB II.89-90.

उद्भिदेष्ट्वा संवत्सरे वलभिदा यजेत॥२०॥

20. Having performed the Udbhid, one should perform the Valabhid after one year.

आग्नेयेनाष्टाकपालेनान्तरालं प्रतिपद्यते॥२१॥

21. In between, every day the sacrificer should offer a sacrificial bread on eight potsherds to Agni.

उभयत्र गायत्रीः संपूर्णा दक्षिणा ददाति॥२२॥

22. In both of these he should give sacrificial gifts (cows) equal to (the number of syllables in) Gāyatrī (metre[1].)

1. See the next Sūtra.

XXII.12

अष्टावष्टौ॥१॥

1. Eight in each (of these sacrifices).[1]

1. See XXII.11.21.

अपचितिकामो ऽपचितिभ्याम्॥२॥

2. (A sacrificer) desirous of worship should perform the two Apaciti (-sacrifices).[1]

1. Cf. TMB XIX.8.1; 9.1.

उभयसामानौ भवतः॥३॥

3. In both these sacrifices both the Sāmans (viz. Bṛhat and Rathantara) are used[1].

1. Cf. TMB XIX.8.3.

तयोरश्वरथश्चतुर्युग्दक्षिणा॥४॥

4. In both of these a chariot yoked with four horses is the sacrificial gift.

सर्वे शतक्रियो ऽश्वाः॥५॥

5. All the horses should be purchased with one hundred cows.

स रुक्मी प्रावेपी सर्वाभरण्यंशुमान्॥६॥

6. That (chariot should be furnished) with a golden plate, metal cover, all the ornaments, and should be lustrous.

तस्य वैयाघ्रः परिवारो द्वैपो धन्वधिरार्क्षः कवचः॥७॥

7. Its jacket should be made out of tiger skin; the bow-cover out leopard-skin the armour out of bear skin.

अध्यास्थाता संनद्धः संनद्धसारथिरावृतः प्रतिहिताभ्याम्॥८॥

8. (The charioteer) sitting on it should be armoured; the chariot-driver (also should be) armoured. He should be covered with two (arrows) kept on (the bow).

निष्की स्रग्वी संग्रहीता भवतीति विज्ञायते॥९॥

9. The Saṅgrahītṛ (rein-holder) should be possessing a gold plate, and a garland—this is known (from a Brāhmaṇa-text)[1].

1. See JB II.103.

पक्षिभ्यां साग्निचित्याभ्यां यः कामयेत पक्षी ज्योतिष्मतः स्वर्गाँल्लोकाननुचरेयमिति॥१०॥

10. (A sacrificer) who desires, "Being winged, may I wander towards the shining heavenly world" should perform the two Pakṣī-(sacrifices)[1] accompanied by fire-altar-building-rites.

1. Cf. TMB XIX.10.1—11.11.

ऋषभेणाग्निष्टोमेन रथंतरसाम्ना राजानं संग्रामे संयत्ते याजयेत्॥११॥

11. (The Adhvaryu) should cause a king who has started a battle, to perform the Rṣabha sacrifice as an Agniṣṭoma with the Rathantara as the first Pṛṣṭhastotra.[1]

1. Cp. TMB XIX.12.1ff and JB II.87. These texts do not refer to any battle.

यत्तत्र विन्देरंस्ततो द्वादशशतं दक्षिणा॥१२॥

12. Out of what they may obtain there in the battle, (as booty), there should be hundred and twelve cows to be given as the sacrificial gift.

व्योम्ना स्वर्गकामः॥१३॥

13. (A sacrificer) desirous of heaven should perform the Vyoman (firmament) sacrifice.[1]

1. Cp. JB II.88.

उभे बृहद्रथंतरे भवतः॥१४॥

14. Both the Bṛhat and Rathantara-sāmans are used.

सर्वः सप्तदशो भवति॥१५॥

15. All (the Stotras) should be sung on the seventeen-versed Stoma.

एकविंशमग्निष्टोमसाम॥१६॥

16. (Only) the Agniṣṭoma-stotra (should be sung) on twenty-one-versed (-stoma)[1].

1. For the Sūtras 15-16 cf. JB III.88.

गोसवेन षट्त्रिंशेनोक्थ्येन रथतंरसाम्ना बृहत्साम्नोभयसाम्ना वा स्वाराज्यकामः॥१७॥

17. (A sacrificer) desirous of autocracy should perform the Gosava-sacrifice as an Ukthya with thirty-six-versed-stotras, having its first Pṛṣṭha-stotra sung either on Bṛhat or Rathantara or both these.[1]

1. Cf. TB II.9.6.2; KS XXXVII 6; TMB XIX.13.; JB II.113.

कण्वरथंतरं पवमाने॥१८॥

18. (In the case of the last alternative) the Kaṇvarathantra-sāman is used in the (midday) -pavamāna (-laud).[1]

1. Cf. TB II.7.6.1.

अयुतं दक्षिणा॥१९॥

19. Ten thousand (cows) (should be given as) a sacrificial gift.

1. Cf. TB II.7.6.2.

दक्षिणेनाहवनीयमनुद्धते वेद्यै बृहतः स्तोत्रं प्रत्यभिषिच्यते प्रतिधुषा रेवज्जातः सहसा वृद्धः क्षत्राणां क्षत्रभृत्तमो वयोधाः। महान्महित्वे तस्तभानः क्षत्रे राष्ट्रे च जागृहि। प्रजापतेस्त्वा परमेष्ठिनः स्वाराज्येनाभिषिञ्चामीति॥२०॥

20. To the south of the Āhavanīya, within the Mahāvedi, not raised up, after the Bṛhat-stotra is over, the sacrificer is sprinkled upon (by the Adhvaryu) with fresh milk with *revatjjātaḥ....*[1]

1. Cf. TB II.7.6.2.

XXII.13

तेनेष्ट्वा संवत्सरं पशुव्रतो भवति॥१॥

1. Having performed it (the Gosava-sacrifice) (the sacrificer) should observe vow of (living like) an animal (i.e. a bull) for one year.

उपावहायोदकं पिबेत्तृणानि चाच्छिन्द्यात्। उप मातरमियादुप स्वसारमुप सगोत्राम्॥२॥

2. Having bent he should drink water and cut (eat) grass. He should practise sexual intercourse with his mother, sister (and) one belonging to his own family.

यत्रयत्रैनं विष्ठा विन्देत्तद्वितिष्ठेत॥३॥

3. Wherever he feels the call of nature, he should answer it.[1]

1. For Sūtras 2 and 3 cf. JB II.113.

मरुतां स्तोमेनानन्तां श्रियं जयति॥४॥

4. By means (of the sacrifice named) Marutāṁ stoma the sacrificer wins endless prosperity.[1]

1. Cf. TMB XIX.14.1.

एतेन द्वौ त्रीन्वा याजयेत्॥५॥

5. (The Adhvaryu) should cause either two or three sacrificers to perform this (sacrifice).[1]

1. Cf. TMB XIX.14.3.

अग्नेः कुलायावन्नाद्यकामस्य॥६॥

6. (The sacrifices named) Agneḥ kulāyau (Nests of Agni) are for the sacrificer desirous of food.

इन्द्राग्नियोः कुलायौ स्वर्गकामस्य॥७॥

7. (The sacrifices named) Indrāgnyoḥ kulāyau (Nests of Indra and Agni) are for the sacrificer desirous of heaven.[1]

1. Cp. TMB XIX.15.1ff. Here only *one* Indrāgnyoḥ kulāyaḥ is mentioned.

इन्द्रस्तुतेन्द्रस्तोमेनोक्थ्येन बृहत्साम्ना राजन्यो वीर्यकामः॥८॥

8. A Kṣatriya (-sacrificer) desirous of obtaining power should perform the Indrastut Indrastoma as an Ukthya with Bṛhat sāman as the first Pṛṣṭha-stotra.[1]

1. Cf. TMB XIX.16.1ff.

ऋषभो दक्षिणा॥९॥

9. A bull is the sacrificial gift.

इन्द्राग्नियोः स्तोमेन राजपुरोहितावुभावेकर्द्धि याजयेत्॥१०॥

10. The Adhvaryu should cause a king and his chaplain both together (desirous of) one prosperity (the sacrifice named) Indrāgnyoḥ stoma.

तेजो ब्रह्मवर्चसं ब्राह्मणस्य। विशं राजा प्रविशति॥११॥

11. Luster, Brahman-splendour is (thereby obtained) by a Brāhmaṇa; the king enters the subjects.[1]

1. Cf. TMB XIX.17.6.

विघनेन वि पाप्मानं भ्रातृव्यं हते। तेन सर्वा मृधो विहते॥१२॥

12. (The sacrificer) killls his evil enemy by means of the (sacrifice named) Vighana (Hammer). He destroys all his obstacles.[1]

1. Cf. TMB XIX.19.2.

वज्रेण षोडशिनाभिचरन्। संदंशेनाभिचरन्॥१३॥

13. (The sacrificer) practising black magic should perform Vajra (Thunderbolt) as a Ṣoḍaśin sacrifice.[1] (The sacrificer) practising black magic should perform the Sandaṃśa (Tongs) (sacrifice).[2]

1. Cf. ṢaḍB III.11.1.
2. Cf. ṢaḍB III.10.9.

तयोः श्येनेन कल्पो व्याख्यातः॥१४॥

14. The procedure of it is as good as explained by the Śyena (Falcon) (sacrifice).[1]

1. See XXII.4.13-27.

त्रयोदशातिरात्राः ॥१५॥

15. There are thirteen Atirātra (-sacrifices).

1. These are detailed in the following Sūtras 16-29. Cf. In general TMB XX.1.1-10.1.

ज्योतिषर्द्धिकामः ॥१६॥

16. (A sacrificer) desirous of prosperity should perform the Jyotis-(Atirātra-sacrifice).[1]

1. Cp. XXII.1.5.

सर्वस्तोमेन बुभूषन्॥१७॥

17. (A sacrificer) desirous of being strong should perform the Sarvastoma (-sacrifice).

ऐकादशिनाः पशवः॥१८॥

18. The victims of the group of eleven (should be used in the Aptoryāma sacrifice mentioned in the next Sūtra)[1].

1. Cf. TMB XX.2.4.

यस्मात्पशवः प्र प्रेव भ्रंशेरन्नप्तोर्यामेण। सर्वमाप्नोति सर्वं जयति॥१९॥

19. (The sacrificer) from whom the cattle go away should perform the Aptoryāma; he obtains everything; wins everthing.

नवसप्तदशेन प्रजाकामः॥२०॥

20. (The sacrificer) desirous of progeny should perform the Navasaptadaśa (-sacrifice).[1]

1. A sacrifice consising of nine seventeen-versed-stotra.

विषुवता ज्यैष्ठिनेयः। ज्यैष्ठ्यमाप्नोति॥२१॥

21. (The sacrificer) who is a son of the eldest wife of his father should perform the Viṣuvat sacrifice[1]; he obtains bestness.

1. Cp. XXI.15.16-18.

गोष्टोमेन बुभूषन्॥२२॥

22. (A sacrificer) desirous of being strong shall perform the Goṣṭoma (-sacrifice)[1].

1. Cp. XXI.1.6.

आयुषा स्वर्गकामः॥२३॥

23. (A sacrificer) desirous of heaven should peform the Āyus (-sacrifice).

1. Cp. XXI.1.6.

अभिजिता पशुकामः॥२४॥

24. (A sacrificer) desirous of cattle should perform the Abhijit (-sacrifice).[1]

1. Cp. XXII.1.12-15.

विश्वजिता भ्रातृव्यवान्॥२५॥

25. (A sacrificer) having enemies should perform the Viśvajit (-sacrifice).

1. Cp. XXII.1.6-11.

त्रिवृतान्नाद्यकामः॥२६॥

पञ्चदशेन वीर्यकामः॥२७॥

सप्तदशेन प्रजाकामः॥२८॥

एकविंशेन प्रतिष्ठाकामः॥२९॥

26-29. (A sacrificer) desirous of food should perform an Atirāra-sacrifice with all the stotras in nine-versed stoma; desirous of power... fifteen-versed stoma; ...desirous of progeny... seventeen-versed stoma; ...desirous of firm foundation... twenty-one-versed stoma.

THE AHĪNA-SACRIFICES

XXII.14

द्विरात्रप्रभृतय उपरिष्टादतिरात्रा अहीना ऐकादशरात्रात्॥१॥

1. The sacrifices beginning from two-day-sacrifices upto eleven-day-sacrifices, the last day of which is an Atirātra are called Ahina.

तेषां द्वादशाहेनाहीनभूतेन कल्पो व्याख्यातः॥२॥

2. The procedure of them is as good as explained by the twelve-day-soma-sacrifice performed as an Ahīna.[1]

1. The Dvādaśāha can be performed as an Ahīna or a Sattra. See XXI.1.3-4.

द्विरात्रस्यैन्द्रवायवाग्रं प्रथममहः शुक्राग्रमुत्तरम्॥३॥

3. In the two-day-Ahīna sacrifice on the first day the Aindravāyava scoop is drawn first; on the second day the scoop for Śukra (is drawn) first.[1]

1. The normal order is as follows. Aindravāyava; Maitrāvaruṇa; Śukra; Manthin; Āgrayaṇa and Ukthya.

त्रिरात्रस्यैतच्चैवाग्रयणाग्रं च॥४॥

4. In the three-day (Ahīna-sacrifice) there is this[1] and (on the third) day the Āgrayaṇa (-scoop) (is drawn) first.

1. i.e. for the first two days one does as described in the third Sūtra.

चतूरात्रस्यैतच्चैवैन्द्रवायवाग्रं च॥५॥

5. In the four-day (Ahīna-sacrifice) there is this[1] and on the fourth day the Aindravāyava-scoop (is drawn) first.

1. i.e. For the first three days one does as is described in the fourth Sūtra.

पञ्चरात्रस्यैतच्चैव शुक्राग्रं च॥६॥

6. In the five day (Ahīna-sacrifice) (there is) this[1] and (on the fifth) day the Śukra-scoop (is drawn) first.

1. i.e. for the first four days one does as is described in the fifth Sūtra.

षड्रात्रे द्विः परिवर्तते॥७॥

7. In the six-day-Ahīna sacrifice (the order of the scoop) takes place twice.[1]

1. The order mentioned in the Sūtras 3 and 4. Thus the days begin with the following scoops respectively Airdravāyava; Śukra, Āgrayaṇa, Aindravāyava, Śukra, Āgrayaṇa.

सप्तरात्रस्यैतच्चैवैन्द्रवायवाग्रं च॥८॥

8. In the seven-day (Ahīna-sacrifice) (there is) this[1] and (on the seventh day) the Aindravāyava scoop (is drawn) first.

1. i.e. for the first six days one does as is described in the seventh Sūtra.

अष्टरात्रस्यैतच्चैव शुक्राग्रं च॥९॥

9. In the eight-day (Ahīna sacrifice) (there is) this[1] and (on the eighth-day) the Sukra-scoop (is drawn) first.

1. i.e. for the first seven days one does as is described in the eighth Sūtra.

नवरात्रे त्रिः परिवर्तते॥१०॥

10. In the nine-day (Ahīna-sacrifice) (the order of the scoops) takes place thrice.[1]

1. The order mentioned in the Sūtras 3-4. Thus the days begin with the following scoops respectively: Aindravāyava, Śukra, Āgrayaṇa, Aindravāyava, Śukra, Āgrayaṇa, Aindravāyava, Śukra, Āgrayaṇa.

दशरात्रस्यैतच्चैवैन्द्रवायवाग्रं च॥११॥

11. In the ten-day (Ahīna-sacrifice) (there is) this[1] and (on the tenth day) the Aindravāyava-scoop (is drawn) first.

1. i.e. for the nine days one does as is described in the tenth Sūtra.

एकादशरात्रस्यैतच्चैव शुक्राग्रं च॥१२॥

12. In the eleven-day (Ahīna-sacrifice) (there is) this[1] and (the eleventh day) begins with Śukra.

1. i.e. for the first ten days one does as is described in the 11th Sūtra.

द्वादशरात्रे चतुः परिवर्तते॥१३॥

13. In the twelve-day (Ahīna-sacrifice) (the order of the scoops) takes place for four times.[1]

1. The order mentioned in the Sūtras 3-4. Thus Aindravāyava, Śukra, Āgrayaṇa, Aindravāyava, Śukra, Āgrayaṇa, Aindravāyava, Śukra, Āgrayaṇa, Aindravāyava, Śukra, Āgrayaṇa.

षोडशिनो ग्रहणं द्विरात्रस्योत्तरे ऽहन्॥१४॥

14. Scooping of the Ṣoḍaśi-graha (should be done) on the next day in a two-day (Ahīna-sacrifice).

ग्राह्यो मध्यमे त्रिरात्रस्य। चतुर्थेचतुर्थे चतूरात्रप्रभृतिषु नानाहीनेषु॥१५॥

15. It should be scooped on the middle day in the three-day Ahīna-sacrifice; in the sacrifices beginning with four-day Ahīna-sacrifice on every fourth day; (it should) not (be scooped) in non-Ahīna sacrifices.

चत्वारो द्विरात्राः॥१६॥

16. There are four two-day Ahīna-sacrifices.

व्युष्टिद्विरात्रः प्रथमः। स व्याख्यातः॥१७॥

17. Vyuṣṭi (Lustre) two-day (Ahīna-sacrifice) is the first. That has been described.[1]

1. Cp. XVII.22.12-17.

आङ्गीरसेन यः पुण्यो हीन इव स्यात्स एतेन॥१८॥

18. A sacrificer who being auspious may be lagged behind as it were, (should perform) this Āṅgīrasa (two-day-sacrifice).[1]

1. Cf. TMB XX.11.4.

ज्योतिष्टोमो ऽग्निष्टोमः पूर्वः। सर्वस्तोमो ऽतिरात्र उत्तरः॥१९॥

19. The first (day in it is) a Jyotiṣṭoma Agniṣṭoma; the next a Sarvastoma Atirātra.

कापिवनेन यं कामं कामयते तमभ्यश्नुते ऽलूक्षो भवति॥२०॥

20. By means of Kāpivana (Ahīna-sacrifice) (the sacrificer) obtains whatever he desires. He become free from parchedness.[1]

1. Cf. TMB XX.13.2;5.

ज्योतिरुक्थ्यो ऽग्निष्टोमो वा पूर्वः। अतिरात्र उत्तरः॥२१॥

21. (In it) the first (day should be) Jyotiḥ Ukthya or Jyotiḥ Agniṣṭoma; the second an Atirātra[1].

1. Cf. TMB XX.13.1.

चैत्ररथेन प्राणेष्वन्नाद्ये च प्रतितिष्ठति॥२२॥

22. By means of the Caitraratha (-Ahīna-sacrifice), the sacrificer becomes firmly established in the breaths and in food.

1. Cp. TMB XX.12.3. According to TMB one gets progeny and cattle. In Caland's translation of ĀpŚS instead of food we read "Nachkommenschaft." This seems to have been done under the misplaced influence of TMB.

अग्निष्टोमः पूर्वः। अतिरात्र उत्तरः॥२३॥

23. The first (day of it should be) an Agniṣṭoma; the second an Atirātra.

XXII.15

गर्गत्रिरात्रेण प्रजातिं भूमानं गच्छत्यभि स्वर्गं लोकं जयत्येषु लोकेषु प्रतितिष्ठति वसून्रुद्रानादित्यानन्वारोहति॥१॥

1. The sacrificer gets progeny, goes to multiplication (of his race), goes to heaven, establishes himself firmly on these worlds, and asends on Vasus, Rudras and Ādityas by (performing) the Garga-Trirātra (Ahīna-sacrifice).[1]

1. Cp. TMB XX.14.6; TS VII.1.5.7.

त्रैधातवीया दीक्षणीया॥२॥

2. The Traidhātavīyā (-offering)[1] should be performed as the Dīkṣaṇīyā (-offering).

1. See XX.8.4.

रोहिणी बभ्रुर्वा पिङ्गलैकहायनी द्विहायनी वा सोमक्रयणी॥३॥

3. A red brown or a yellowish, one-year-old or two-years-old cow should be used for purchasing Soma.[1]

1. Cp. TS VII.1.6.2; TMB XXI.1.3; JB II.249.

अग्निष्टोम उक्थ्यो ऽतिरात्रः॥४॥

4. (The three days in this sacrifice should be respectively as follows): Agniṣṭoma, Ukthya, Aitirātra.[1]

1. Cf. TS VII.1.5.3-4.

रथंतरं वामदेव्यं बृहदिति पृष्ठानि॥५॥

5. Rathantara, Vāmdeva, and Bṛhat should be the Sāmans respectively on these three days to be used as the first Pṛṣṭhastotra.[1]

1. TS VII.1.5.3 indirectly implies this.

सहस्रं दक्षिणा॥६॥

6. One thousand (cows should be given as) the sacrificial gift.

त्रीणि शतानि त्रयस्त्रिंशतं च प्रथमे ऽहनि ददाति। एवं द्वितीये तृतीये च॥७॥

7. On the first day (the sacrificer) gives three-hundred-thirty-three, and similarly on the second and the third day.[1]

1. Cf. JB II.264; TMB XX.15.3; ŚB IV.5.8.1.

साहस्त्र्यतिरिच्यते रोहिण्युपध्वस्ता द्विरूपोभयत एन्यन्यतरतो वा॥८॥

8. A red, speckled, two coloured, spotted either on both the sides or on one side (cow) remains as the thousandth.[1]

1. Cf. ŚB IV.5.8.2; TS VII.1.6.5, 7. 6.

यैव वरः कल्याणीत्युक्तम्॥९॥

9. It is said (in a Brāhmaṇa-text)[1] "Whatever is the chosen and auspicious (cow that should be the thousandth cow here)".

1. TS VII.1.6.5.6.

उद्धृष्टिः प्रथमे ऽहनि मुख्यः॥१०॥

10. A bull with high hump (*udbhṛṣṭi*) should be the chief (first of the three-hundred-thirty-three gifts) on the first day.

तमभिमन्त्रयते त्वमग्ने सहस्त्रमा नयोद् वलस्याभिनत्त्वचम्। स नः सहस्त्रमा नय प्रजया पशुभिः सह पुनर्मा विशताद्रयिरिति॥११॥

11. The sacrificer addresses it with *tvam agne sahasram*...[1]

1. Cp. for the verse TS VII.1.6.6.

वेहद्द्वितीये॥१२॥

12. A cow that miscarries (*vehat*) (should be the first of the three-hundred-thirty-three gifts) on the second day.

तामभिमन्त्रयते त्वमपामोषधीनां रसेन रसिनी बभूविथ। सा मा सहस्त्र आ भज प्रजया पशुभिः सह पुनर्मा विशताद्रयिरिति॥१३॥

13. He addresses it with *tvam apām oṣadhīnām*....

वामनस्तृतीये॥१४॥

14. A dwarf bull (should be the first of the three-hundred-thirty-three gifts) on the third day.

तमभिमन्त्रयते सहस्त्रस्य प्रतिष्ठासि वैष्णवो वामनस्त्वम्। स नः सहस्त्र आ धेहि प्रजया पशुभिः सह पुनर्मा विशताद्रयिरिति॥१५॥

तामुत्तरेणाग्नींध्रमित्युक्तम्॥१६॥

15-16. He addresses it with *sahasrasya pratiṣṭhāsi*.... It has been said (in a Brāhmaṇa-text)[1] "Having taken that (thousandth) cow by the north of the Āgnīdhra (shed)..." or by

the south of the Mahāvedi (great altar) between the sacrificial post and the Āhavanīya fire, (the Adhvaryu) should cause her to smell the Droṇakalaśa; or in the Āgnīdhra or in the Havirdhāna the cow should be made to smell with *ā jighra kalaśam....*[1]

1. Cp. TS VII.1.6.6.

XXII.16

दक्षिणेन वा वेदिं नीत्वान्तरा यूपमाहवनीयं च द्रोणकलशमवघ्रापयेदा जिघ्र कलशमिति॥ आग्नीध्रं हविर्धाने॥१॥

तामुदीचीमाग्नीध्रं नीत्वा तस्याः पृष्ठे तार्प्यमध्यस्यति॥२॥

1-2. Then having taken her to the north towards the Āgnīdhra (-shed).[2] The Adhvaryu throws a Tārpya[3]-garment on her back.[4]

1. Cf. TS VII.1.6.7.
2. TS VII.1.6.6.
3. For this see XVIII.5.7.
4. Cf. TMB XXI.1.10, JB II.251.

तस्मिन्धिष्णियानां रूपं विग्रथितं भवति॥३॥

3. In it (i.e. in that garment) the form of Dhiṣṇyas is bound.

अथ पुरस्तात्प्रतीच्यां तिष्ठन्त्यां जुहुयादुभा जिग्यथुरिति॥४॥

4. Then while she is standing in the east with her face to the west he should offer (a libation of ghee in the Āgnīdhra-fire) with *ubhā jigyathuḥ....*[1]

1. Cf. TS VII.1.6.7.

रूपाणि जुहोति यानि तस्यां भवन्ति॥५॥

5. He offers the libations with the formulae called "Forms (of the sacrificial animal)"—the forms which are (found) in her (that cow)[1].

1. Cf. TS VII.1.6.8.

आश्वमेधिकान्येके समामनन्ति॥६॥

6. Some think that here the formulae prescribed in the Aśvamadha (should be used).[1]

1. For these formulae see TS VII.3.17-18; see also XX.6.4.

प्रतीचीं सदसः स्रक्तिमानीय तस्या उपोत्थाय दक्षिणं कर्णमाजपेदिडे रन्त इति॥७॥

7. Then having led that cow to the corner of the Sadas, having stood near her he should mutter in her ear[1] *iḍe rante....*[1]

1. Cp. ŚB IV.5.8.10.
2. Cf. TS VII.1.6.8.

उत्सृज्य विज्ञानमुपैति॥८॥

8. Then having released (the cow) he practises divination (Vijñāna).

यद्यपुरुषाभिवीता प्राचीयादरात्सीदयं यजमानः कल्याणं लोकमजैषीदिति विद्यात्। यदि दक्षिणा क्षिप्रे ऽस्माल्लोकात्प्रैष्यति। यदि प्रतीची बहुधान्यो भविष्यति। यद्युदीची श्रेयानस्मिंल्लोके भविष्यतीति॥९॥

9. If not driven (by any man) she goes towards the east, one should know, "This sacrificer has caught, he has won this world"; if (she goes) to the south.... "This sacrificer will go quickly form this world"; if she goes to the west... "This sacrificer will possess ample grains"; if she goes to the north... "This sacrificer will be more prosperous in this world".[1]

1. Cp. ŚB IV.5.8.11.

तां यजमानो ऽभिमन्त्रयते सा मा सुवर्गं लोकं गमयेति॥१०॥

10. The sacrificer addresses her (the cow) with *sā mā suvargam....*[1]

1. Cf. TS VII.1.7.1-2.

यास्तिस्रस्तिस्रस्त्रिंशत्यधि तास्वेनामुपसमाहृत्य तामग्नीधे ब्रह्मणे होत्र उद्गात्र उन्नेत्रे ऽध्वर्यं वा दद्यात्॥११॥

11. Having brought her (the thousandh cow) to those which are additional to the thirty, he gives her to the Āgnīdhra, or the Brahman or to the Unnetṛ or to the Adhvaryu.[1]

1. Cp. ŚB IV.5.8.12; TS VII.1.5.6; VII.1.7.2.

द्वौ वोन्नेतारौ वृत्वा यतरो नाश्रावयेत्तस्मै वा॥१२॥

12. Or having chosen two Unnetṛ (priests he may give her) to one out of those who does not say *astu śrauṣaṭ* (in connection with the Hāriyojana).[1]

1. Cf. ŚB IV.5.8.13.

द्विभागं वा ब्रह्मणे तृतीयमग्नीधे॥१३॥

13. Or he gives two third of her to the Brahman and one-third to the Agnīdh.[1]

1. Cf. TS VII.1.5.6-7; JB II.243.

सर्वेभ्यो वा सदस्येभ्यः॥१४॥

14. Or he gives her to all the priests sitting in the Sadas[1].

1. Cf. TS VII.1.5.6.

उदाकृत्या वा सा वशं चरेत्। यस्तामविद्वान्प्रतिगृह्णातीत्युक्तम्॥१५॥

15. Or she may be removed; she may wander according to her desire. It has been said in a Brāhmaṇa-text[1], "He who being an ignorant accepts it (one may take her back from him with *ekāsi na sahasram....*)"[2]

1. Cf. TS VIII.1.5.6.
2. Cf. TS VII.1.7.2-3.

तां शतमानेन हिरण्येन निष्क्रीय यजमानस्य गोष्ठे विसृजति॥१६॥

16. Having redeemed her by means of gold weighing one hundred Mānas, he[1] releases her in the cow-stall of the sacrificer.

1. the one who has received the cow.
2. Cp. TS VII.1.7.4.

XXII.17

दश प्रथमे ऽहन्नाशिरं दुहन्ति। विंशतिं द्वितीये। त्रिंशतं तृतीये॥१॥

1. For the sake of Āśir (milk) they milk ten cows on the first day; twenty on the second; thirty on the third.

कृतान्नं प्रथमे ऽहनि देयम्। हिरण्यं गौर्वास इति द्वितीये। अनो रथो ऽश्वो हस्ती पुरुष इति तृतीये॥२॥

2. On the first day ready food i.e. rice-pap should be given; on the second day gold, a cow, and a garment; a cart, a chariot, a horse, an elephant and a man on the third day.[1]

1. Cp. ŚB IV.5.8.15. These gifts are in addition to the cows.

न साहस्रे ऽधि किंचिद्दद्यात्॥३।

दद्यादित्येके॥४॥

3-4. (The sacrificer) should not give anything in addition to one thousand cows. Or according to some, he may give.[1]

1. For these two views cf. ŚB IV.5.8.14.

यदि दद्यादनूबन्ध्यावपायां हुतायाम्॥५॥

दक्षिणां नयन्नान्यूना दशतो नयेत्॥६॥

5-6. If he gives any thing additionally he should give it after the performance of the offering of the omentum of the Anūbandhyā (cow).[1] When he leads the gift-cows, he should lead them in groups of not less than ten.[2]

1. Cf. ŚB IV.5.8.15. For the ritual of Anūbandhyā-cow see XIII. 23.6ff.
2. Every day 333 cows are to be led. But every day three cows become additional to groups of ten. They are to be led along with the thousandth cow on the third day (Cf. XXII.16.11). For the second part of the Sūtra cf. ŚB IV.5.8.16.

यस्मा एकां गां दास्यन्स्याद्दशभ्यस्तेभ्यो दशतमुपाकुर्यात् यस्मै द्वे पञ्चभ्यः। यस्मै पञ्च द्वाभ्याम्॥७॥

एवमा शतादा वा सहस्रात्॥८॥

7-8. He (the sacrificer) should drive a group of ten near them (the preists) to whom he (the sacrificer) is going to give one (cow); (he should drive) (a decade) to five (priests) whom he is going to give two (to everyone) (and he should drive) out of five (decades) whom he is going to give to two priests. This is to be done when... upto one hundred or one thousand.[1]

1. Cf. ŚB IV.5.8.16. This Sūtra as well as the ŚB text is difficult to understand.

उत्तमां दक्षिणां नीत्वोदवसाय वा शबली॥९॥

समुद्रो ऽसि विश्वव्यचा ब्रह्मा देवानां प्रथमजा ऋतस्य। अन्नमसि शुक्रमसि ज्योतिरस्यमृतमसि। तां त्वा विद्म शबलि दीद्यानाम्। तस्यास्ते पृथिवी पादो ऽन्तरिक्षं पादो द्यौः पादः समुद्रः पादः। एषासि शबलि तां त्वा विद्म सा न इषमूर्जं धुक्ष्व वसोर्धारां शबलि प्रजानां शविष्ठा व्रजमनुगेषं स्वाहेति शबलीहोमं जुहोति॥१०॥

9-10. After he has led the last (cow), or after he has concluded, he offers a libation to Śabalī with *śabali samudro'si....*[1]

1. Cp. TMB XXI.2.7; JB II.258.

XXII.18

अश्वमेधस्याग्निष्टोम उक्थ्यो ऽतिरात्रः॥१॥

1. The three days of the Aśvamedha are Agniṣṭoma, Ukthya and Atirātra respectively.

रथंतरं महानाम्नी बृहदिति पृष्ठानि॥२॥

2. (The sāmans for the first Pṛṣṭhastotra of these three days should be) the Rathantara, the Mahānāmnīs and the Bṛhat respectively.

1. For Sūtras 1 and 2 cf. TMB XX.4.1;8.

राजा यजेत यः कामयेत सर्वमिदं भवेयमिति॥३॥

3. A king who desires, "May I become all this" should perform it.

वैदत्रिरात्रेण स्वाराज्यकामः॥४॥

4. The sacrificer who desires to get autocracy should perform the Baida-three-day-sacrifice.

त्रयस्त्रिवृतो ऽतिरात्राः षोडशिमन्तः॥५॥

5. There should be three nine-versed Atirātra-days all combined with a Ṣoḍaśin.[1]

1. Cf. TMB XXI.5.1.

रथंतरं वामदेव्यं बृहदिति पृष्ठानि॥६॥

6. (The Sāmans for the first Pṛṣṭhastotra of these three days should be) the Rathantara, Vāmadevya and Bṛhat (respectively).

गर्गत्रिरात्रेणोत्तरेषां त्रयाणामहानि पृष्ठानीति व्याख्यातानि॥७॥

7. The days and the Pṛṣṭhastotras of the following three-day sacrifices are (as good as) explained by the (description of the) Garga Trirātra.

1. See XXII.15.4; 5.

छन्दोमपवमानेन पशुकामः॥८॥

8. (The sacrificer) who desires cattle should perform the Chandoma-pavamāna (three-day-sacrifice).[1]

1. For this sacrifice see TMB XXI.6.1ff. The Stomas of the Chandoma-days are used in this sacrifice for the Stotras. Thus on the first day twenty-four-versed; on the second day forty-four-versed and on the third day forty-eight-versed.

अन्तर्वसुना पशूनाप्नोति॥९॥

9. (The sacrificer) obtains cattle by means of the three-day sacrifice called Antarvasu.

1. For this sacrifice cf. TMB XXI.7.1ff; JB II.279f.

पराकेण स्वर्गकामः॥१०॥

10. (The sacrificer) who desires heaven should perform the Parāka (-three-day-sacrifice).

1. For this sacrifice see TMB XXI.8.1ff; JB II.280.

चत्वारश्चतूरात्राः॥११॥

11. There are four four-day-sacrifices.

अत्रेः प्रथमश्चतुर्वीरः॥१२॥

12. The first is the one of Atri, connected with four heroic sons.

चत्वारो ऽस्य वीराः कुल आजायन्ते सुहोतेत्युक्तम्॥१३॥

13. It has been said in a Brāhmaṇa-text[1]: "Four heroic

sons are born in his family: a good Hotṛ priest, (a good Udgātṛ priest, a good Adhvaryu priest and one good in assembly).[2]

1. See TS VII.1.8.1.
2. *susabheya*: a good Brahman-priest according to Tālavṛndanivāsin.

अग्निष्टोम उक्थ्यावतिरात्रो ऽत्रेरेव चत्वारश्चतुष्टोमाः॥१४॥

14. The four days of Atri (i.e. of this sacrifice) are as follows: Agniṣṭoma, Ukthya, Ukthya, and Atirātra[1] (each) having four stomas.[1]

1. Cf. TS VII.1.8.2.
2. Cf. TMB XXI.9.1.

अत्रिं श्रद्धादेवमित्युक्तम्॥१५॥

15. It has been said (in a Brāhamṇa-text) "Four powers did not come to Atri considering faith as the god, (lustre, power of sense-organs, brahman-splendour and food; by means of these four Stomas he obtained these four things)."[1]

1. TS VII.1.8.2.

जामदग्नयेन पुष्टिकामः॥१६॥

16. (The sacrificer) who wants prosperity (should perform) the Jāmadagnya (four-day-sacrifice).

1. For this sacrifice see TS VII.1.9.1f.

पुरोडाशिन्य उपसदो भवन्ति॥१७॥

17. (In this sacrifice) the Upasad (offerings) consist of sacrificial breads[1] (instead of ghee, as is done normally).

1. Cf. TS VII.1.9.1.

आग्नेय एककपाल सावित्रः पञ्चकपालो धात्रः षट्कपालो मारुतः सप्तकपालो बार्हस्पत्यो ऽष्टाकपालो मैत्रो नवकपालो वारुणो दशकपाल ऐन्द्र एकादशकपालो वैश्वदेवो द्वादशकपालः॥१८॥

18. (On the twelve Upasad-days which precede this sacrifice in the morning and in the after-noon following sacrificial breads are respectively offered by the Adhvaryu)-(bread) prepared on one potsherd for Agni; prepared on two potsherds for Aśvins; prepared on three potsh ds for Viṣṇu; prepared on four potsherds for Soma; prepared on five potsherds for Savitṛ; prepared on six potsherds for Dhātṛ;

prepared on seven potsherds for Maruts; prepared on eight potsherds for Bṛhaspati; prepared on nine potsherds for Mitra; prepared on ten potsherds for Varuṇa; prepared on eleven potsherds for Indra and prepared on twelve potsherds for Viśvedevas[1].

1. Cf. TMB XXI.10.23.

दर्विहोमा भवन्ति॥१९॥

19. There should be libations with ladles[1].

1. For the manner in which Darvihomas are to be offered see XXIV.3.9. Thus while offering these the Adhvaryu should be sitting to the west of the fire-altar with his right knee bent or not bent. According to Rudradatta on XV.6.57 in the Darvihomas the details of purification mentioned in the Gṛhya-ritual are to be followed. For these details see Āpastambagṛhya-Sūtra I.22.

XXII.19

अग्ने वेर्होत्रं वेरध्वरमा पितरं वैश्वानरमवसे करिन्द्राय देवेभ्यो जुषतां हविः स्वाहा। देवावश्विना मधुकशयाद्यास्मिन्यज्ञे यजमानाय मिमिक्षतम्। देव विष्णावुर्वद्येमं यज्ञं यजमानायानुविक्रमस्व। देव सोम रेतोधा अद्यास्मिन्यज्ञे यजमानायैधि। देव सवितः सुषावित्रमद्यास्मिन्यज्ञे यजमानायैधि। देवा ग्रावाणो मधुमतीमद्यास्मिन्यज्ञे यजमानाय वाचं वदत। देव्यदिते ऽन्वद्येमं यज्ञं यजमानायैधि। देव्यनुमते ऽन्वद्येमं यज्ञं यजमानाय मन्यस्व। दिव्या आपो नन्नम्यध्वमद्यास्मिन्यज्ञे यजमानाय। सदःसदः प्रजावानृभुर्जुषाणः। देवेन्द्रेन्द्रियमद्यास्मिन्यज्ञे यजमानायैधि। देव त्वष्टः सुरेतोधा अद्यास्मिन्यज्ञे यजमानायैधीति प्रतिनिगद्य होमाः॥१॥

1. The offerings of these breads are to be made by the Adhvaryu having uttered the formulae beginning with *agner ver hotram...* (respectively one by one).[1]

1. Cf. TMB XXI.10.11-22. The formulae are found with some variations in the TMB.

इन्द्राय देवेभ्यो जुषतां हविः स्वाहेति सर्वत्रानुषजति॥२॥

2. Everywhere i.e. to each formula he adds *indrāya havir juṣatāṁ haviḥ svāhā*.

XXII.20

वसिष्ठस्य संसर्पः। यः पुण्यो हीन इव स्यात्स एतेन॥१॥

1. (There is a sacrifice named) Vasiṣṭhasya saṁsarpaḥ.

(A sacrificer) who may be auspicious but lagged behind as it were should peform it.

1. Cp. for this sacrifice TMB XXI.11.2; JB II. 289. The name occurs only in the JB.

विश्वामित्रस्य संजयः। भ्रातृव्यवान्यजेत॥२॥

2. (There is a four-day sacrifice named) Viśvāmitrasya saṁjayaḥ. The sacrificer who has enemies should perform it.

1. Cf. TMB XXI.12.1, 3.

पञ्च पञ्चाहाः॥३॥

3. There are five five-day-sacrifices.

संवत्सरो वा इदमेक आसीदित्युक्तम्॥४॥

4. It has been said (in a Brāmaṇa-text): "Indeed in the beginning there was the year alone. It saw this five day sacrifice...."[1]

1. TS VII.1.10.1ff. The Sāmavedic texts do not mention this sacrifice.

अभ्यासङ्ग्यो द्वितीयः॥५॥

5. The second five-day-sacrifice is called Abhyāsaṅgya.[1]

1. For this sacrifice see TMB XXI.13.1ff; JB II.291-293.

यं कामं कामयते तमभ्यश्नुते॥६॥

6. (The performer) obtains whatever he desires.

1. TMB XXI.13.7.

अग्निष्टोमस्त्रय उक्थ्या अतिरात्रः॥७॥

7. (In it there should be the following days): an Agniṣṭoma, three Ukthyas, and an Atirātra.

त्रिवृती द्वे सवने पञ्चदशमेकम्। पञ्चदशे द्वे सप्तदशमेकम्। सप्तदशे द्वे एकविंशमेकम् एकविंशे द्वे त्रिणवमेकम्। त्रिणवे द्वे त्रयस्त्रिंशमेकम्॥८॥

8. (In it on the first day) the first two pressings (should have the Pavamānastotras) with nine verses; the third... fifteen verses; (on the second day) ...two... fifteen-verses ...the third seventeen verses; (on the third day)...two... seventeen verses

...the third twenty-one ...verses; (on the fourth day) ...two twenty-one verses... the third twenty-seven verses; (on the fifth) ...two ...twenty-seven verses; the third thirty-three ...verses.[1]

1. Cf. TMB XXI.13.1.

पञ्चशारदीयेन बहोर्भूयान्भवति॥९॥

9. The sacrificer becomes more than much by means of the (performance of the) Pañcaśāradīya (five-days) sacrifice.[1]

1. For this sacrifice cf. TMB XXI.1.4ff; JB II.178-180.

अनुसंवत्सरं पशुबन्धेन यजते॥१०॥

10. In every year (before the performance of the Pañcaśāradīya proper) he performs an animal-sacrifice.

सप्तदश पृश्नीनुक्ष्णः पञ्चवर्षानानयन्ति। सप्तदश पृश्नीर्वत्सतर्यस्त्रिवत्सा अप्रवीताः॥११॥

11. They bring seventeen spotted, five-year-old bulls; they also bring seventeen spotted, three-year-old, unimpregnated female calves.[1]

1. Cf. TMB XXI.14.7.

प्रोक्षितान्पर्यग्निकृतानुक्ष्ण उत्सृजन्ति। वत्सतरीरालभन्ते॥१२॥

12. They release the bulls after having sprinkled water on them and having carried fire around them, they kill the female calves.[1]

1. Cf. TMB XXI.14.7.

वर्णाननुक्रमिष्यामः॥१३॥

13. We shall describe their colour.

राजीवा नवनीतपृश्नीररुणाः पिशङ्गीः सारङ्गीरुत्तमीरालभ्य दीक्षन्ते॥१४॥

14. Stripped, with butter-yellow spots, reddish, (and) dappled[1] ones. Having seized the last ones they consecrate themselves for the Soma-sacrifice.

1. For these colours cp. TMB XXI.14.8.

त्रिवृदग्निष्टोम पञ्चदश उक्थ्यः सप्तदश उक्थ्यः पञ्चदश उक्थ्य सप्तदशो ऽतिरात्रः॥१५॥

15. The days in this sacrifice are as follows: an Agniṣṭ-oma with nine-versed Stoma, an Ukthya with fifteen-versed

Stoma, an Ukthya with seventeen versed Stoma, an Ukthya with fifteen versed Stoma and an Atirātra with seventeen-versed Stoma.[1]

1. Cf. TMB XXI.14.10.

एत उक्षाणः सवनीयाः॥१६॥

16. Those bulls are the victims connected with the Soma-pressings.[1]

1. Cf. TB II.7.11.1.

त्रींस्त्रीनन्वहमालभन्ते। पञ्चोत्तमे ऽहन्॥१७॥

17. They seize three of them on each day and five on the last day.

1. Cf. TMB XXI.14.10.

ऐन्द्रमारुता उक्षाणः। मारुत्यो वत्सतर्यः॥१८॥

18. The bulls are to be offered to Indra and Maruts, the calves to Maruts.[1]

1. Cf. TMB XXI.14.12.

यद्युक्ष्णो रुद्रो ऽभिमन्येत॥१९॥

19. If during those five years Rudra becomes angry with the bulls,[1]

1. This sentence is completed in the next Sūtra.

XXII.21

अग्नये रुद्रवते पुरोडाशमष्टाकपालं निवपेत्॥१॥

1. The sacrificer should offer sacrificial bread prepared on eight potsherds to Agni Rudravat.

अपोनप्त्रीयं चरुं यद्यप्सु पतेत्॥२॥

2. If a bull falls in water, he should offer rice-pap to Apāṁ napāt.

नैर्ऋतं चरुं यद्यवसीदेत्॥३॥

3. If a bull collapses he should offer rice-pap to Nirṛti.

भौमं चरुमेककपालं वा यद्यवसन्नः संशीर्णो वा॥४॥

4. If a bull is collapsed or broken down, he should offer rice pap to Bhūmi (earth).

बार्हस्पत्यं चरुं यदि श्लोणः कूटो वा॥५॥

5. If a bull becomes lame or loses its horn he should offer rice-pap to Bṛhaspati.

यदि नश्येद्वायव्यं चरुम्॥६॥

6. If a bull is lost, he should offer rice-pap to Vāyu.

यदि सेनाभीत्वरी विन्देतेन्द्राय जयत एकादशकपालम्॥७॥

7. If an attacking army wins a bull he should offer a sacrificial bread on eleven potsherds to Indra Jayat.

यदि प्रासहा नयेयुरिन्द्राय प्रसह्वन एकादशकपालम्॥८॥

8. If enemies forcefully take a bull away he should offer a sacrificial bread prepared on eleven potsherds to Indra Prasahvan.

यद्यन्धः स्यात्सौर्यं चरुमेककपालं वा॥९॥

9. If a bulll becomes blind, he should offer rice-pap or a sacrificial bread prepared on one potsherd to Sūrya.

यदि श्वभ्रं प्रपतेद्वैष्णवं चरुम्॥१०॥

10. If a bull falls in a pit he should offer a rice-pap to Viṣṇu.

यद्यविज्ञातेन यक्ष्मणा म्रियेत प्राजापत्यं चरुं द्वादशकपालं वा॥११॥

11. If a bull dies on account of an unknown disease he should offer rice-pap or a sacrificial bread prepared on twelve potsherds to Viṣṇu.[1]

1. For Sūtras XXII.20.19-21.11, cf. TMB XXI.14.13-19. For similar offerings in connection with the horse in the Aśvamedha-sacrifice cp. XX.7.1ff.

चतुर्थो ऽन्तर्महाव्रतः॥१२॥

12. The fourth (five-day-sacrifice is) one with the Mahāvrata-day included in it.[1]

1. Cp. TMB XXI.15.1ff; JB II.294.

भ्रातृव्यवान्यजेत॥१३॥

13. (A sacrificer who) has enemies should perform it.

त्रिवृदग्निष्टोमः पञ्चदश उक्थ्यो महाव्रतं सप्तदश उक्थ्य एकविंशो ऽतिरात्रः॥१४॥

14. (The days in it are as folllow): An Agniṣṭoma with nine-versed Stoma, an Ukthya with fifteen-versed-stoma, the Mahāvrata, an Ukthya with seventeen-versed-stoma, an Atirātra with twentyone-versed-stoma.

पुरुषमेधः पञ्चमः॥१५॥

15. The Puruṣamedha (human sacrifice) is the fifth five-day-sacrifice.

पञ्चशारदीयवदहानि॥१६॥

16. Its days are similar to those in the Pañcaśāradīya (-sacrifice).[1]

1. For these see XX.24.5.

अयुतं प्रथमे ऽहनि ददाति। नियुतं द्वितीये। अर्बुदं न्यर्बुदं च तृतीये। यथा प्रथमयोरेवमुत्तरयोः॥१७॥

17. (The sacrificer gives) Ayuta cows on the first day (as sacrificial gifts to the priests)... Niyuta (cows) on the second day... Arbuda (cows) on the third day and as many on the last two days as many on the first two days.

XXII.22

चत्वारः षडहाः॥१॥

1. There are four six-day-sacrifices.

साध्यानां प्रथमः॥२॥

2. The first is that of the Sādhyas.[1]

1. Cf. TS VII.2.1.1ff.

साध्या वै देवाः सुवर्गकामा इत्युक्तम्॥३॥

3. It is said (in a Brāhmaṇa-text) "The Sādhya-gods desirous of heaven (saw this six-day-sacrifice)...[1]

1. TS VII.2.1.1ff. Thus according to TS this sacrifice is to be performed in order to get heaven. The days in it are those of

Pṛṣṭhy a ṣaḍaha. The sacrificial post has bottom part like that of a morser. Every day they go some distance towards the east along the Sarasvatī river. They go while crying. All this has a great similarity with the sacrificial session of the Sādhyas. For this session see XXIII.12.1ff.

ऋतूनां द्वितीयेन प्रजाकामः ॥४॥

4. A sacrificer who desires progeny (should perform) the second six-day-sacrifice for the seasons.[1]

1. For this sacrifice cf. TMB XXII.1.1ff.

पृष्ठ्यः षडहः ॥५॥

5. It is a Pṛṣṭhya six-day-period.[1]

1. Cf. TMB XXII.1.1. On each day the first Pṛṣṭhya laud is one of the following Pṛṣṭha-sāmans respectively: Rathantara, Bṛhat, Vairūpa, Vairāja, Śākvara, Raivata.

तृतीयेनोपरिष्टात्त्रिकद्रुकेण यं कामं कामयते तमभ्यश्नुते॥६॥

6. By means of the third (six-day-sacrifice) in which there is a Trikadruka-period[1] at the end, one obtains whatever object one desires.

1. Cp. TMB XXII.2.1ff.
2. i.e. the last three days in it are Jyotis, Go, Āyus.

त्रिवृदग्निष्टोमः पञ्चदश उक्थ्यः सप्तदश उक्थ्यो ज्योतिर्गौरायुरतिरात्रः॥७॥

7. (Its days are as follows): Agniṣṭoma with nine-versed Stoma, Ukthya with fifteen-versed Stoma, Ukthya with seventeen -versd Stoma, Jyotis, Go, Āyus[1].

1. Cf. TMB XXII.2.1.

चतुर्थेन प्रैव जायते प्रजया पशुभिः॥८॥

8. By means of the fourth (six-day-sacrifice)[1] the sacrificer is born as it were with progeny and cattle.

1. For this sacrifice cp. TMB XXII.3.1ff.

अभ्यासङ्ग्यः पञ्चाहो विश्वजिदतिरात्रः॥९॥

9. The days in it are as follows: The Abhyāsaṅgya[1] five-day-period and a Viśvajit as an Atirātra[2].

1. See XXII.20.8.
2. Cf. TMB XXII.3.1.

अष्टौ सप्तरात्राः॥१०॥

10. There are eight seven-day-sacrifices.

कौसुरुबिन्देन पशुकामः॥११॥

11. The sacrificer desirous of cattle should perform the first seven-day-sacrifice of Kusurubindas.

स व्याख्यातः॥१२॥

12. It has been explained (by a Brāhmaṇa-text).[1]

1. Viz. TS VII.2.2.1ff.

सप्तर्षीणां द्वितीयेन स्वर्गकामः॥१३॥

13. A sacrificer desirous of heaven should perform the second seven-day-sacrifice of the seven Ṛṣis.[1]

1. For this sacrifice cp. TMB XXII.4.1ff; JB II.301-302.

पृष्ठ्यः षडहो महाव्रतवानतिरात्रः॥१४॥

14. The days in this sacrifice are as follows: a Pṛṣṭhya six day period, and an Atirātra with Mahāvrata.[1]

1. Cf. TMB XXII.4.1. On the last day Mahāvrata is used as the first Pṛṣṭha.

प्राजापत्येन प्रजाकामः॥१५॥

15. A sacrificer desirous of progeny should perform the third seven-day-sacrifice of Prajāpati.

1. Cf. TMB XXII.5.1ff.

पृष्ठ्यः षडहः प्राजापत्यं महाव्रतमतिरात्रे॥१६॥

16. (The days in this sacrifice are as follows): a Pṛṣṭhya six-day-period and on the (seventh) day (performed as an) Atirātra there should be the Mahāvrata-sāman of Prajāpati (as the first Pṛṣṭha-stotra).[1]

1. Cf. TMB XXII.5.1.

छन्दोमपवमानेन पशुकामः॥१७॥

17. (A sacrificer) desrious of cattle (should perform the fourth seven days sacrifice) with the chandomastomas as the Pavamāna-stotras.[1]

1. Cf. TMB XXII.6.1ff; JB II.309. For the Chandoma pavamāna see note on XXII.18.8.

पृष्ठ्यः षडहश्छन्दोमपवमानं महाव्रतमतिरात्रे॥१८॥

18. (The days in this sacrifice are as follows): a Pṛṣṭhya-six-day-period and the seventh day as an Atirātra with Mahāvrata as the first Pṛṣṭhastotra and with Chandoma-stomas in the Pavamāna-stotras[1].

1. Cf. TMB XXII.6.1.

पृष्ठ्यावलम्बेनान्नाद्यकामः॥१९॥

19. (A sacrificer) desirous of food should perform the fifth seven-day-sacrifice called Pṛṣṭhyāvalamba.

पृष्ठ्यस्तोमः षडहो महाव्रतवानतिरात्रः॥२०।

20. (The days in it are as follows): a Pṛṣṭhyastoma six-day-period and an Atirātra with Mahāvrata as the first Pṛṣṭha-stotra.

XXII.23

सत्त्रसंमितेनान्नाद्यकामः॥१॥

1. (A sacrificer) desirous of food (should perform) the sixth seven-day-sacrifice amounting to a sacrificial session.

कौसुरुबिन्दवदहानि॥२॥

2. Its days are similar to those of the Kausarubinda seven-day-sacrifice.[1]

1. See XXII.22.11.

ऐन्द्रेणौजस्कामः॥३॥

3. (A sacrificer) desirous of power (should perform seventh seven-day sacrifice) of Indra.[1]

1. For this sacrifice cf. TMB XXII.8.1ff.

ज्योतिर्गौरायुरथाभिजिद्विश्वजित्सर्वजित्सर्वस्तोमो ऽतिरात्रः॥४॥

4. (The days in this sacrifice are as follows): Jyotis, Go, Āyus, then Abhijit, Viśvajit and an Atirātra with all the Stomas.[1]

1. Cp. TMB XXII.8.1.

जनकसप्तरात्रेण प्रजातिं भूमानं गच्छत्यभि स्वर्गं लोकं जयत्येषु लोकेषु प्रतितिष्ठति॥५॥

5. A sacrificer obtains progeny, amplitude by means of (the eighth) seven-day sacrifice of Janaka.[1]

1. Cf. JB II.303; TMB XXII.9.1ff.

चत्वारि त्रिवृन्त्यहान्यग्निष्टोममुखानि विश्वजिन्महाव्रतं ज्योतिष्टोमो वैश्वानरो ऽतिरात्रः॥६॥

6. (The days in it are as follows): four days with nine-versed stoma beginning with an Agniṣṭoma (and ending with three Ukthyas), a Viśvajit, a Mahāvrata, and a Vaiśvānara Atirātra as Jyotiṣṭoma.[1]

1. Cf. TMB XXII.9.1; see ŚāṅkhŚS XVI.26.3.

अष्टरात्रेण ब्रह्मवर्चसकामः। स व्याख्यातः॥७॥

7. (A sacrificer desirous of Brahman-splendor (should perform) an eight-day sacrifice. It has been explained (by a Brāhmaṇa-text).[1]

1. viz. TS VII.2.3.1f.

त्रयो नवरात्राः॥८॥

8. There are three nine-day sacrifices.

प्रथमेनायुष्कामः॥९॥

9. (A sacrificer) desirous of long life (should perform) the first nine-day sacrifice.[1]

1. Cf. TMB XXII.12.3.

पृष्ठ्यः षडहो ज्योतिर्गौरायुरतिरात्रः॥१०॥

10. The days in it are as follows: a Pṛṣṭhya six-day-period, Jyotis, Go, Āyus as an Atirātra.[1]

1. Cf. TMB XXII.12.3.

द्वितीयेन ब्रह्मवर्चसकामः॥११॥

11. A sacrificer desirous of Brahman splendor should perform the second nine-day sacrifice.

1. Cf. TMB XXII.13.1ff.

त्रिवृदग्निष्टोमः पञ्चदश उक्थ्यः सप्तदश उक्थ्यो ऽभ्यासङ्ग्यः पञ्चाहो विश्वजिदतिरात्रः॥१२॥

12. The days in it are as follows: nine-versed Agniṣṭoma, fifteen-versed Ukthya, seventeen-versed Ukthya, Abhyāsaṅgya-five-day period, Viśvajit as an Atirātra.

1. See XXII.20.5.
2. For the days cp. TMB XXII.13.1.

शललीपिशङ्गेनान्नाद्यकामः॥१३॥

13. (A sacrificer) desirous of food (should perform a nine-day sacrifice called) Śalālīpiśaṅga (i.e. "porcupine-yellowish").

ज्योतिर्गौरायुर्ज्योतिर्गौरायुरायुर्गौर्ज्योतिरतिरात्रः॥१४॥

14. (The days in it are as follows): Jyotis, Go, Āyus, Jyotis, Go, Āyus, Āyus, go, Jyotis as an Atirātra.

चत्वारो दशरात्राः॥१५॥

15. There are four ten-day sacrifices.

दशरात्राय दीक्षिष्यमाणो दशहोतारं मनसानुद्रुत्याहवनीये सग्रहं जुहु-यात्॥१६॥

16. (A sacrificer) who is going to be consecrated for a ten-day-sacrifice, should, having (first) mentally recited the Daśahotṛ (-formula)[1], offer a libation (of ghee) in the Āhavanīya (-fire) with the (part called) Graha (in that formula)[2].

1. For this see TĀ III.1.
2. Cf. for this Sūtra TS VII.2.5.1.

त्रिककुत्प्रथमः। त्रिककुत्प्रजानां समानानां च भवति॥१७॥

17. The first ten-day sacrifice is called Trikakut[1] ("with three peaks"). (The sacrificer who performs this sacrifice) becomes "three-peaked[2]" among his offsprings and his equals[1].

1. For the explanation of this name see the note on the next Sūtra.
2. i.e. he supercedes others in three respects: knowledge, progeny and property.
3. For this Sūtra cf. TS VII.2.5.3; TMB XXI.14.7.

त्रिवृदग्निष्टोमः पञ्चदश उक्थ्यस्त्रिवृदग्निष्टोमः सप्तदशो ऽग्निष्टोम एकविंश उक्थ्यः सप्तदशो ऽग्निष्टोमस्त्रिणवो ऽग्निष्टोमस्त्रयस्त्रिंश उक्थ्यस्त्रिणवो ऽग्निष्टोमो विश्वजित्सर्वपृष्ठो ऽतिरात्रः॥१८॥

18. (The days in it are as follows): Nine-versed Agniṣṭoma, fifteen-versed Ukthya, nine-versed Agniṣṭoma, seventeen-versed-Agniṣṭoma, twenty-one-versed Ukthya, seventeen-versed Agniṣṭoma, twenty-seven-versed Agniṣṭoma, thirty-three versed Ukthya; twenty-seven versed Agniṣṭoma, and Viśvajit as an Atirātra with all the Pṛṣṭhas.[1]

1. Cf. TS VII.2.5.3. The three Ukthya-days are metaphorically to be understood as the three peaks.

XXII.24

देवपुराभिचर्यमाणः॥१॥

1. (A sacrificer) against whom black magic is practised by his enemy, should perform the second ten-day sacrifice called Dèvapur (city of the Gods).[1]

1. Cf. TS VII.2.5.3.

त्रिष्टोमो ऽग्निष्टोमो ज्योतिरुक्थ्यस्त्रिष्टोमो ऽग्निष्टोमो ऽभिजिदग्निष्टोमो गौरुक्थ्यो ऽभिजिदग्निष्टोमो विश्वजिदग्निष्टोम आयुरुक्थ्यो विश्वजिदग्निष्टोमः सर्वस्तोमो ऽतिरात्रः॥२॥

2. (The days in it are as follows): Triṣṭoma Agniṣṭoma, Jyotis as an Ukthya, Triṣṭoma Agniṣṭoma, Abhijit as an Agniṣṭoma, Go as an Ukthya, Abhijit as an Agniṣṭoma, Viśavjjt as an Agniṣṭoma, Āyus as an Ukthya, Viśvajit as an Agniṣṭoma, and Atirātra with all the Stomas.[1]

1. Cp. TMB XXII.17.1.

छन्दोमवता पुरुषं पशूनोजो वीर्यमाप्नोति॥३॥

3. (A sacrificer) obtains a man (servant), cattle, power and valour by means of a ten-day sacrifice consisting of Chandoma-days[1].

1. Cp. TMB XXII.16.1.

अभ्यासङ्ग्यः षडहस्त्रयश्छन्दोमा अतिरात्रः॥४॥

4. (The days in it are as follows): six-day Abhyāsaṅgya-peirod, the three Chandoma-days[1] and an Atirātra.

1. See the note on XXII.18.8.

अथैकेषाम्। अभ्यासङ्ग्यः पञ्चाहश्चत्वारश्छन्दोमा अतिरात्रः॥५॥

5. According to some,[1] (the days are as follows): Abhyāsaṅgya-five-day-period,[2] four Chandoma-days, and an Atirātra.

1. See TMB XXII.16.1.
2. See XXII.20.5.

कौसुरुबिन्देन बहोर्भूयान्भवति॥६॥

6. (The sacrificer) becomes more than much by (the performance of the ten-day-sacrifice) of Kusurubindas.[1]

1. Cf. TMB XXII.15.2;

त्रयस्त्रिवृतो ऽग्निष्टोमास्त्रयः पञ्चदशा उक्थ्यास्त्रयः सप्तदशा उक्थ्या एकविंशो ऽतिरात्रः॥७॥

7. (The days in it are as follows): three nine-versed Agniṣṭomas, three fifteen-versed Ukthyas, three seventeen-versed Ukthyas, and a twenty-one-versed Atirātra.

1. Cf. TMB XXII.15.1; JB II.332.

पौण्डरीक एकादशरात्रो ऽयुतदक्षिणः॥८॥

8. In the eleven-day sacrifice Pauṇḍarīka (the sacrificer) should give ten thousand cows as sacrificial gifts.[1]

1. Cf. TMB XXII.18.6.

अन्वहं सहस्राणि ददाति। अश्वसहस्रमुत्तमे ऽश्वशतं वा॥९॥

9. On every day he should give one thousand cows; on the last day he should give one thousand horses or one hundred horses.

तेन सर्वामृद्धिमृध्नोति परमेष्ठितां गच्छत्यभि स्वर्गं लोकं जयत्येषु लोकेषु प्रतितिष्ठति॥१०॥

10. By means of it he obtains all the prosperity, goes to the highest state,[1] goes to the heaven (and) becomes firmly established in these worlds.

1. Cf. TMB XXII.18.5.

अभ्यासङ्ग्यः षडहश्चतुष्टोमो ऽग्निष्टोमस्त्रयश्छन्दोमा अतिरात्रः॥११॥

11. (The days in it are as follows): Abhyāsaṅgya six-day-period, a Catuṣṭoma Agniṣṭoma, three Chandoma-days and an Atirātra.[1]

1. Cp. TMB XXII.18.1.

अथैकेषाम्॥ अभ्यासङ्ग्यः पञ्चाहश्चत्वारश्छन्दोमा महाव्रतं विश्वजित्सर्व-पृष्ठो ऽतिरात्रः॥१२॥

12. According to some (the days in it are as follows): Abhyāsaṅgya-five-day-period, four Chandoma-days, Mahā-vrata-day and a Viśvajit performed as an Atirātra with all the Pṛṣṭhas.

THE SAVAYAJÑAS

XXII.25

अथ सवानां व्याख्यातो बृहस्पतिसवः॥१॥

1. Now the description of the Savas.[1] The Bṛhaspatisava has been explained.

1. The Savayajñas are generally one-day-sacrifices consisting of sprinkling of water etc. (Abhiṣeka) on the sacrificer.

वैश्यः पुष्टिकामः॥२॥

2. A Vaiśya-sacrificer desirous of prosperity (should perform the Vaiśyasava).[1]

1. Cp. TB II.7.2.1.

आग्नेयादीनि सप्त हवींषि निर्वपति॥३॥

3. (The Adhvaryu) performs the seven offerings beginning with the one to Agni.[1]

1. Thus a sacrificial bread on eight postsherds to Agni, rice-pap for Pūṣan, a sacrificial bread on twelve potsherds to Savitṛ, rice-pap for Tvaṣṭṛ, a sacrificial bread on ten potsherds for Varuṇa, rice-pap for Viśvedevas, a sacrificial bread on seven potsherds for Maruts. Cf. TB II.7.2.1-2. These offerings are to be made in addition to the Savanīya sacrificial breads.

पृश्निः पष्ठौही मारुत्यालभ्यते॥४॥

4. A four-year old cow of variegated colours is to be seized for Maruts[1] (in addition to the Savanīya he-goat for Agni).

1. Cf. TB II.7.2.2.

तस्याः पुरस्तात्स्विष्टकृतो यजमानायतन ऋषभचर्म प्राचीनग्रीवमुत्तर-लोमास्तीर्य तस्मिन्नासीनं यजमानं दध्नाभिषिञ्चति॥५॥

5. Immediately before the Agni-sviṣṭakṛt-offering (in the animal-sacrifice of that cow), having spread a bull's hide with the neck of it to the east, with its hairy part upwards, in the place where the sacrificer sits, (the Adhvaryu) sprinkles curds on the sacrificer sitting on it.[1]

1. Cf. TB II.7.2.2. For more details of the Abhiṣeka see XVII.4. 4-10.

ब्राह्मणो ब्रह्मवर्चसकामः॥६॥

6. A Brāhmaṇa-sacrificer desirous of Brahman-splendour (should perform the Brāhmaṇa-sava-sacrifice).[1]

1. Cf. TB II.7.3.1ff.

आग्नेयादीन्यष्टौ हवींषि निर्वपति॥७॥

7. The Adhvaryu performs the eight offerings beginning with the one to Agni.[1]

1. These are as follows: a sacrificial bread on eight potsherds for Agni, rice-pap for Soma, a sacrificial bread on twelve potsherds for Savitṛ, rice-pap for Bṛhaspati, a sacrificial bread on eleven potsherds for Agni-soma, rice-pap for Sarasvatī, a sacrificial bread on ten potsherds for Varuṇa, and a sacrificial bread on one potsherd for Dyāvāpṛthivyau. See and cp. TB II.7.3.1ff.

पुरस्तात्स्विष्टकृतो हिरण्येन घृतमुत्पूय तेन कृष्णाजिन आसीनमभिषिञ्चति॥८॥

8. Immediately before the offering to Agni Sviṣṭakṛt (the Adhvaryu) having purified ghee with gold, sprinkles it (on the sacrificer) sitting on black-antelope-skin[1].

1. Cf. TB II. 7.3.3.

अथ सोमसवः॥९॥

9. Now the Somasava.

1. For this sacrifice see TB V.7.4.1ff.

यत्किंच राजसूयमृते सोमं तत्सर्वं भवति॥१०॥

10. Everything in the Rājasūya except the Soma[1] takes place here.[2]

1. i.e. except the Soma-sacrificial days. Thus the rites like Pavitra or Abhyārohaṇīya, the Abhiṣecanīya, the Daśapeya, the Keśavapanīya, Vyuṣṭi-Dvirāta, the Kṣatrasya Dhṛti from the Rājasuya are dropped here.
2. For this Sūtra cf. TB II.7.4.1.

मैत्राबार्हस्पत्यं संस्थाप्य सौमीं सूतवशामालभते॥११॥

11. Having established i.e. performed the offering for Mitra-Bṛhaspati (as in the Rājasūya) completely,[1] (the Adhvaryu) seizes a cow which after having once given birth has become sterile, for Soma.

1. For this see XVIII.11.12-13. Thus one has to perform the ritual upto the Abhiṣeka (sprinkling).

तस्याः पुरस्तात्स्विष्टकृतो ऽषाढं युत्सु पप्रिमिति सौम्यर्चाद्भिरभिषिञ्चति॥१२॥

12. Immediately before the offering to Agni Sviṣṭakṛt (in connection with the animal-sacrifice) of that cow, (the Adhvaryu) sprinkles water on the sacrificer with a verse addressed to Soma beginning with *aṣāḍhāṁ yutsu*[1].

1. For the verse see TB II.4.3.8. For the rite cf. TB II.7.4.1.

शेषं संस्थाप्य संसृपां हविर्भिर्दिशामवेष्ट्या द्विपशुना पशुबन्धेन सात्यदूतानां हविर्भिः प्रयुजामिति यजते॥१३॥

13. Having established (i.e. performed) the remaining (ritual) completely (the sacrificer) performs the rites called Saṁsṛpāṁ havīṁṣi[1]; Disśām aveṣṭi,[2] animal-sacrifice of two victims,[3] Sātyadūtānāṁ havīṁṣi,[4] and Prayujāṁ havīṁṣi.[5]

1. See XVIII.20.7.
2. See XVIII.21.8.
3. See XVIII.21.12-15.
4. See XVIII.21.16ff.
5. See XVIII.22.5-6.

पृथिसवेन पशुकामः॥१४॥

14. (A sacrificer) desirous of cattle should perform the Pṛthisava[1].

1. For this sacrifice see TB II.7.5.1f.

यत्किंच राजसूयमनुत्तरवेदिकं तत्सर्वं भवति॥१५॥

15. (In this sacrifice) everything in the Rājasūya except the ritual connected with the Uttaravedi takes place.[1]

1. Cf. TB II.7.5.2. Thus in this sacrifice all the Soma-sacrifices, animal-sacrifices and the Cāturmāsya-sacrifices which are included in the Rājasūya and are connected with the Uttaravedi are dropped. Only the Iṣṭis in the Rājasūya take place here.

मैत्राबार्हस्पत्यस्य पुरस्तास्विष्टकृतो ये मे पञ्चाशतमिति नाराशंस्यर्चाद्भिरभिषिञ्चति॥१६॥

16. Immediately before the Agni Sviṣṭakṛt-offering forming a part of the offering to Mitra-Bṛhaspati, the Adhvaryu sprinkles water on the sacrificer with a Narāśaṁsa-verse beginning with *ye me pañcāśatam.*[1]

1. For the ritual and also for the verse cf. TB II.7.5.2.

समानमुत्तरं पूर्वेण पशुबन्धवर्जम्॥१७॥

17. The further (ritual) is the same as in the previous sacrifice[1] except the animal-sacrifice.

1. See the Sūtra 13.

व्याख्यातो गोसवः॥१८॥

18. The Gosava has been explained.[1]

1. See XXII.12.17-13.3.

ओदनसवेनान्नाद्यकामः॥१९॥

19. (A sacrificer) desirous of food should perform the Odanasava.[1]

1. For this sacrifice see TB II.7.7.1-9.5.

रोहिण्यां यजतोपव्युषं श्रपयति॥२०॥

20. One should perform it under the Rohiṇī (constellation i.e. when the moon is with this constellation). Before the daybreak, they cook (rice-pap)[1].

1. Cf. TB II.7.9.4.

दर्विहोमो भवति॥२१॥

21. (The sacrifice) is a spoon-offering[1].

1. Darvihoma. For this see the note on XXII.18.19.

उदित आदित्ये सिंहे व्याघ्र इति चतस्त्र आहुतीरोदनाद्धुत्वा राडसि विराडसीत्येतैः प्रतिमन्त्रम्॥२२॥

22a. After the sun-rise,[1] having performed four offerings out of the rice-pap with *simhe vyāghre....*[2],

1. Cf. TB II.7.9.4.
2. For the formulae see TB II.7.7.1-2. The sentence is incomplete. See the next Sūtra.

XXII.26

मन्थान्कल्पयन्ति॥ आज्यमन्थं ब्राह्मणः पयोमन्थं राजन्यो दधिमन्थं वैश्य उदमन्थं शूद्रः॥१॥

25.22b-26.1. *rāḍasi virāḍasi...*[1] with these formulae one by one they prepare stirred drinks: (thus) a Brāhmaṇa ghee-stirred mixture, Kṣatriya a milk-stirred mixture; a Vaiśya a curds-stirred mixture, a Śūdra a water-stirred mixture.

1. For the mantras see TB II.7.7.2.

इन्द्राय त्वा तेजस्वते तेजस्वन्तं श्रीणामीति ब्राह्मणः सक्तुभिराज्यं श्रीत्वा तेजो ऽसीत्यभिमन्त्र्य तत्ते प्रयच्छामीति यजमानाय प्रयछति॥२॥

2. Having mixed ghee with coarse flour with *indrāya tvā* then having addressed it with *tejo'si*, a Brāhmaṇa gives it to the sacrificer with *tat te prayacchāmi*[1].

1. For the formulae see TB II.7.7.2-3.

तेजस्वदस्तु मे मुखमिति प्रतिगृह्य भक्षयति॥३॥

3. Having accepted (the mixture) with *tejasvadastu me mukham...*[1] (the sacrificer) consumes it.

1. TS II.7.7.3.

एवमितरेषामुत्तरउत्तरः श्रयणो ऽभिमन्त्रणः प्रदानो भक्षणश्च यथालिङ्गम्॥४॥

4. In the same manner each latter (formula) is to be used for mixing, addressing, giving, and consuming, in accordance with the characteristic mark (indicating the action) for others (i.e. Kṣatriya, Vaiśya, and Sūdra[1].

1. See the formulae in TB II.7.2.2-5.

सर्वान्यजमानो भक्षयित्वा हिरण्यं ब्राह्मणाय ददाति। तिसृधन्वं राजन्याय। अष्ट्रां वैश्याय। माषकमण्डलुं शूद्राय॥५॥

5. Having consumed all the (mixtures) the sacrificer gives gold to the Brāhmaṇa; a bow with three arrows to the Kṣatriya, a prickle to the Vaiśya, and Kamaṇḍalu-type jar to the Śūdra.[1]

1. Cf. TB II.7.9.2-3.

ओदनशेषं यजमानः प्राश्नाति॥६॥

6. The sacrificer eats the remaining[1] rice-pap.

1. Out of the offering-material. See XXII.25.22.

इममग्न आयुषे वर्चसे कृधीति प्राश्नन्तमभिमन्त्रयते॥७॥

7. (The Adhvaryu) addresses the sacrificer while he is eating, with *imamagna āyuṣe varcase*... (TB II.7.7.5).

हिरण्यं यजमानायाबध्नाति॥८॥

8. He ties a gold (-piece) to the sacrificer.[1]

1. Cf. TB II.7.9.8.

आयुरसि विश्वायुरसीत्याबध्यमाने जपति॥९॥

9. While it is being tied (the sacrificer) mutters *āyurasi viśvāyurasi*... (TB II.7.7.6).

अपां ग्रहान्गृह्णन्ति ये मन्थान्कल्पयन्त्यपां यो द्रवणे रस इत्येतैः प्रतिमन्त्रम्॥१०॥

10. The same persons[1] who prepare the stirred mixtures draw the scoops of water each with one of the formulae beginning with *yo draviṇe rasaḥ*... (TB II.1.7.7).

1. See XXII.26.1.

तैरेनं संसृष्टैरभिषिञ्चति यतो वातो मनोजवा इति॥११॥

11. (Having) mixed together (the Adhvaryu) sprinles those waters on him (the sacrificer) with *yato vāto manojavāḥ*... (TB II.7.7.6).

समुद्र इवासि गह्मनेत्येनमभिमन्त्र्याथैनं त्रिभिर्दर्पुञ्जीलैः पवयति॥१२॥

12. Then having addressed him with *samudra ivāsi*... (TB II.7.7.6) he purifies him (the sacrificer) with bunches of Darbha-grass.[1]

1. Cf. TB II.7.9.5.

अवभृथप्रत्याम्नायो भवतीति विज्ञायते॥१३॥

13. It is known from a Brāhmaṇa-text: "Thereby the Avabhṛtha (-bath) is substituted".[1]

1. Cp. TB II.7.7.4-5.

अग्रेणाहवनीयं रथो ऽवस्थितो भवति॥१४॥

14. In front of the Āhavanīya, a chariot is situated.

अभि प्रेहीति तं यजमानो ऽभ्येति॥१५॥

15. The sacrificer goes towards it with *abhi prehi*....[1]

1. TB II.1.8.1.

आतिष्ठ मित्रवर्धन इत्यारोहन्तमभिमन्त्रयते॥१६॥

16. (The Adhvaryu) addresses (the sacrificer) mounting (upon the chariot) with *ātiṣṭha mitravardhanaḥ*.[1]

1. TB II.7.8.1.

अङ्कौ न्यङ्काविति रथचक्रे अभिमृशति। पक्षसी वा॥१७॥

17. (The sacrificer) touches, the wheels of the chariot or both the sides of it with *aṅkau nyaṅkau*....[1]

1. TB II.7.8.1.

आतिष्ठ वृत्रहन्निति पञ्चभिरारूढम्॥१८॥

18. (The Adhvaryu) addresses the sacrificer who has mounted upon the chariot with five verses beginning with *ātiṣṭha vṛtrahan*....[1]

1. TB II.7.8.1-2.

दिदृक्षेण्यो दर्शनीयो भवति य एतेन यजत इति विज्ञायते॥१९॥

19. It is known (from a Brāmaṇa-text) "(The sacrificer) who performs this sacrifice becomes worthy to be desired to be seen and worthy to be seen."[1]

1. TB II.7.9.4.

XXII.27

संतिष्ठत ओदनसवः॥१॥

1. Thereby the Odanasava sands completely established (i.e. concluded).

व्याख्यातः पञ्चशारदीयः॥२॥

2. The Pañcaśārdiya has been (already) explained.[1]

1. See XXII.20.9-21.11.

तथाग्निष्टुत्॥३॥

3. Similarly the Agniṣṭut (also has been already explained).[1]

1. See XXII.6.5-21.

तस्य पुरोरुचः॥४॥

4. The Puroruc (verses)[1] of it (are as follows).

1. i.e. the verses which precede the words *upayāmagṛhītosi* at the time of drawing the scoops.

अस्याजरासो ऽग्न आयूंषि पवस इत्यैन्द्रवायवस्य। द्वितीया मैत्रावरुणस्य। तृतीयाश्विनस्य। चतुर्थी पञ्चमी च शुक्रामन्थिनोः षष्ठ्याग्रयणास्य॥५॥

5. (The Puroruc-verse) of the scoop for Indra and Vāyu (is) *asyājarāsaḥ... agna āyaūṁṣi pavase...* The second of the scoop for Mitra and Varuṇa; the third of the Aśvins-scoop and the fourth and fifth of the scoops for Śukra and Manthin; the sixth of the Āgrayaṇa[1].

1. For the verses see TB II.7.12.1ff.

अन्यामाग्नेयीमुक्थ्यस्य नियुनक्ति॥६॥

6. For the Ukthya (scoop) (the Adhvaryu) uses another verse, one which is addressed to Agni.

नित्या ध्रुवस्य॥७॥

7. For the Dhruva (scoop) the usual verse[1] is to be used.

1. Thus TS I.4.13.a.

नियुनक्त्यैन्द्राग्नवैश्वदेवयोः॥८॥

8. For the scoops viz. the scoop for Indra and Agni[1] and the scoop for Viśvedevas,[2] he uses (another verse) addressed to Agni.

1. TS I.4.15.a.
2. TS I.4.16.a is substituted by TB II.7.12.3.

अग्निश्रिय इति तिस्रो मरुत्वतीयानाम्॥ श्रुधि श्रुत्कर्णेत्युत्तरां माहेन्द्रस्य। विश्वेषामदितिरिति तिस्र आदित्यग्रहस्य। उत्तमा सावित्रस्य॥९॥

9. The three verses beginning with *agniśriyaḥ*[1] (are to be used as Purorucs) for the Marutvatīya-scoops[2]; the next verse beginning wih *śrudhi śrutkarṇa* for the Māhendra-scoop[3]; the three verses beginning with *viśveṣāmaditiḥ* for the Āditya-scoop; the last one for the Sāvitra-scoop.[4]

1. TB II.7.12.3-4.
2. TB II.7.12.5.
3. TB II.7.12.5-6.
4. TB II.7.12.6.

नियुनक्ति वैश्वदेवस्य॥१०॥

10. He uses (another verse addressed to Agni) for the Vaiśvadeva-scoop.

नित्या पात्नीवतस्य॥११॥

11. The usual verse is to be used for the scoop of Agni Patnīvat.[1]

1. TS I.4.27.

नियुनक्ति हारियोजनस्य॥१२॥

12. For the Hāriyojana-scoop he uses the usual verse (adressed to Agni).

इन्द्रस्तुतेन्द्रस्तोमेनोक्थ्येनेन्द्रियकामो वीर्यकामो वा यजेत॥१३॥

13. A sacrificer who desires power of sense-organs or valour should perform Indrastut Indrastoma as an Ukthya[1].

1. Cp. XXII.10.3.

ऐन्द्रियः पुरोरुचः॥१४॥

14. All the Puroruc-verses are addressed to Indra.

तिष्ठा हरी कस्य वृषेत्यैन्द्रवायवस्य। तृतीया मैत्रावरुणस्य। चतुर्थ्याश्विनस्य। पञ्चमी च शुक्रामन्थिनोः। सप्तम्याग्रयणस्य॥१५॥

15. The Puroruc-verse of the scoop for Indra and Vāyu (should be) *tiṣṭhā harī*... and *kasya vṛṣā*...; the third (verse should be the fourth of the scoop for Aśvins; the fifth and the sixth. (the Puroruc-verse) of the scoop for the Śukra and Manthin scoops; the seventh of the Āgrayaṇa-scoop.[1]

1. For the verses see TB II.7.13.1-3.

नित्योक्थ्यस्य॥१६॥

16. For the Ukthya-scoop, the usual verse is to be used.[1]

1. TS I.4.12.

नियुनक्ति ध्रुवैन्द्राग्नवैश्वदेवानाम्॥१७॥

17. For the Dhruva-scoop, Aindrāgna-scoop, and Vaiśvadeva-scoop, (the Adhvaryu) uses (the other verses addressed to Indra).[1]

1. TB II.7.13.3-4.

नित्या मरुत्वतीयमाहेन्द्राणाम्॥१८॥

18. For the scoop for Indra with Maruts and for the scoop for Mahendra (he uses) the usual verse.

आ नो विश्वाभिरूतिभिरितितिस्त्र आदित्यग्रहस्य। उत्तमा सावित्रस्य॥१९॥

19. The three verses beinning with *ā no viśvābhirūtibhiḥ*[1] are to be used for the Āditya-scoop; the last one is to be used for the Savitṛ-scoop.[2]

1. TB II.7.13.4.
2. TB II.7.13.4.

नियुनक्ति वैश्वदेवपात्नीवतयोः॥२०॥

20. He uses (the other verses addressed to Indra) for the Vaiśvadeva and Pātnīvata scoops.

नित्या हारियोजनस्य॥२१॥

21. He uses the usual verse for the Hāriyojana scoop.

व्याख्यातो ऽप्तोर्यामः॥२२॥

22. The Aptoryāma-sacrifice, has been (already) explained.[1]

1. See XXII.13.19; XIV.4.12.

XXII.28

राजाभिषेक्ष्यमाणो जनपदेषु समवेतेषु द्वयोः पुण्याहयोः पूर्वस्मिन्स्थण्डिलं कल्पयित्वाग्निमुपसमाधाय संपरिस्तीर्य वसति॥१॥

1. A king who is going to be sprinkled water upon (and thus consecrated for being a king), should remain, for two auspicious days ater having on the first day prepared a place for the domestic fire, having put fuel in it, and having scattered sacred grass around it, while the people in the kingdom have come together.

उदित आदित्ये ये केशिनो नर्ते ब्रह्मण इति द्वे आहुती हुत्वा राडसि विराडसीति यजमानायतन औदुम्बरीमासन्दीं प्रतिष्ठापयति॥२॥

2. After the sun-rise, (the royal chaplain) after haivng offered two libations (of ghee in this fire) with *ye keśinaḥ* and *narte brahmaṇaḥ*...[1] places a throne made of Udumbara-wood on the place where the sacrificer sits, with *rāḍasi virāḍasi*[2].

1. For both the verses see TB II.7.17.1.
2. TB.II.7.17.2.

तां राजारोहति॥३॥

3. The king ascends upon it.

आरोह प्रोष्ठमित्यारोहन्तमभिमन्त्रयते॥४॥

4. (The chaplain) addresses him while he is ascending, with *āroha proṣṭham*....[1]

1. TB II.7.17.1-2.

अत्र वरं ददाति॥५॥

5. At that time (the king) gives a chosen thing (by the priest to him).

तस्यामासीनः केशान्वापयते येनावपत्सविता क्षुरेणेति॥६॥

6. Sitting upon it (the king gets) his hair cut with *yenāvapat....*[1]

1. TB II.7.17.2.

मा ते केशानिति केशान्प्रकीर्यमाणाननुमन्त्रयते॥७॥

7. (The chaplain) addresses the hair being scattered with *mā te keśān....*[1]

1. TB II.7.17.2.

तान्समोप्य दर्भस्तम्बे निदधाति तेभ्यो निधानमिति॥८॥

8. Having put them (the hair) together he keeps them on a bunch of Darbha-grass with *tebhyo nidhānam....*[1]

1. TB II.7.17.3.

अथैनमाज्यमिश्रेण पयसानक्ति। बलं ते बाहुवोरिति बाहू। यत्सीमन्तमिति शिरः॥९॥

9. Then he anoints him (the king) with milk mixed with ghee. (Thus he anoints his) arms with *balaṁ te bāhuvoḥ...* and the head with *yat sīmantam....*[1]

1. For the formulae see TB II.7.17.3.

व्याघ्रो ऽयमग्नाविति सप्ताहुतीर्हुत्वा द्यौरसि पृथिव्यसीति यजमानायतने शार्दूलचर्म प्राचीनग्रीवमुत्तरलोमास्तृणाति॥१०॥

10. Having offered seven libations with *vyāghro'yama-gnau*, he spreads a tiger-skin with its neck to the east and hairy part upawads, on the place where the sacrificer sits, with *dyaurasi....*[1]

1. For the formulae see TB II.7.15.1-3.
2. TB II.7.15.3.

तस्मिन्राजोपविशति॥११॥

11. The king sits on it (the tiger-skin).

व्याघ्रो वैय्याघ्र इत्यासीनमभिमन्त्रयते॥१२॥

12. (The chaplain) addresses him who is sitting there, with *vyāghro vaiyāghre....*[1]

1. TB II.7.15.3-4.

अथैनं तोक्मावास्ताभिर्दूर्वावास्ताभिर्वाद्भिरभिषिञ्चति या दिव्या आप इति प्रतिपद्या पाङ्क्तात्॥१३॥

13. Then he sprinkles water in which green sprouts are thrown or in which Dūrvās are thrown with formulae beginning with *yā divyā āpaḥ....* upto the formula about Paṅkti.[1]

1. TB II.7.15.4-5.

अरुणं त्वा वृकमित्येनमभिमन्त्र्य प्र बाहवेति बाहू प्रसार्येन्द्रस्य ते वीर्यकृत इत्युपावहरति॥१४॥

14. Having addressed him (the king) with *aruṇam tvā vṛkam...* then having spread his arms with *pra bāhavā...*, he brings them down with *indrasya te vīryakṛtaḥ.*[1]

1. For the formulae see TB II.7.15.6.

अग्रेणाग्निं रथो ऽवस्थितो भवति॥१५॥

15.The chariot is situated in front of the fire.

अभि प्रेहीति तं राजाभ्येति॥१६॥

16. The king goes towards it (the chariot) with *abhi prehi....*[1]

1. TB II.7.16.1.

आतिष्ठ वृत्रहन्तम इत्यारोहन्तमभिमन्त्रयते॥१७॥

17. (The chaplain) addresses him (the king) ascending upon the chariot with *ā tiṣṭha vṛtrahantamaḥ....*[1]

1. TB II.7.16.1.

अङ्कौ न्यङ्कावििति रथचक्रे अभिमृशति। पक्षसी वा॥१८॥

18. (The king) touches both the wheels of the chariot or both the sides of it with *aṅkau nyaṅkau....*[1]

1. TB II.7.16.1.

नमस्त ऋष इति पुरोहितमभिमन्त्रयते॥१९॥

19. He adddresses the chaplain with *namaste ṛṣe*...[1]

1. TB II.7.16.1.

तिष्ठा रथ इति सारथिम्॥२०॥

20. He addresses the charioteer with *tiṣṭhā ratham*....[1]

1. TB II.7.16.2.

आ रश्मीनिति रश्मीनालभते॥२१॥

21. He holds the reins with *ā raśmīn*....[1]

1. TB II.7.16.2.

आतिष्ठ वृत्रहन्निति षड्भिरारूढम्॥२२॥

22. (The chaplain) addresses (the king) who has ascended (upon the chariot) with six formulae beginning with *ā tiṣṭha vṛtrahan*....[1]

1. TB II. 7.16.2-3.

परि मा सेन्या इति द्वे वाचयित्वोत्तराभिस्तिसृभिरभिमन्त्र्योदसावेत्वित्यादित्यमुदीक्षयति॥२३॥

23. Having caused (the king) recite the two (verses beginning with) *pari mā senyāḥ,* then having addressed him with the next three verses, he causes him to look up at the sun with *udasau*....[1]

1. For all the verses see TB II.7.16.4.

अन्नवतामिति जनपदाननुवीक्षते॥२४॥

24. With *annavatām*...[1] (the king) looks towards the people.

1. TB II.7.16.5.

संतिष्ठते राजाभिषेकः॥२५॥

25. The (ritual of) sprinkling (of water) on the king stands established completely (i.e. is over).

व्याख्यातो विघनः॥२६॥

26. The Vighana sacrifice is already explained.[1]

1. See XXII.13.12. See TB II.7.18.1ff.

संतिष्ठन्ते सवाः सवाः॥२७॥

27. Hereby the Sava-sacrifices stand established completely.

THE SATTRA (SACRIFICIAL SESSIONS)

XXIII.1

चतुर्विंशतिपरमाः सत्त्रमासीरन्॥१॥

1. At the most twenty-four (persones) may perform a sacrificial session.

तेषां द्वादशाहेन सत्त्रभूतेन कल्पो व्याख्यातो यानि पुरस्तात्संवत्सरात्। गवामयनेनेतरेषाम्॥२॥

2. The procedure of those sessions which (come to an end) before a year, has been explained by (the explanation of the Dvādaśāha of Sattra-type[1]; of others by the Gavāmayana.[2]

1. See XXI.1.1-14.15.
2. See XXI.15.1-23.14.

उभयतोऽतिरात्राणि भवन्ति॥३॥

3. (The sacrificial sessions) are (those) on the both-sided, i.e. in the beginning and end of which (there is an) Atirātra.[1]

1. This is in contrast to an Ahīna in which an Atirātra is only on one side i.e. at the end. See XXII.14.1. See also TS VII.2.6.3; VII.3.4.2.

तृतीयं पञ्चदशरात्रं परिहाप्य कुण्डपायिनां च सत्त्रम्॥४॥

4. Having excluded the third Pañcadaśarātra (fifteen-day-sacrificial-session)[1] and the session of Kuṅḍapāyins.[2]

1. See XXIII.2.7-8.
2. XXIII.10.6-12. Both these sessions have an Atirātra only at the end. This Sūtra gives an exception to the rule mentioned in the 3[rd] Sūtra.

ऋतूनामेकादशरात्रेण प्रजां सृजन्ते प्रजामवरुन्धते प्रजां विन्दन्ते प्रजावन्तो भवन्ति॥५॥

5. By means of the Eleven-day-sacrifificial-session[1] of the

Ṛtus (seasons), the performers produce progeny, get progeny, obtain progeny, become possessors of progeny.[2]

1. According to what has been said in XXII.14.1 this sacrifice should be considered as an Ahīna. But this sacrifice seems to be an exception. The support for this sacrifice being considered as an exception is provided by TS VII.2.6.2. where the expression "*āsate* (sit)" is used which is generally used in connection with sacrificial session. Moreover this sacrifice has an Atirātra on both the sides. This peculiarity makes it a Sattra.
2. For this sacrificial-session see in general TS VII.2.6.1-3.

ज्योतिरतिरात्रः पृष्ठ्यः षडहस्त्रय श्छन्दोमा अतिरात्रः॥६॥

6. (The days in it are as follows): a Jyotis Atirātra; the Pṛṣṭhya six-day-period, three Chandoma-days, and an Atirātra.[1]

1. Cf. TS VII.2.6.2f.

द्वौ त्रयोदशरात्रौ॥७॥

7. There are two thirteen-day (sacrificial-sessions).

यं कामं कामयन्ते तमभ्यश्नुवते॥८॥

8. (By means of the first out of these the performers) reach whatever they desire.[1]

1. Cf. TMB XXIII.1.1ff.

अतिरात्रः पृष्ठ्यः षडहः सर्वस्तोमो ऽतिरात्रश्चत्वारश्छन्दोमा अतिरात्रः॥९॥

9. (The days in it are as follows): An Atirātra, the Pṛṣṭhya six-day-period, an Atirātra with all the Stomas, four Chandoma days, and an Atirātra.

1. Cf. TMB XXIII.1.1.

द्वितीयं ब्रह्मवर्चसकामा उपेयुः॥१०॥

10. Those who desire to get brahman-splendour should perform the second (thirteen-day-sacrificial-session).[1]

1. For this session see TMB XXIII.2.1f.

अतिरात्रो द्वादशाहस्य दशाहानि महाव्रतमतिरात्रश्च॥११॥

11. (The days in it are as follows): an Atirātra, the ten days of the Dvadaśāha; Mahāvrata-day, an Atirātra[1].

1. Cf. TMB XXIII.2.1.

त्रयश्चतुर्दशरात्राः॥१२॥

12. There are three fourteen-day-sacrificial-sessions.

यं कामं कामयन्ते तमभ्यश्नुवते॥१३॥

13. (The performers) reach whatever thing they desire (by means of the first of these).[1]

1. For this session cf. TMB XXIII.2.1ff.

अतिरात्रः पृष्ठ्यः षडह आवृत्तः पृष्ठ्यः षडहो ऽतिरात्रः॥१४॥

14. (The days in it are as follows): an Atirātra, Pṛṣṭhya-six-day-period, the reversed Pṛṣṭhya six-period, and an Atirātra.[1]

1. Cf. TMB XXIII.3.1.; TS VIII.3.4.1f.

द्वितीयं यांस्तल्प उदके विवाहे वा मीमांसेरन्॥१५॥

15. Those performers about whom (others) would like to doubt in connection with the bed (hospitallity), water, and marriage (should perform the second fourteen-day-sacrificial session).

1. Cf. TMB XXIII.4.2.

अतिरात्रो ज्योतिर्गौरायुस्त्र्यहः पृष्ठ्यः षडह आयुर्गौर्ज्योतिरतिरात्रः॥१६॥

16. (The days in it are as follows): an Atirātra, three days viz. Jyotis, Go, Āyus, the Pṛṣṭhya-six-day period, an Āyus, a Go, a Jyotis and an Atirātra.

1. Cf. TMB XXIII.4.1. TS VII.3.5.1

तृतीयमृद्धिकामा उपेयुः॥१७॥

17. Those who are desirous of prosperity should perform the third (fourteen-day-sacrificial-session).[1]

1. Cf. for this session TMB XXIII.5.1.

अतिरात्रो गोआयुषी द्वादशाहस्य दशाहान्यतिरात्रः॥१८॥

18. (The days in it are as follows): an Atirātra, Go, Āyus, the ten days of the Dvādaśāha, and an Atirātra.

1. Cf. TMB XXIII.5.1.

XXIII.2

चत्वारः पञ्चदशरात्राः॥१॥

1. There are four fifteen-day-sacrificial-sessions.

देवत्वं गच्छति॥२॥

2. (The sacrificer) goes[1] to the state of being god (by means of the first out of them).[2]

1. We should read plural here, because sacrificial session is not performed by one sacrificer but by many sacrificers among whom the priests are included.
2. Cf. TMB XXIII.6.2.

अमावास्यायां प्रायणीयो ऽष्टम्यां महाव्रतं पौर्णमास्यामुदनीयः। एतद्वा विपरीतम्॥३॥

3. The introductory day should fall on a new-moon-day; the Mahāvrata on the eighth and the concluding day on the full-moon-day. Or in the reverse order.

1. Cf. TMB XXIII.6.4 where the second altarnative is considered to be the normal one.

अतिरात्रः पृष्ठ्यः षडहो महाव्रतमावृत्तः पृष्ठ्य षडहो ऽतिरात्रः॥४॥

4. (The days in it are as follows): Atirāta, a Pṛṣṭhya six-day period, Mahāvratra, a reversed Pṛṣṭhya six-day-period, and an Atirātra.

1. Cf. TMB XXIII.6.1.

द्वितीयं ब्रह्मवर्चसकामा उपेयुः॥५॥

5. (The performers) desirous of Brahman-splendour should perform the second (fifteen-day-sacrificial-session).[1]

1. Cf. TMB XXIII.7.3.

अतिरात्रस्त्रिवृदग्निष्टुज्ज्योतिर्गौरायुस्त्र्यहः पृष्ठ्यः षडह आयुर्गौर्ज्योतिर-तिरात्रः॥६॥

6. (The days in it are as follows): an Atirātra, an Agniṣṭut with nine-versed Stoma, the three days viz. Jyotis, go, Āyus, the Pṛṣṭhya six-day-period, Āyus, go, Jyotis and Atirātra.

1. Cf. TMB XXIII.7.1; TS VII.3.7.1ff.

तृतीयेनोभौ कामावरुन्धते यः सत्त्रे यश्चाहीने॥७॥

7. By means of the (performance of the third fifteen-day-sacrificial-session) both the desires viz. whatever in a sacrfificial session and whatever in an Ahīna-sacrifice, are obtained.

त्रिवृदग्निष्टुज्ज्योतिर्गौरायुस्त्र्यहो द्वादशाहस्य दशाहान्यतिरात्रः॥८॥

8. (The days in it are as follows): an Agniṣṭut with nine-versed Stoma, the three-day-period of Jyotis, Go, Āyus, the ten days of the Dvādaśāha, and an Atirātra.[1]

1. The first day in this session is not an Atirātra. This is an exception to the rule mentioned in XXII.1.3; cf. TMB XXXII.8.1-4. In TMB XXIII.8.3-4 it is said that because there is an Atirātra only on one side (only at the end) therefore this sacrifice is as good as an Ahīna; and because there are the ten days of the Dvādaśāha included here therefore it is as good as a sacrificial-session. Thereby one obtains the results of an Ahīna as well as those of a sacrificial-session.

चतुर्थेन प्रैव जायन्ते प्रजया पशुभिः॥९॥

9. By means of the (performance of the) fourth (the performers) procreate themselves with progeny and cattle.[1]

1. Cf. TMB XXIII.9.2.

अतिरात्रो ज्योतिर्गौरायुस्त्र्यहो द्वादशाहस्य दशाहान्यतिरात्रः॥१०॥

10. (The days in it are as follows): an Atiratra, the three-day-period of Jyotis, Go, Āyus, the ten days of the Dvādaśāha and an Atirātra.[1]

1. Cf. TMB XXIII.9.1.

ऐन्द्रं षोडशरात्रमोजस्कामा उपेयुः॥११॥

11. (The performers) desirous of power, should perform the Aindra sixteen-day-sacrificial-session.[1]

1. For this session see TMB XXIII.10.1ff.

एता एव समहाव्रताः॥१२॥

12. (The days in it are as follows): the same days as mentioned in the Sūtra 10) along with a Mahāvrata-day (after the ten-day-period).[1]

1. Cf. TMB XXIII.9.1.

सप्तदशरात्रमन्नाद्यकामा उपेयुः॥१३॥

13. (The performers) desirous of food should perform the seventeen-day-sacrificial-session.[1]

1. Cf. TS VII.3.8.1

अतिरात्रो ज्योतिर्गौरायुःपञ्चाहो द्वादशाहस्य दशाहान्यतिरात्रः॥१४॥

14. (The days in it are as follows): an Atirātra, the five-day-period of Jyotis, Go, Āyus, Go, Āyus, the ten-day-period of the Dvādaśāha and an Atirātra.[1]

1. Cf. TMB XXIII.11.1.

अष्टादशरात्रं पशुकामा उपेयुः॥१५॥

15. (The performers) desirous of cattle should perform the eighteen-day-sacrificial-session.

अतिरात्रो ऽभिप्लवः षडहो द्वादशाहस्य दशाहान्यतिरात्रः॥१६॥

16. (The days in it are as follows): an Atirātra, the Abhiplava-six-day-period, ten-day-period of the Dvādaśāha and an Aitrātra.[1]

1. Cf. TMB XXIII.12.1.

एकान्नविंशतिरात्रेण प्र प्रजया पशुभिर्जायन्ते॥१७॥

17. (The performers) procreate themselves with progeny and cattle by performing the nineteen-day-sacrificial-session.[1]

1. See TMB XXIII.13.1ff.

एता एव समहाव्रताः॥१८॥

18. (The days in it are as follows): the same days (as those of the eighteen-days-sacrificial-session mentioned in the Sūtra 16) along with a Mahāvrata (after the ten-day-period).[1]

1. Cf. TMB XXIII.13.1.

विंशतिरात्रेण ब्रह्मवर्चसिनो ऽन्नादा भवन्ति॥१९॥

19. (The performers) become possessors of Brahman-splendour and eaters of food by (performing) the twenty-day-sacrificial-session.

1. Cf. TS VII.3.9.2.

अतिरात्रो ऽभिप्लवः षडहो ऽभिजिद्विश्वजितौ द्वादशाहस्य दशाहान्य-तिरात्रः॥२०॥

20. (The days in it are as follows): an Atirātra, the Abhiplava six-day-period, an Abhijit day, a Viśvajit day the ten-day-period of the Dvādaśāha, and an Atirātra.

1. Cf. TMB XXIII.14.1.

XXIII.3

द्वावेकविंशतिरात्रौ॥१॥

1. There are two twenty-one-day-sacrificial-sessions.

यं कामं कामयन्ते तमभ्यश्नुवते॥२॥

2. (The performers) obtain whatever they desire (by means of the performance of the first twenty-one-day-sacrificial session).

अतिरात्रो ऽभिप्लवः षडहो ऽतिरात्रो द्वावभिप्लवावतिरात्रः॥३॥

3. (The days in it are as follows): an Atirātra, the Abhiplava-six-day-period, an Atirātra, two Abhiplava-day-periods, and an Atirātra.[1]

1. Cf. TMB XXIII.15.1.

द्वितीयं ब्रह्मवर्चसकामा उपेयुः॥४॥

4. The performers desirous of Brahman-splendour should perform the second twenty-one-day-sacrificial-session.

1. For this session cf. TMB XXIII.16.1ff; TS VII.3.10.1ff.

सोमापौष्णः पशुरुपालभ्यः॥५॥

5. In addition of the Savanīya animal-sacrifice a victim (he-goat) should be seized for Soma and Pūṣan.[1]

1. Cf. TMB XXIII.16.4. According to a commentator on KātyāŚS XXIV.2.9 this additional he-goat is to be seized only on the middle day.

मनोर्ऋचः सामिधेन्यः॥६॥

6. The Ṛc (verses) of Manu (are to be used) as Sāmidhenī (enkindling) verses.

1. Cf. TMB XXIII.16.6. For the verses see MS IV.11.2. These Sāmidhenīs are to be used in an animal-sacrifice.

निदाघ उपयन्ति॥७॥

7. (The performers) perform (this session) in summer.[1]

1. Cf. TMB XXIII.16.8.

अप तमो घ्नते॥८॥

8. (They thereby) kill (remove) the darkness (from themselves).[1]

1. Cf. TMB XXIII.17.3.

अतिरात्रः पृष्ठ्यः षडहस्त्रयः स्वरसामानो दिवाकीर्त्यमहस्त्रयः स्वरसामान आवृत्तः पृष्ठ्यः षडहो ऽतिरात्रः॥९॥

9. (The days in it are as follows): an Atirātra, the Pṛṣṭhya six-day-period, the three Svara-sāman-days, the day of Divkīrtya-sāmans[1], the three Svarasāman-days, the reversed Pṛṣṭhya-six-day-period and an Atirātra.[2]

1. i.e. the Viṣuvat day. See XXI.15.6.
2. Cf. TMB XXIII.16.8. For this session see also TS VIII.3.10.1ff.

द्वाविंशतिरात्रेण संवत्सरादेभ्यो लोकेभ्यो ऽमुष्मादादित्यादन्नाद्यमवरुन्धते॥१०॥

10. (The performers) obtain food out of the year, from these worlds and from that Sun by means of the twenty-two-day-sacrificial-session.[1]

1. Cf. TMB XXIII.17.2.

अतिरात्रो ज्योतिर्गौरायुस्त्र्यहो ऽभिप्लवः षडहो द्वादशाहस्य दशाहानि महाव्रतमतिरात्रश्च॥११॥

11. (The days in it are as follows:) an Atirātra, the days of Jyotis, Go, Āyus, the Abhiplava six-day-period, the ten days of the Dvādaśāha, Mahāvrata and an Atirātra.

1. Cf. TMB XXIII.17.1.

त्रयोविंशतिरात्रं पशुकामा उपेयुः॥१२॥

12. (The performers) desious of cattle should perform the twenty-three-day-sacrificial-session.[1]

1. For this session see TMB XXIII.18.1ff.

अतिरात्रो ज्योतिर्गौरायुर्गौरायुःपञ्चाहो ऽभिप्लवः षडहो द्वादशाहस्य दशाहान्यतिरात्रः॥१३॥

13. (The days in it are as follows:) an Atirāta, the five-day-period of Jyotis, Go, Āyus, Go, Āyus, the Abhiplava six-day-period, the ten days of the Dvādaśāha, and an Atirātra.[1]

1. Cf. TMB XXIII.18.1.

द्वौ चतुर्विंशतिरात्रौ॥१४॥

14. There are two twenty-four-day sacrificial-sessions.

यं कामं कामयन्ते तमभ्यश्नुवते॥१५॥

15. (The performers) reach whatever desire they have (by means of the first twenty-four-day-sacrificial-session).[1]

1. For this session see TMB XXIII.20.1ff.

अतिरात्रो द्वावभिप्लवौ द्वादशाहस्य दशाहान्यतिरात्रः॥१६॥

16. (The days in it are as follows:) an Atirātra, two Abhiplava six-day-periods, the ten days of the Dvādaśāha and an Atirātra.

1. Cf. TMB XXIII.19.2.

XXIII.4

संसदा चतुर्विंशतिरात्रेण स्वर्गे लोके सीदन्ति॥१॥

1. By means of the second twenty four days sacrificial session named Saṁsad ("sitting together") (the performers) sit in the heavenly world.

1. Cf. TMB XXIII.19.2.

अतिरात्रश्चतुर्विंश उक्थ्य आरम्भणीयस्त्रिवृद्वा पृष्ठ्यस्तोमः षडहस्त्रयस्त्रिंशमहरनिरुक्तं त्रयस्त्रिंशं निरुक्तं त्रिणवं द्वे एकविंशे त्रिणवं त्रयस्त्रिंशमहर्निरुक्तं त्रयस्त्रिंशमनिरुक्तं पृष्ठ्यस्तोमः षडहः प्रत्यङ् त्रिवृदहरनिरुक्तं ज्योतिष्टोमो वैश्वानरो ऽतिरात्रः॥२॥

2. (The days in it are as follows:) an Atirātra, Ukthya with twenty-four-versed-stoma, or nine-versed-stoma as the introductory day, Pṛṣṭhya six-day-period, an unexpressed[1] day with thirty-three-versed-stoma, an expressed day with thirty-versed-stoma, a day with twenty-seven-versed-stoma, two days

with twenty-one versed-stoma, an expressed day with thirty-three-versed-stoma, an unexpressed day with thirty-three-versed-stoma, the Pṛṣṭhya six-day-period, an unexpressed day with tweny-nine-versed-stoma, a Jyotiṣṭoma, and the Vaiśvārara Atirātra.[1]

1. For the term "unexpressed" see the note on XXII.9.8.
2. Cf. TMB XXIII.19.1; cf. also TS VII.4.2ff.

पञ्चविंशतिरात्रं पशुकामा उपेयुः॥३॥

3. (The performers) desirous of cattle should peform the twenty-five-day-sacrificial-session.[1]

1. For this session see TMB XXIII.21.1ff.

अतिरात्रो द्वावभिप्लवौ द्वादशाहस्य दशाहानि महाव्रतमतिरात्रश्च॥४॥

4. (The days in it are as follows:) an Atiratra, two Abhiplava six-day-periods, the ten-day-period of the Dvādaśāha, Mahāvrata and an Atirātra.[1]

1. Cf. TMB XXIII.21.1.

षड्विंशतिरात्रं स्वर्गकामा उपेयुः॥५॥

5. (The performers) desirous of heaven should perform the twenety-six-day-sacrificial-session.

1. For this session see TMB XXIII.22.1ff.

अतिरात्रो गोआयुषी द्वावभिप्लवौ द्वादशाहस्य दशाहान्यतिरात्रः॥६॥

6. (The days in it are as follows:) an Atirātra, Go, Āyus two Abhiplava-six-day periods, the ten days of the Dvādaśāha and an Atirātra.[1]

1. Cf. TMB XXIII.22.1.

सप्तविंशतिरात्रमन्नाद्यकामा उपेयुः॥७॥

7. (The performers) desirous of food should perform the twenty-seven-day-sacrificial-session.

1. For this session see TMB XXIII.23.1ff.

अतिरात्रो ज्योतिर्गौरायुस्त्र्यहो द्वावभिप्लवौ द्वादशाहस्य दशाहान्यतिरात्रः॥८॥

8. (The days in it are as follows:) an Atirātra, the three-

day period of Jyoits, Go, Āyus, two Abhiplava six-day-periods, the ten days of the Dvādaśāha, and Atirātra.[1]

1. Cf. TMB XXIII.23.1.

अष्टाविंशतिरात्रं पशुकामा उपेयुः॥९॥

9. The performers desirous of cattle should perform the twenty-eight-day-sacrificial-session.

1. Cf. TMB XXIII.24.1.

एता एव समहाव्रताः॥१०॥

10. (The days in it are as follows:) the same days as in the twenty-seven-day-sacrificial-session along with a Mahāvrata day.[1]

1. Cf. TMB XXIII.24.1. The Mahāvrata day is to be perfomed after the ten-day-period in the Dvādasāha is over.

एकान्नत्रिंशद्रात्रेणापरिमितां श्रियं जयन्ति॥११॥

11. (The performers) win unlimited glory by means of the performance of the twenty-nine-day-sacrificial-session.[1]

1. Cf. TMB XXIII.25.1.

अतिरात्रो ज्योतिर्गौरायुर्गौरायुःपञ्चाहो द्वावभिप्लवौ द्वादशाहस्य दशाहान्यतिरात्रः॥१२॥

12. (The days in it are as follows:) an Atirātra, the five-day-period of Jyotis, Go, Āyus, Go, Āyus, the two Abhiplava six-day-periods, the ten-days of the Dvādaśāha, and an Atirātra.[1]

1. Cf. TMB XXIII.25.1.

त्रिंशद्रात्रमन्नाद्यकामा उपेयुः॥१३॥

13. (The peformers) desirous of food should perform the thirty-day-sacrificial-session.[1]

1. Cf. TMB XXIII.26.3.

अतिरात्रस्त्रयो ऽभिप्लवा द्वादशाहस्य दशाहान्यतिरात्रः॥१४॥

14. (The days in it are as follows:) an Atirāra, three Abhiplava (-six-day-periods) the two days of the Dvādaśāha, and an Atirātra.

1. Cf. TMB XXIII.26.1. Āpastamba does not deal with the thirty-day-sacrificial-session of its own Śākhā. (TS VII.4.3.1ff.)

XXIII.5

एकत्रिंशद्रात्रमन्नाद्यकामा उपेयुः॥१॥

1. (The peformers) desirous of food should perform the thirty-one-day-sacrificial-session.

एता एव समहाव्रताः॥२॥

2. (The days in it are as follows:) the same days as in the thirty-day-sacrificial-session along with the Mahāvrata.[1]

1. Cf. TMB XXIII.27.1.

द्वात्रिंशद्रात्रं प्रतिष्ठाकामा उपेयुः॥३॥

3. (The performers) desirous of firm establishment should perform the thirty-two-day-sacrificial-session.

अतिरात्रो गोआयुषी त्रयो ऽभिप्लवा द्वादशाहस्य दशाहान्यतिरात्रः॥४॥

4. (The days in it are as follows:) an Atirātra, Go, Āyus, three Abhiplava-six-day-periods, the ten days of Dvādaśāha, and an Atirātra.[1]

1. Cf. TMB XXIII.28.1.

त्रयस्त्रयस्त्रिंशद्रात्राः॥५॥

5. (There are) three thirty-three-day-sacrificial-sessions.

यं कामं कामयन्ते तमभ्यश्नुवते॥६॥

6. (The performers) reach any thing which they desire, (by means of the performance of the first).

अतिरात्रस्त्रयः पञ्चाहा विश्वजिदतिरात्र एकः पञ्चाहो द्वादशाहस्य दशाहान्यतिरात्रः॥७॥

7. (The days in it are as follows:) an Atirāta, three-five-day-periods[1], Viśvajit as an Atirātra, a five-day-period, the ten days of the Dvādaśāha and an Atirātra.[1]

1. Jyotis, Go, Āyus, Go, Āyus.
2. Cf. TMB XXIV.1.1; TS VII.4.5.1ff.

द्वितीयं ब्रह्मवर्चसकामा उपेयुः॥८॥

8. (The performers) desirous of Brahman-splendour should perform the second thirty-three-day-sacrificial-session.

अतिरात्रो ऽभिप्लवः षडहो ऽतिरात्रो ऽभिप्लवः षडहो ऽतिरात्रो ऽभिप्लवः षडहो द्वादशाहस्य दशाहानि महाव्रतमतिरात्रश्च॥९॥

9. (The days in it are as follows:) an Atirātra, an Abhiplava six-day-period, an Atirātra, an Abhiplava six-day-period the ten-day-period of the Dvādaśāha, Mahāvrata, and an Atirātra.[1]

1. Cf. TMB XXIV.2.1.

तृतीयमृद्धिकामा उपेयुः॥१०॥

10. (The performers) desirous of prosperity should perform the third thirty-three-day-sacrificial-session.

अतिरात्रस्त्रयः पञ्चाहा अतिरात्रस्त्रयः पञ्चाहा अतिरात्रः॥११॥

11. (The days in it are as follows:) an Atirātra, three five-day-periods,[1] an Atirātra, three five-day-periods, and an Atīrātra.[2]

1. Jyoits, Go, Āyus, Go, Āyus.
2. Cf. TMB XXIV.3.1.

चतुस्त्रिंशद्रात्रमिन्द्रियकामा उपेयुः॥१२॥

12. (The performes) desirous of obtaining sense-power, should perform the thirty-four-day-sacrificial-session.

अतिरात्रो ज्योतिगौरायुस्त्र्यहस्त्रयो ऽभिप्लवा द्वादशाहस्य दशाहानि महाव्रतमतिरात्रश्च॥१३॥

13. (The days in it are as follows:) an Atirātra, the three-day-period of Jyotis, Go, Āyus, three Abhiplava six-day-periods, the ten-day-period of the Dvādaśāha; a Mahāvrata day and an Atirātra.[1]

1. Cf. TMB XXIV.4.1.

XXIII.6

पञ्चत्रिंशद्रात्रं पशुकामा उपेयुः॥१॥

1. (The performers) desirous of cattle should perform the thirty-five-day-sacrificial-session.

अतिरात्रो ज्योतिर्गौरायुर्गौरायुःपञ्चाहस्त्रयो ऽभिप्लवा द्वादशाहस्य दशाहान्यतिरात्रः॥२॥

2. (The days in it are as follows:) an Airātra, the five-day period Jyotis, Go, Āus, Go, Āyus, three Abhipalva six-day-periods, the ten days of the Dvādaśāha and an Atirātra.[1]

1. Cf. TMB XXIV.5.1.

षट्त्रिंशद्रात्रं स्वर्गकामा उपेयुः॥३॥

3. (The performers) desirous of heaven should perform the thirty-six-day-sacrificial-session.[1]

1. Cf. TS VII.4.6.1.

अतिरात्रश्चत्वारो ऽभिप्लवा द्वादशाहस्य दशाहान्यतिरात्रः॥४॥

4. (The days in it are as follows:) an Aitrātra, four Abiplava six-day-periods, the ten days of the Dvādaśāha, and an Atirātra.

1. Cf. TMB XXIV.6.1.

सप्तत्रिंशद्रात्रमन्नाद्यकामा उपेयुः॥५॥

5. (The performes) desirous of food should perform the thirty-seven-day-sacrificial-session.

एता एव समहाव्रताः॥६॥

6. (The days in it are as follows:) the same days as in a thirty-six-day-sacrificial session along with the Mahāvrata day after the ten-day-period of Dvādaśāha in it.[1]

1. Cf. TMB XXIV.7.1.

अष्टात्रिंशद्रात्रं पशुकामा उपेयुः॥७॥

7. (The performers) desirous of cattle should perform the thirty-eight-day-sacrificial-session.

अतिरात्रो गोआयुषी चत्वारो ऽभिप्लवा द्वादशाहस्य दशाहान्यतिरात्रः॥८॥

8. (The days in it are as follows:) an Atirātra, Go, Āus, four Abhiplava six-day-periods, the ten-days of the Dvādaśāha, and an Atirātra.

1. Cf. TMB XXIV.8.1.

एकान्नचत्वारिंशद्रात्रेणानन्तां श्रियं जयन्ति॥९॥

9. (The performers) win endless glory by means of the performance of the thirty-nine-day-sacrificial-session.[1]

1. Cf. TMB XXIV.9.3.

अतिरात्रो ज्योतिर्गौरायुस्त्र्यहश्चत्वारो ऽभिप्लवा द्वादशाहस्य दशाहान्य-तिरात्रः॥१०॥

10. (The days in it are as follows:) an Atirātra, the three-days viz. of Jyotis, Go, Āyus, four Abhiplava six-day-periods, ten-days of the Dvādaśāha, and an Atirātra.[1]

1. Cf. TMB XXIV.9.1.

चत्वारिंशद्रात्रेण परमायां विराजि प्रतितिष्ठन्ति॥११॥

11. (The performers) establish themselves firmly on the highest supremacy (Virāj) by means of the performmance of the forty-days-sacrificial-session.[1]

1. Cf. TMB XXIV.10.3.

एता एव समहाव्रताः॥१२॥

12. (The days in it are as follows:) the same days as in the thirty-nine-day-sacrificial session along with the Mahāvrata-day (after the ten days of the Dvādaśāha in it).[1]

1. Cf. TMB XX 10.1.

XXIII.7

सप्तैकस्मान्नपञ्चाशद्रात्रा विधृतयः॥१॥

1. There are seven forty-nine-day sacrificial-sessions called "Vidhṛti (Holding separately).[1]

1. In TMB XXIV.11.4 only the first out of these is called Vidhṛti.

प्रथमेन वि पाप्मना भ्रातृव्येणावर्तन्ते॥२॥

2. (The performers separate themselves from evil, from an enemy by means of the performance of the first fotry-nine day-sacrificial-session.[1]

1. Cf. TMB XXIV.11.3.

अतिरात्रस्त्रयस्त्रिवृतो ऽग्निष्टोमा अतिरात्रो दश पञ्चदशा उक्थ्याः षोडशि-मद्दशममहरतिरात्रो द्वादश सप्तदशा उक्थ्या अतिरात्रः पृष्ठ्यः षडहो ऽतिरात्रो द्वादशैकविंशा उक्थ्या अतिरात्रः॥३॥

3. (The days in it are as follows:) an Atirātra, three Agniṣṭoma days with nine-versed-stoma, an Atirātra, ten Ukthyas with fifteen-versed-stoma and the tenth day in them being Ṣoḍaśin, an Atirātra, twelve Ukthyas with seventeen-versed stoma, an Atirātra, the Pṛṣṭhya six-day-period, twelve Ukthyas with twenty-one-versed-stoma, and an Atirātra.[1]

1. Cf. TMB XXIV.11.1; cp. TS VII.4.7.1ff; JB II.365-367.

यमातिरात्रो द्वितीयः॥४॥

4. The second (forty-nine-day-sacrificial-session is called) Yamātirātra (Twin-over-night).[1]

1. For this session cf. TMB XXIV.12.1ff.

यमेवैषां श्रीर्भवति मित्रश्च वरुणश्च धाता चार्यमा चांशश्च भगश्चेन्द्रश्च विवस्वांश्चैतासां देवतानामृद्धिमृध्नुवन्ति॥५॥

5. Twin as it were is their (of the performers) golry; Mitra and Varuṇa, Dhātṛ and Aryaman, Aṁśa and Bhaga, Indra and Vivasvat—they (the performers) prosper with the prosperity of these.[1]

1. Cp. TMB XXIV.12.3-4.

अतिरात्रो द्वावभिप्लवौ गोआयुषी द्वावभिप्लवावभिजिद्विश्वजिच्चाति-रात्रावेको ऽभिप्लवः सर्वस्तोमो नवसप्तदशश्चातिरात्रौ द्वादशाहस्य दशाहानि महाव्रतमतिरात्रश्च॥६॥

6. (The days in it are as follows:) an Atirātra, two Abhiplava-six-day-periods, Go, Āyus, two Abhiplava six-day-periods, Abhijit and Viśvajit both as Atirātras, one Ahiplava-six-day-period, a Sarvasoma day and a day with nine seventeen-versed-stomas both as Atiratras, ten days of the Dvādaśāha, Mahāvrata and an Atirātra.[1]

1. Cf. TMB XXIV.12.11.

आञ्जनाभ्यञ्जनस्तृतीयः॥७॥

7. The third forty-nine-day sacrificial-session is connected with anointing the eyes and anointing the body.[1]

1. For this session cf. TMB XXIV.13.1ff.

यान्न जानीयुर्यदा चाञ्जते ऽभि चाञ्जते जानन्त्येनान्। शुभमेवात्मन्दधते॥८॥

8. Those whom (people) do not recognise (such as they are) (should peform this sacrificial session). The other people recognise them when these anoint their eyes, anoint their bodies; these (the performers) put auspiciousness on themselves.

1. Cf. TMB XXIV.13.3.

गौल्गुलवेन प्रातःसवने सौगन्धिकेन माध्यंदिने पौतुद्रवेण तृतीयसवने॥९॥

9. (The performers should anoint themselves) by means of the ointment of Bdelium at the morning pressing, by means of fragrant ointment at the mid-day-pressing and by means of the ointment made out of the gum of Putudru-tree at the evening pressing.[1]

1. Cf. TMB XXIV.13.4.

अतिरात्रश्चत्वारो ऽभिप्लवाः सर्वस्तोमो ऽतिरात्रो द्वावभिप्लवौ द्वादशाहस्य दशाहान्यतिरात्रः॥१०॥

10. (The days in this sacrificial session are as follows:) an Atirātra, four Abhiplava six-day-periods, Sarvastoma as an Atirtra, two Ahiplava six-day-periods, the ten days of the Dvāda-śāha, and an Atirātra.

1. Cf. TMB XXIV.13.1.

संवत्सरसंमितश्चतुर्थः॥११॥

11. The fourth (forty-nine-day-sacrificial-session) is measured (considered) to be (as good as) a year.[1]

1. For this sacrificial session cf. TMB XXIV.14.1ff.

संवत्सरस्यर्द्धिमृध्नुवन्ति॥१२॥

12. (The performers) prosper the prosperity of a year (by means of the performance of this session).[1]

1. i.e. they obtain that prosperity which they would obtain by performing a year long-sacrificial-session.

अतिरात्रश्चतुर्विंश उक्थ्य आरम्भणीयस्त्रिवृद्वा त्रयो ऽअभिप्लवा अभिजि-त् त्रयः स्वरसामानो दिवाकीर्त्यमहस्त्रयः स्वरसामानो विश्वजिदेको ऽभिप्लव आवृत्त आयुर्गौर्द्वादशाहस्य दशाहानि महाव्रतमतिरात्रश्च॥१३॥

13. (The days in it are as follows:) an Atirātra, an Ukthya with twenty-four-versed or nine-versed-stoma as the introductory day, three Abhijit six-day-periods, an Abhijit, three Svara-Sāman-days, the Divākīrtya (i.e. Viṣuvat-day), three Svarasāman-days, a Viśvajit, an Abhiplava six-day-priod in the reverse order, an Āyus, a Go, the ten days of the Dvādaśāha, the Mahāvrata day and an Atirātra.[1]

1. Cf. TMB XXIV.14.1.

XXIII.8

सवितुः ककुभः पञ्चमः॥१॥

1. The fifth (forty-nine-day sacrificial-session is the Peak of Savitṛ.[1]

1. For this session cf. TMB XXIV.15.1ff.

सर्वस्यान्नाद्यस्य प्रसवं गच्छन्ति॥२॥

2. (The performers) go to the inspiration (obtainment) of all the food[1].

1. Cf. TMB XXIV.15.3.

अतिरात्रो नव त्रिवृन्त्यहान्यग्निष्टोममुखः षडहो ऽथ यानि त्रीण्यग्निष्टो-मावभित उक्थ्यं मध्ये तथैव नव पञ्चदशानि तथैव नव सप्तदशानि तथैव नवैकविंशानि द्वादशाहस्य दशाहानि महाव्रतमतिरात्रश्च॥३॥

3. (The days in it are as follows): an Atirātra, nine days with nine-versed-stoma viz. a six-day-period with an Agniṣṭoma in the beginning; and the days which (follow them are) an Ukthya in the middle with an Agniṣṭoma on both the sides (i.e. Agniṣṭoma, Ukthya, Agniṣṭoma), similar nine days with fifteen-versed Stoma, similar nine days with seventeen versed stoma, similar nine days with twenty-one-versed-sotma, the ten days of the Dvādaśāha, Mahāvrata and an Atirātra.[1]

1. Cf. TMB XXI.15.1.

षष्ठं प्रतिष्ठाकामा उपेयुः॥४॥

4. (The performers) desirous of firm establishment should perform the sixth fortynine-days-sacrificial-session.[1]

1. Cf. TMB XXIV.16.2.

अतिरात्रश्चत्वारो ऽभिप्लवा महाव्रतं द्वावभिप्लवौ द्वादशाहस्य दशाहान्यतिरात्रः॥५॥

5. (The days in it are as follows:) an Atirātra, four Abhiplava six-day-periods, the Mahāvrata-day, two Abhiplava six-day-periods, the ten days of the Dvādaśāha, and an Atirātra.

1. Cf. TMB XXIV.16.1.

सप्तमेनात्यन्याः प्रजा भवन्त्योजिष्ठा भवन्ति॥६॥

6. By means of the seventh (forty-nine-day-sacrificial session the perfomers) supercede all the other beings and become strongest.[1]

1. Cf. TMB XXIV.17.2-3.

अतिरात्रः षडभिप्लवा द्वादशाहस्य दशाहानि महाव्रतमतिरात्रश्च॥७॥

7. (The days in it are as follows): an Atirātra, six Abhiplava six-day-periods, the ten days of the Dvādaśāha, the Mahāvrata-day and an Atirātra.

1. Cf. TMB XXIV.17.7.

एकषष्टिरात्रमृद्धिकामा उपेयुः॥८॥

8. (The performers) desirous of prosperity should perform the sixty-one-day-sacificial-session.

1. Cf. TMB XXIV.18.9.

देव वरुण देवयजनं मे देहीति देवयजनमध्यवसाय जुहोति॥९॥

9. Having taken decision about the sacrificial ground he (each one the performers) makes a libation of ghee in the fire with *devo varuṇa devayajanaṁ me dehi*.[1]

1. Cf. TMB XXIV.18.8. See and cp. X.2.9.

अतिरात्रश्चतुर्विंश उक्थ्य आरम्भणीयस्त्रिवृद्वा पृष्ठ्यः षडहस्त्रयो ऽभिप्लवा अभिजित् त्रयः स्वरसामन्ो दिवाकीर्त्यमहस्त्रयः स्वरसामानो विश्वजिदा वृत्त आयुर्गौर्द्वादशाहस्य दशाहानि महाव्रतमतिरात्रश्च॥१०॥

10. (The days in this sacrificial session are as follows:) an Atirātra, an Ukthya with twenty-four-versed-stoma or nine-versed-stoma as the introductory day, a Pṛṣṭhya six-day-period, three Abhiplava-six-day-periods, Abhijit, three Svarsāman-days, the Divākīrtya day, three Svarasāman days, Viśvajit, the Pṛṣṭhya six-day-period in the reverse order, an Abhiplava (six-day-period) in the reverse order, Āyus, Go, the ten days of the Dvādaśāha, Mahāvrata and an Atirātra.

1. Cf. TMB XXIV.18.1.

देवानां शतरात्रेण सर्वमायुर्यन्ति वसीयांसो भवन्ति॥११॥

11. (The performers) get complete (span of) life, become more rich by means (of the performance of) the one-hundred-day-sacrificial-session of Gods.

1. Cf. TMB XXIV.19.2.

अतिरात्रो ज्योतिर्गौरायुस्त्र्यहश्चतुर्दशाभिप्लवा द्वादशाहस्य दशाहानि महाव्रतमतिरात्रश्च॥१२॥

12. (The days in it are as follows:) an Atirātra, three days of Jyotis, Go, Āyus, fourteen Abhiplava-six-day-periods, the ten days of, the Dvādaśāha, the Mahāvrata day and an Atirātra.

1. Cf. TMB XXIV.19.1.

अभिप्रयायाभिषुण्वन्ति समानत्र वा॥१३॥

13. They press Soma after having each day going forward[1] (to another place) or at the one and the same place.

1. Cf. TMB XXIV.19.3.

VARIATIONS OF THE GAVĀMAYANA (-SACRIFICIAL SESSION)

XXIII.9

आदित्यानामयनेन प्रजातिं भूमानं गच्छन्त्यभि स्वर्गं लोकं जयन्त्येषु लोकेषु प्रतितिष्ठन्ति॥१॥

1. (The performers obtain progeny, become many, win the heaven, get themselves established firmly in these worlds

by means (of the performance) of the (sacrificial session called) Ādityānām ayanam.

गवामयनेन व्याख्यातम्॥२॥

2. The procedure of this sacrificial session is explained by the sacrificial session called Gavām ayana[1].

1. For this see TMB XXI.15.1-23.14.

सर्वे ऽभिप्लवाः॥३॥

मासास्त्रिवृत्पञ्चदशा मध्येपृष्ठ्या भवन्ति॥४॥

3-4. The days in all the Abhiplava (six-day-period)s should be (alternately) nine-versed and fifteen-versed; the months should be with a Pṛṣṭhya six-day-period in the middle.

1. the word *māsāḥ* in the fourth Sūtra should come after the word *trivṛtapañcadaśāḥ*.

अभिजितः स्थाने त्रिवृद्बृहस्पतिसवः। विश्वजितः स्थाने पञ्चदश इन्द्रस्तोम उक्थ्यः॥५॥

5. In the place of Abhijit,[1] there should be the Bṛhaspati-sava[2] with nine-versed-stoma; in the place of the Viśvajit[3] there should be the Indrastoma[4] Ukthya with fifteen-versed-stoma.[5]

1. See XXI.15.14.
2. See XXII. 7.5-16.
3. See XXI.15.21.
4. See XXII.10.3.
5. For this Sūtra cf. TMB XXV.1.1.

तस्मादनन्तरं पृष्ठ्याभिप्लवावुपेत्य द्वादशाहीयस्य दशरात्रस्य व्यूढा अग्निष्टोमास्त्रिवृतः॥६॥

6. After that, having peformed the Pṛṣṭhya (six-day-period) and Abhiplava (six-day-period), they should perform the Vyūḍha Agniṣṭomas with nine-versed Stomas, as the ten days of the Dvādaśāha.

उद्भिद्बलभिद्भ्यामिति द्व्यूनो मासः पूर्यते॥७॥

7. By means of the Udbhid and Balabhid[1] the month in which two days are lacking is completed.

1. For Udbhid and Balabhid sacrifices see XXII.11.19-12.1.

आयुषं गां चोपेत्य छन्दोमदशरात्रः प्रत्यङ्ङष्टाचत्वारिंशं चतुश्चत्वारिंशं चत्वारिंशं षट्त्रिंशं द्वात्रिंशं त्रिंशं द्वे अष्टाविंशे पञ्चविंशं चतुर्विंशम्॥८॥

8. After having performed the Āyus and Go days they should perform the ten-day Chandoma period,[1] in the reversed order: forty-eight-versed, forty-four-versed, forty-versed, thirty-six-versed, thirty-two-versed, thirty-versed, two twenty-eight-versed days, twenty-five-versed and twenty-four-versed days.[2]

1. For this see XXII.24.3-5.
2. Cf. TMB XXV.1.1.

महाव्रतोदयनीयाभ्यामिति द्व्यूनो मासः पूर्यते॥९॥

9. Through the Mahāvrata day and the Udayanīya (concluding) day the month in which two days are lacking is completed.

एतेनाङ्गिरसामयनं व्याख्यातम्॥१०॥

10. By (the description of this sacrificial session the sacrificial session called) Aṅgirasām ayanam (is as good) as explained.

स्वर्गकामा उपेयुः॥११॥

11. (The peformers) desirous of heaven should perform (it).[1]

1. Cf. TMB XXV.2.2.

त्रिवृतो ऽभिप्लवाः॥१२॥

12. The Abhiplava (six-day-periods) (should consist) of nine-versed-stomas.[1]

1. Contrast Sūtra 3 above.

मासाः पुरस्तात्पृष्ठ्या भवन्ति प्राग्विषुवतः। ऊर्ध्वं विषुवत उपरिष्टात्पृष्ठ्याः पञ्चदशिनः॥१३॥

13. Before the Viṣuvat-day months have Pṛṣṭhya-six-day-periods in the beginning. After the Viṣuvat-day they should have Pṛṣṭhya six-periods at the end[1] and have fifteen-versed-stoma.

1. Contrast Sūtra 4 above.

छन्दोमदशरात्रं ऊर्ध्वस्तोमश्चतुर्विंशं पञ्चविंशं द्वे अष्टाविंशे त्रिंशं द्वात्रिंशं षट्त्रिंशं चत्वारिंशं चतुश्चत्वारिंशमष्टाचत्वारिंशम्॥१४॥

14. The Chandoma-ten-day-period should have increasing stomas in its days: twenty-four-versed, twenty-five-versed, two twenty-eight-versed-days, thirty-versed, thirty-two-versed, thirty-six-versed, forty-versed, forty-four-versed, forty-eight-versed days.[1]

1. Cotrast Sūtra 8 above.

महाव्रतोदयनीयाभ्यामिति द्व्यूनो मासः पूर्यते॥१५॥

15. Through the Mahāvrata-day and the Udayanīya (concluding day), the month in which two days are lacking is completed.[1]

1. Cp. Sūtra 9 above.

अथैकेषाम्॥ पृष्ठ्या आक्ष्यन्ति चादित्यानामयनमभिप्लवा आक्ष्यन्ति चाङ्गिरसामयनम्। यदन्यत्पृष्ठ्याभिप्लवेभ्यस्तान्याक्ष्यन्तीत्याचक्षते॥१६॥

16. Now according to some the Ādityānām ayanam should consist of only Pṛṣṭhya-six-day-periods and the Ākṣyat-days and the Aṅgirasām Ayanam should consist of only Abhiplava-six-day periods and the Ākṣyat-days. They say that whatever is different from the Pṛṣṭhya and Abhiplava is called Ākṣyat.

1. Cf. AB IV.17.

XXIII.10

दृतिवातवतोरयनेन यं कामं कामयन्ते तमभ्यश्नुवते॥१॥

1. (The performers) obtain whatever thing they desire by means of (the performance of) the Dṛtivātavator ayanam (sacrificial session).[1]

1. Cp. TMB XXV.3.4.

अतिरात्रावभितः॥२॥

2. There are Airātras on both the sides.[1]

1. Cf. XXIII.1.3.

त्रिवृता मासं पञ्चदशेन मासं सप्तदशेन मासमेकविंशेन मासं त्रिणवेन मासं त्रयस्त्रिंशेन मासम्॥३॥

3. They perform every day with nine-versed-stoma for a month; fifteen-versed-stoma for the next month, seventeen-versed stoma for the next month, twenty-one-versed-stoma for the next month; twenty-seven-versed-stoma for the next month; thirty-three-versed-stoma for the next month.

अथ विषुवान्महाव्रतं वा॥४॥

4. Then the Viṣuvat or the Mahāvrata day (is to be performed).

एत एवोत्तरे मासास्त्रयस्त्रिंशारम्भणास्त्रिवृदुत्तमाः॥५॥

5. The same months[1] beginning with the (month on the days) in which thirty-three-versed-stoma (is used) and ending with (the month on the day in which) nine versed-stoma is used.[1]

1. The order of the months mentioned in the Sūtra 3 above should be reversed. For all these deails, cp. TMB XXV.3.1ff.

कुण्डपायिनामयने मासं दीक्षिता भवन्ति॥६॥

6. In the (sacrificial session named) Kuṇḍāpāyinām Ayanam (the performers) remain consecrated for one month.

प्रायणीयया प्रचर्य राजानं क्रीत्वोपनह्य निदधति॥७॥

7. Then having performed the Prāyaṇīyā-offering, having purchased the king Soma, having tied it, they keep (i.e. preserve) it.

द्वादशभिरुपसद्भिश्चरित्वा हविर्यज्ञैर्यजन्ते॥८॥

8. Having peformed twelve Upasad-days they perform the Haviryajñas in the following manner.

मासमग्निहोत्रं जुह्वति॥ मासं दर्शपूर्णमासाभ्यां यजन्ते मासं वैश्वदेवेन मासं वरुणप्रघासैर्मासं साकमेधैर्मासं शुनासीरीयेण। त्रिवृता मासं पञ्चदशेन मासं सप्तदशेन मासमेकविंशेन मासं त्रिणवेन मासम्। अष्टादश त्रयस्त्रिंशान्यहानि द्वादशाहस्य दशाहानि महाव्रतमतिरात्रश्चेति द्वादश मासाः॥९॥

9. They perform Agnihotra for one month; New and Full moon sacrifices for one month, Vaiśvadeva for one month,

Varuṇapraghāsas for one month; Sākamedhas of one month, Śunāsīrya for one month. (Then follows the Soma-sacrificial sesssion proper). They perform every day with nine-versed-stoma for one month; then with fifteen-versed-stoma for one month; seventeen-versed-stoma for one month; twenty-one versed-stoma for one month; twenety-seven-versed-stoma for one month; in the twelfth month there should be eighteen days with thirty-three-versed-stoma; then days of the Dvādaśāha, Mahāvrata and Atirātra. In this way there should be the twelve months.[1]

1. Cf. TMB XXV.4.1.

सर्व एव भवन्ति सर्वामृद्धिमृध्नुवन्ति॥१०॥

10. (The performers) become all; they prosper all (the prosperity.[1]

1. Cf. TMB XXV.4.3.

अत्सरुकैश्चमसैर्भक्षयन्ति॥११॥

11. The performers consume the Soma-juice with Camasa-pots without a handle.[1]

1. Cf. TMB XXV.4.4.

यो होता सो ऽध्वर्युः स पोता। य उद्गाता स नेष्टा सो ऽच्छावाकः। यो मैत्रावरुणः स ब्रह्मा स प्रतिहर्ता। यः प्रस्तोता स ब्राह्मणाच्छंसी स ग्रावस्तुत्। यः प्रतिप्रस्थाता सो ऽग्नीत्स उन्नेता। गृहपतिर्गृहपतिः। सुब्रह्मण्यः सुब्रह्मण्यः॥१२॥

12. In this sacrificial-session the Hotṛ is also the Adhvaryu; he is (also) the Potṛ. The Udgātṛ is (also) the Neṣṭṛ, he is (also) the Acchāvāka. The Maitrāvaruṇa is (also) the Brahman, he is (also) the Pratihartṛ. The Prostotṛ is (also) the Brāhmaṇā-chaṁsin, he is (also) the Grāvastut. The Pratiprasthātṛ is (also) the Agnīdh, he is (also) the Unnetṛ. The Subrahmaṇya is the same as Subrahmaṇya.[1]

1. Cf. TMB XXV.4.5. Thus except Subrahmaṇya each one of the other priests have to carry out the duties of three priests. Thus each one of these must be expert in three Vedas.

XXIII.11

तापश्चितामयनं स्वर्गकामा उपेयुः॥१॥

1. (The performers) desirous of heaven should perform (the sacrificial-session called) Tāpaścitām ayanam.[1]

संवत्सरं दीक्षाः। संवत्सरमुपसदः॥२॥

2. The Dīkṣā (period should be) one year; the Upasad-period should be) one year.[1]

1. Cp. XVII.26.4.

चतुरश्चतुरो मासानेकैनोपसन्मन्त्रेण जुहोति॥३॥

3. (Each one of the performers) offers (the Upasad-libations) by means of the Upasad-formula[1] for four months.

1. Cp. XVII.26.4.

अनूपसदमग्निं चिनोति॥४॥

4. (Each one of the performers) builds the fire-altar-building corresponding to the Upasads.[1]

1. Cp. XVII.26.5.

द्वौद्वौ मासावेकैका चितिः। चतुर उत्तमाः॥५॥

5. (Each layer of the fire-altar-building is built) during two months, the last one during the four months.[1]

1. Cp. XVII.26.6.

चतुस्तनं त्रिस्तनं द्विस्तनमेकस्तनमिति त्रींस्त्रीन्मासान्व्रतानि॥६॥

6. (Each of the performers consumes) the fast-food (milk) of four teats, three teats, two teats; and one teat for (each one of) the periods of three months (in sequence).[1]

1. Cp. XVII.26.7.

संवत्सरं प्रसुताः॥७॥

7. (Every-day) for a year there should be the Soma-pressing rites.[1]

1. These Soma-pressing-rites should be either as in the Gavāmayana-sacrificial-session or there may be Agniṣṭoma for every day. Cf. Ārṣeyakalpa XI.7.c.

प्रजापतेर्द्वादशसंवत्सरेण प्रजापतेर्ऋद्धिमृध्नुवन्ति॥८॥

8. (The performers) prosper all the prosperity of Prajāpati (performing the sacrificial-session called) Prajāpati's Dvādaśasaṁvatsara (Twelve-year-sacrificial-session of Prajāpati).[1]

1. Cf. TMB XXV.6.4.

त्रयस्त्रिवृतः संवत्सरास्त्रयः पञ्चदशास्त्रयः सप्तदशास्त्रय एकविंशाः॥९॥

9. (It consists of) three years in which every day nine-versed stoma is used; three years in which every day fifteen-versed-stoma is used; three years in which every day seventeen-versed-stoma is used and three years in which every day twenty-one-versed-stoma is used.[1]

1. Cf. TMB XXV.6.4.

एतदेव नैमिषीयाणां स्वर्गकामा उपेयुः॥१०॥

10. The same is the sacrificial-session of the residents of the Naimiṣa (-forest); (the performers) desirous of heaven should perform it.[1]

1. Cf. TMB XXV.6.4.

नव त्रिवृतः संवत्सरा नव पञ्चदशा नव सप्तदशा नवैकविंशाः शाक्त्यानां षट्त्रिंशत्संवत्सरं तरसपुरोडाशं काप्याध्वर्यवमागस्त्यगृहपतिकम्॥११॥

11. In the sacrificial-session of Śāktyas to be performed for thirty-six-years there are nine years in which every day nine-versed-stoma is used; nine years... fifteen-versed-stoma...; nine-years... seventeen-versed-stoma...; nine years... twnety-one-versed stoma...;[1] the sacrificial breads in it should consist of flesh;[2] the Adhvaryu of it should belong to Kapi (family) and the Gṛhapati to Agastya (family).

1. Cf. TMB XXV.7.1.
2. Cp. JB III.18.

संस्थितेसंस्थिते ऽहनि गृहपतिर्मृगयां याति॥१२॥

12. After every day has stood completely estalished (i.e. completed), the Gṛhapati goes for hunting.

स यान्मृगान्हन्ति तेषां तरसाः पुरोडाशा भवन्ति॥१३॥

13. The flesh of the animals which he hills is to be used as sacrificial bread.

एतेन ह वै शाक्तयो गौरिवीतिस्तरसपुरोडाश आर्ध्नोद्देवलोके च मनुष्य-लोके चर्द्धिमृध्नुवन्ति॥१४॥

14. Śāktya Gaurīvīti with flesh as sacrificial bread prospered by means of the performance of this (sacrificial-session). (The performers of this session) prosper in the world of gods as well as in the world of men[1].

1. Cp. TMB XXV.7.2.

पञ्चविंशतिस्त्रिवृतः संवत्सराः पञ्चविंशतिः पञ्चदशाः पञ्चविंशतिः सप्त-दशाः पञ्चविंशतिरेकविंशाः॥१५॥

15. (In the one hundred-years-sacrificial-session of Sādhyas there should be) twenty-five-years (on the every day of which) nine-versed-stoma is used; twenty-five-years fifteen-versed-stoma; twenty-five (years seventeen-versed-stoma); tweenty-five-years twenty-one-versed-stoma is used.[1]

1. Cf. TMB XXV.8.1. See the next Sūtra.

XXIII.12

साध्यानां शतसंवत्सरेण सगवाः सपुरुषाः स्वर्गं लोकं यन्ति॥१॥

1. By means (of the performance) of the one-hundred-years-sacrificial-session of Sādhyas, (the performers) accompanied by the cattle, and accompanied by their men (servants) go to the heavenly world.[1]

1. Cf. TMB XXV.8.1-2.

अग्नेः सहस्रसाव्येन सर्वस्यान्नाद्यस्य प्रसवं गच्छन्ति॥२॥

2. (The performers) go to the impulse (obtainment) of all the food by means (of the performance of the sacrificial-session) called Agneḥ sahasrasāvyam (Agni's sacrificial-session in which there is thousand-fold impulse).[1]

1. Cf. TMB XXV.9.2.

अतिरात्रः सहस्रं त्रिवृन्त्यहान्यतिरात्रः॥३॥

3. (The days in it are as follows:) an Atirātra, thousand years with days on which nine-versed-stoma (is used everyday) and an Atirātra[1].

1. Cf. TMB XXV.9.2. Both the Atirātras are to be included in the 1000 days.

त्रीणि सारस्वतानि सत्त्राणि। मित्रावरुणयोः प्रथममिन्द्राग्न्योर्द्वितीयमर्यम्णस्तृतीयम्॥४॥

4. There are three Sārasvata sacrificial-sessions, the first of Mitra and Varuṇa, the second of Indra and Agni, and the third of Aryaman.[1]

1. These three sessions are dealt with in TMB XXV.10.1-13.4.

सरवत्या उपमज्जने दीक्षन्ते॥५॥

5. At the place called Sarasvatī's Upamajjana (sinking place) of the (Sarasvatī-river) the performers undergo consecration.[1]

1. i.e. the place where Sarasvatī is lost. For this expression see JB II.297. In TMB XXV.10.1 this place is called Sarasvatī's *vinaśana* i.e. the place where the Sarasvatī river is lost.

प्रायणीयया प्रचर्य राजानं क्रीत्वोपनह्य निदधति॥६॥

6. Having performed the Prāyaṇiyā-offering and purchased the Soma and tied it, they keep (preserve) it.[1]

1. Cp. XXIII.10.7.

द्वादशभिरुपसद्भिश्चरित्वा प्रायणीयमतिरात्रमुपेत्य तदहर्वत्सानपाकुर्वन्ति॥७॥

7. Having performed twelve Upasad (days),[1] then having performed an introductory Atirātra, they separate the calves (from their mother-cows) on that day.[2]

1. Cf. TMB XXV.10.2.
2. TMB XXV.10.3.

संस्थिते प्रायणीये सांनाय्येन यजन्ते॥८॥

8. After the Indtroductory (Atirātra) has stood completely established (completed), they porform sacrifice with the Sāṁnāyya (i.e. milk mixed with curds).[1]

1. Cf. TMB XXV.10.4.

तस्मिन्संस्थितेऽध्वर्युः शम्यां प्राचीं प्रास्यति॥९॥

9. After that (rite) has stood completely established the Adhrvayu throws a wooden peg towards the east.[1]

1. The word *prācaḥ* in Garbe's edition is not correct. Cf. TMB XXV.10.4.

सा यत्र निपतति तद्गार्हपत्यः॥१०॥

10. The place where it falls down, that is the (place of the) Gārhapatya (fire).[1]

1. Cf. TMB XXV.10.4.

तस्मात्षट्त्रिंशतं प्राचः प्रक्रमान्प्रक्रामति॥११॥

तदाहवनीयः॥१२॥

11-12. He takes thirty-six steps to the east from it,[1] that (is the place of the) Āhavanīya.[2]

1. See XI.4.13.
2. Cf. TMB XXV.10.4.

चक्रीवन्ति सदोहविर्धानान्याग्नीध्रं च॥१३॥

13. The Sadas, Havirdhāna and the Āgnīdhra sheds should be having wheels.[1]

1. Cf. TMB XXV.10.5; TS VII.2.1.3.

आश्वत्थि हविर्धानमाग्नीध्रं च ॥१४॥

14. The Havirdhāna and the Āgnīdhra-shed should be made out of Aśvattha (wood).[1]

1. Cf. TS VII.2.1.3.

उलूखलबुध्नो यूपः प्रकृष्य उपोप्त एव॥१५॥

15. The sacrificial post should be at the bottom similar to a mortar and everywhere kept down after having been taken out (from the earlier place).[1]

1. Cf. TMB XXV.10.5. Thus for fixing the post one should not dig the ground and should not bury the bottom part of it in the ground.

नोपरवान्खनन्ति॥१६॥

16. They do not dig out the sounding holes (Uparava).[1]

1. Cf. TMB XXV.10.5.

त एतमापूर्यमाणपक्षमामावास्येन हविषा यान्ति॥१७॥

17. During this bright fortnight they perform the New-moon-sacrifice every day.[1]

1. Cf. TMB XXV.10.6.

पौर्णमास्यां गोष्टोमं बृहत्सामानमुपयन्ति॥१८॥

18. On the Full-moon-day they perform the Goṣṭoma sacrifice with its first Pṛṣṭhastotra on the Bṛhat-sāman.[1]

1. Cf. TMB XXV.10.7.

तस्मिन्संस्थिते पौर्णमासेन यजन्ते॥१९॥

19. When this has been completely stood established (completed), they perform the Full-moon-sacrifice.[1]

1. Cf. TMB XXV.10.8.

त एतमपरपक्षं पौर्णमासेन हविषा यान्ति॥२०॥

20. During this dark fortnight they perform the Full-moon-sacrifice every day.[1]

1. Cf. TMB XXV.10.8.

अमावास्यायामायुष्टोमं रथंतरसामानमुपयन्ति॥२१॥

21. On the New-moon-day they perform an Āyuṣṭoma sacrifice with its first Pṛṣṭhastotra on the Rathantara-sāman.

1. Cf. TMB XXV.10.8.

तस्मिन्संस्थिते सांनाय्येन यजन्ते॥२२॥

22. When this has stood completely established (completed), they perform an offering with Sāṁnāyya (mixture of curds and milk) (on the New-moon-day).

XXIII.13

त एवमेव व्यत्यासं सरस्वत्या दक्षिणेन कूलेन॥२३॥

आक्रोशन्तः प्राञ्चो यान्ति॥१॥

XXIII.12.23-XXIII.13.1. In this manner (half-month by half-month) alternately (performing the rituals) they go while crying, along the right bank of the Sarasvatī (river).[1]

1. Cf. TS VII.2.1.3-4; cp. JB II.398.

दृषद्वत्या अप्यये ऽपोनप्त्रीयं चरुं निरुप्यातियन्ति॥२॥

2. At the juncture of Dṛṣadvatī and Sarasvatī, having performed an offering of rice-pap for Aponapāt they cross (the river)[1].

1. Cf. TMB XXV.10.15.

दशसु गोषु शते वर्षभमुत्सृजन्ति॥३॥

3. They release a bull among ten or hundred cows.

यदा दशशतं कुर्वन्त्यथैकमुत्थानं यदा वा शतं सहस्रम्। यदा वा गृहपतिर्म्रियते यदा वा सर्वस्वं जीयेरन्यदा वा प्लाक्षं प्रस्रवणं प्राप्नुवन्ति॥४॥

4. When the ten cows make hundred then there should be one act of standing up (i.e. discontinuation of the sacrificial session). Or (another occasion of discontinuation) is when (the hundred cows) make thousand or (another one is) when the Gṛhapati) dies, or (another one is) when all the prossessions of the performers will be won (by their enemies etc.) or (another one is) when they reach the place called Plākṣa Prasravaṇa.[1]

1. Cf. TMB XXV.10.19-21; cp. TS VII.2.1.4.

प्लाक्षं प्रस्रवणं प्राप्याग्नये कामायेष्टिं निर्वपन्ति॥५॥

5. Having reached Plākṣa Prasravaṇa, they perform an offering for Agni Kāma.[1]

1. Cf. TMB XXV.10.22.

तस्यामश्वां पुरुषीं च धेनुके दत्त्वा कारपचवं प्रति यमुनामवभृथमभ्यवयन्ति॥६॥

6. Having given a mare with a suckling foal or a slave-woman with a suckling baby in that (offering) (as the sacrificial gift to a Brāhmaṇa other than the participants in the sacrificial-session) they go to (the river) Yamunā, at (the place called) Kārapācava for the Avabhṛtha (rite).[1]

1. Cf. TMB XXV.10.22-23.

द्वितीये त्रिवृद्बृहस्पतिसवो गोआयुषी इन्द्रकुक्षी॥७॥

7. In the second (Sārasvata sacrificial session there should

be a day with nine-versed-stoma, the Bṛhaspatisava, the Go, and the Āyus as the bellies of Indra (Indrakukṣī).[1]

1. Cp. TMB XXV.11.1. In the place of a day with fifteen-versed-stoma, Āpastamba has mentioned Bṛhaspatisava. In every month in the first fortnight every day a sacrifice with nine-versed-stoma is to be performed; in the second fortnight every day Bṛhaspatisava is to be performed. Then on every Full-moon-day the Go and on every New-moon-day the Āyus is to be performed. The Go and Āyus appear to be metaphoridly described as the bellies of Indra.

अत्यन्याः प्रजा भवन्त्योजिष्ठा भवन्ति॥८॥

8. (The performers of this session surpass all the other beings (and) become the most powerful.[1]

1. Cf. TMB XXV.11.2-3.

तृतीये ज्योतिर्गौरायुरयनं विश्वजिदभिजिताविन्द्रकुक्षी॥९॥

9. In the third (Sārasvata-sacrificial-session) Jyotis, Go, Āyus this course (*ayanam*) and the Viśvajit and Abhijit as the Bellies of Indra (are to be performed).[1]

1. Cf. TMB XXV.12.1. Here the fortnights in every month are to be filled with Jyotis, Go, and Āyus and on the Full-moon-day and New-moon-day the Viśvajit and Abhijit are performed respectively. These two sacrifices are metaphorically described to be the bellies of Indra. Cp. Sūtra 7 above.

अर्यम्णः पन्थानमारोहन्ति देवलोकं यन्ति॥१०॥

10. The performers of this session ascend on the path of Aryaman;[1] go to the world of Gods.

1. Cf. TMB XXV.12.3-4.

दार्षद्वते संवत्सरं ब्राह्मणस्य गा रक्षेदनष्टगुः॥११॥

11. In the (sacrificial-seesion called) Dārṣadvata (every one of the performers) should protect the cows of a Brāhmaṇa without losing his (own) cows for one year.

संवत्सरं व्यर्णे नैतन्धवे ऽग्निमिन्धीत॥१२॥

12. (Everyone of the performers) should keep the fire enkindled at the (place called) Vyarṇa Naitandhava.

परिणह्यग्निमाधाय दृषद्वत्या दक्षिणेन कूलेनाग्नेयेनाष्टाकपालेन शम्याप-रासीयात्॥१३॥

13. Having placed the fire at Pariṇah[1], (everyone of the performers) should go along the southern bank of the Dṛṣadvatī (river) offering (every day) a sacrificial bread prepared on eight potsherds, (and) throwing a wooden peg.[2]

1. Name of a place on the bank of Sarasvtī-river.
2. Cp. XXIII.12.9ff. Thus one has to throw a peg to the east and perform the ritual where it falls. This goes on everyday.

त्रिःप्लक्षं प्रति यमुनामवभृथमभ्यवैति॥१४॥

14. Everyone of the performers goes to Yamunā (at the place called) Triḥplakṣa for the Avabhṛtha (rite).

तदैवं मनुष्येभ्यस्तिरो भवति॥१५॥

15. Then everyone of the performers disappears from the (other men).[1]

1. For the Sūtras 11-15 cf. TMB XXV.13.1ff.

XXIII.14

तुरायणेन सर्वामृद्धिमृध्नोति॥१॥

1. BY means of the (performance of the) Turāyaṇa (the course of Tura) one prospers all the prosperity.

अदीक्षितः कृष्णाजिनं प्रतिमुञ्चते। मानुषीं तेनर्द्धिमृध्नोति॥२॥

2. While one is (still) unconsecrated, one should wear black antelope-skin. Thereby one obtains the human prosperity.

यत्तपस्तप्यते दैवीं तेन॥३॥

3. Whatever penance one practises one obtaiins the divine prosperity thereby.

हविरुच्छिष्टव्रतो भवति॥४॥

4. One eats the remnants of the offering-material as the fast-food.

संवत्सरं सवनविधा इष्टीर्निर्वपति॥ आग्नेयो ऽष्टाकपाल ऐन्द्र एकादशकपालो वैश्वदेवो द्वादशकपालः॥५॥

5. One performs the Iṣṭis in the manner of Soma-pressings every day for one year: (Thus one should offer a sacrificial bread) prepared on eight potsherds to Agni (at the time of the morning pressing);... prepared on eleven potsherds to Indra (at the time of the midday pressing);... prepared on twelve potsherds to Viśvedevas (at the time of the third pressing).

चरुरित्येके॥६॥

6. According to some[1] (it should be) rice-pap (and not sacrificial bread in each case).

1. See TMB XXV.14.1.

प्रातःसवने वा सर्वाः॥७॥

7. Or all the offerings (should be performed) at the time of morning pressing (only).

सर्पाणां सत्त्रेणाप जरां घ्नते। आदित्यानामिवैषां प्रकाशः॥८॥

8. (The performers) destory their old age by means of the (performance of the) sacrificial session of serpents; their lustre will be similar to that of suns as it were.[1]

1. TMB XXV.15.4 serpents are identified with the suns.

सर्वो दशदशी संवत्सरो द्वादशो विषुवान्॥९॥

9. (In this session) the whole year consists of days on which ten-versed-stoma is used; on the Viṣuvat day twelve-versed-stoma is used.[1]

1. Cf. TMB XXV.15.1.

त्रिषंवत्सरं गवामयनमादित्यानामङ्गिरसाम्॥१०॥

10. The three-years-sacrificial session consists of Gavāmayana[1]-sacrificial-session in the first year... Ādityānām ayanam[2]... in the second year) and Aṅgirasām Ayanam...[3] in the third year....[4]

1. See XXI.15.1ff.
2. XXII.9.1ff.
3. XXII.9.10ff.
4. Cf. TMB XXV.16.1.

प्रजातिं भूमानं गच्छन्त्यभि स्वर्गं लोकं जयन्त्येषु लोकेषु प्रतितिष्ठन्ति॥११॥

11. (The performers) get progeny, become many, go to the heaven, become established in these worlds (by means of the performance of this sacrificial session).[1]

1. Cf. TMB XXV.16.2.

प्रजापतेः सहस्रसंवत्सरेण प्रजापतेर्ऋद्धिमृध्नुवन्ति॥१२॥

12. (The performers) prosper the prosperity of Prajāpati by means of the (performance of the sacrificial session called) Prajāpateḥ sahasra-saṁvatsara (thousand-years-sacrificial-session of Prajāpati)[1].

1. Cf. TMB XXV.17.4.

अतिरात्रः सहस्रं त्रिवृतः संवत्सरा अतिरात्रः॥१३॥

13. (It consists) of an Atirātra, one thousand years of days on which nine-versed-stoma is used, and an Atirātra.[1]

1. Cf. TMB XXV.17.4.

पञ्च पञ्चाशतस्त्रिवृतः संवत्सरा पञ्च पञ्चाशतः पञ्चदशाः पञ्च पञ्चाशतः सप्तदशाः पञ्च पञ्चाशत एकविंशा विश्वसृजां सहस्रसंवत्सरम्॥१४॥

14. (The sacrificial session called) Viśvasṛjāṁ sahasrasaṁvatsara (one-thousand-years-sacrificial-session of All-creators) (consists of) (two hundred fifty-years of days on which) nine versed-stoma is used, (two-hundred-fifty-years) fifteen-versed stoma is used, (two-hundred-fifty-years) seventeen-versed-stoma is used, (two-hundred-fifty-years) twenty-one-versed-stoma is used.

1. Cf. TMB XXV.18.1; TB III.12.9.8.

एतेन वै विश्वसृज इदं विश्वमसृजन्त। यद्विश्वमसृजन्त तस्माद्विश्वसृजः॥ विश्वमेनाननुप्रजायते॥१५॥

15. By means of this sacrificial-session the All-creators created all (this universe). They are (called) All-creators because they created all. All (the world) is created after them (the performers of this sacrificial-session).[1]

1. Cf. TMB XXV.18.1; TB III.12.9.8.

तत्र श्लोकः।

विश्वसृजः प्रथमाः सत्त्रमासत

सहस्रसमं प्रसुतेन यन्तः।

ततो ह जज्ञे भुवनस्य गोपा

हिरण्मयः शकुनिर्ब्रह्मनामेति॥१६॥

ब्रह्मणः सायुज्यं सलोकतां यन्ति य एतदुपयन्ति य एतदुपयन्ति॥१७॥

16-17. There is a verse (in this connection:) The first All creaters performed a sacrificial-session consisting of thousand years, while peforming soma-pressing; then the protector of the world, the golden bird, called Brahman was born. Those who perform this sacrificial session obtain association with the Brahman; they go to the world of Brahman[1].

1. For these Sūtras cf. TMB XXV.6.5-6; TB III.12.9.7-8.

THE PARIBHĀṢĀ-S OR THE GENERAL RULES.

XXIV.1

यज्ञं व्याख्यास्यामः॥१॥

1. We shall explain sacrifice.

स त्रयाणां वर्णानां ब्राह्मणराजन्ययोर्वैश्यस्य च॥२॥

2. It is meant for three classes Brāhmaṇa, Kṣatriya, and Vaiśya.

स त्रिभिर्वेदैर्विधीयते॥३॥

3. It is performed with the help of three Vedas.

ऋग्वेदयजुर्वेदसामवेदैः॥४॥

4. (It is performed) with the help of the Ṛgveda, Yajurveda, Sāmaveda.

ऋग्वेदयजुर्वेदाभ्यां दर्शपूर्णमासौ॥५॥

5. The New and Full-moon-sacrifices are performed with the help Ṛgveda and Yajurveda.

यजुर्वेदेनाग्निहोत्रम्॥६॥

6. The Agnihotra (is performed) with the help of Yajurveda.

सर्वैरग्निष्टोमः॥७॥

7. The Agniṣṭoma (is performed) with the help of all the Vedas.

उच्चैर्ऋग्वेदसामवेदाभ्यां क्रियते॥८॥

8. (The recitation) is done loudly with the Ṛgveda and Sāmaveda.

उपांशु यजुर्वेदेन॥९॥

9. The recitation is done in an inaudible manner with the Yajurveda.

अन्यत्राश्रुतप्रत्याश्रुतप्रवरसंवादसंप्रैषैश्च॥१०॥

10. Except the Āśrāva (-call),[1] Pratyāśruta (response),[2] the Pravara,[2] the conversation,[3] and orders.[4]

1. See e.g. II.15.3-4.
2. See e.g. II.16.5ff.
3. See e.g. III.8.8-9.
4. See e.g. I.20.1.

अन्तरा सामिधेनीष्वनूच्यम्॥११॥

11. At the time of the Sāmidhenī-verses one should recite in the middle tone.

मन्द्रेण प्रागाज्यभागाभ्यां प्रातःसवने च॥१२॥

मध्यमेन प्राक् स्विष्टकृतो माध्यंदिने च॥१३॥

क्रुष्टेन शेषे तृतीयसवने च॥१४॥

12-14. One should recite in lower tone before the Ājyabhāgas in an Iṣṭi and at the time of the morning pressing in a Soma-sacrifice; in middle tone before the Sviṣṭakṛt (in an Iṣṭi) and at the time of the midday pressing in a soma sacrifice; in the loud tone in the remaining part of an Iṣṭi and at the time of the third pressing in a Soma sacrifice.

वाक्संद्रवश्च तद्वत्॥१५॥

15. And the speed of the speech (recitation also should be similar to that).

1. Thus the speed should be slow when the sound is low; middle one when the tone is middle; and fast one when the tone is high.

ऋग्वेदेन होता करोति॥१६॥

सामवेदेनोद्गाता॥१७॥

यजुर्वेदेनाध्वर्युः॥१८॥

सर्वैर्ब्रह्मा॥१९॥

16-19. The Hotṛ performs (his work) with the Ṛgveda; the Udgātṛ with the Sāmaveda; the Adhvaryu with the Yajurveda; the Brahman with all.[1]

1. Cp. AB V.33.

वचनाद्विप्रतिषेधाद्वान्यः कुर्यात्॥२०॥

20. Only when it is expressedly said[1] or in the case of a conflict, another (priest does the work).

1. e.g. the Āgnīdhra in XII.17.19.
2. Thus when the Adhvaryu is busy, someone else does the work of releasing the victim.

ब्राह्मणानामार्त्विज्यम्॥२१॥

21. The priest-hood (is) a lot of Brāhmaṇas (only).

सर्वक्रतूनामग्नयः सकृदाहिताः॥२२॥

22. For all the sacrifices fires are to be established only once.

जुहोतीति चोद्यमाने सर्पिराज्यं प्रतीयात्॥२३॥

23. When it is prescribed "he offers a libation" one should understand "(of) ghee."

अध्वर्युं कर्तारम्॥२४॥

24. One should understand Adhvaryu as the subject (in all the sentences except in those where someone else is expressedly mentioned or there is a conflict).

जुहूं पात्रम्॥२५॥

25. (One should understand) the utensil to be the Juhū-(ladle).

व्यापृतायां स्रुवेण॥२६॥

26. When it is being used, then one should understand the Sruva (spoon) (to be the utensil).

आहवनीये प्रदानम्॥२७॥

27. The act of offering (should be done) in the Āhavanīya (fire) (except when stated otherwise).

आधानप्रभृति यावज्जीवं पात्राणि धार्यन्ते॥२८॥

28. From the time of establishment of fires, the utensils are preserved upto the end of the life (of the sacrificer).

तेषां प्रतितन्त्रं संस्कारः॥२९॥

29. They are to be sanctified everytime in accordance to the ritual procedure.

मन्त्रब्राह्मणे यज्ञस्य प्रमाणम्॥३०॥

30. Matra (formula) and Brāhmaṇa (prescription of) (ritual) are authoritative in connction with the sacrifice.

मन्त्रब्राह्मणयोर्वेदनामधेयम्॥३१॥

31. The name Veda is (to be given) to Mantra and Brāhmaṇa.

कर्मचोदना ब्राह्मणानि॥३२॥

32. The Brāhmaṇas are the injunctions of the ritual.

ब्राह्मणशेषो ऽर्थवादो निन्दा प्रशंसा परकृतिः पुराकल्पश्च॥३३॥

33. The remainig part of the Brāhmaṇas (is called) Arthavāda (explanation) (consisting of) Nindā (blame) Praśaṁsā (praise), Parakṛti (activity of someone else), and Purākalpa (ancient happening).

अतो ऽन्ये मन्त्राः॥३४॥

34. (The texts) other than (these are) the Mantras (formulae).

अनाम्नातास्त्वमन्त्रा यथा प्रवरोहनामधेयग्रहणानीति॥३५॥

35. (Those parts which have not been traditionally transmitted should) not be called Mantras just as Pravara,[1] Ūha,[2] and mentions of names.[3]

1. Names of the ancient Ṛṣis.
2. Modifications in the formulae.
3. e.g. in the Sūktavāka (See TS II.6.9.7).

रथशब्दो दुन्दुभिशब्दश्च॥३६॥

36. And (also) the sound of chariots and the sound of drums (are not to be considered as Mantra).

स्वाध्याये ऽनध्यायो मन्त्राणां न कर्मण्यर्थान्तरत्वात्॥३७॥

37. The (rules about) no study of Mantras (are valid only) in connection with the self-study[1] and not in connection with the ritual because the purpose (there, is) different .

1. Thus for example in Āpastamba-Dharmasūtra I.9.28 it is prohibited to recite Veda on the New-moon-day. This refers to the study only and not to the recitation as a part of a ritual.

एकमन्त्राणि कर्माणि॥३८॥

38. A ritual act (should be accompanied only) by one formula (Mantra).

1. See and compare Sūtra 44 below.

अपि संख्यायुक्तचेष्टापृथक्त्वनिर्वर्तीनि॥३९॥

39. Also those ritual acts in connection with which a number is given and those which require a separate movement (should be accompanied only by one formula).[1]

1. Thus for example the preparation of Veda (grass-brush) (I. 6.4) may require more time than what is required for uttering the formula . Still the formula is to be uttered only once.

कण्डूयनस्वपनदीतरावर्षणामेध्यप्रतिमन्त्रणेषु च तद्वत्कालाव्यवेतेषु॥४०॥

40. In (the cases of) scraching,[1] sleeping,[2] crossing a river,[3] being showered upon,[4] and addressing the unholy things[5] and in those cases without any time-gap[6] (between the first and

the next occasion of the recitation of the formula)(the fomula is to be uttered only once).

1. Sec X.10.2.
2. Sec X.18.1.
3. Sec X.19.9.
4. Sec X.15.8.
5. sec X.15.7.
6. Thus if one scratches different parts of the body one immediately after another, one has to utter the formula only for once.

प्रयाणे त्वार्थनिर्वृत्तेः॥४१॥

41. At the time of going[1] (towards the sacrificial place), however, (the fomula uttered once is valid) upto the completion of the purpose.

1. Sec X.19.8.

असंनिपातिकर्मसु च तद्वत्॥४२॥

42. The same (i.e. recitation of a formula only for once) (is also valid) in connection with the acts not being done together.[1]

1. Thus for example the formula *apāṁ kṣayāḥ* (XII.3.2) is to be recited over all the pressing stones. Similarly at the time of the Agni Upasthāna the two formulae (V.20.4) are to be uttered only once.

हविष्कृदध्रिगुपुरोऽनुवाक्यामनोतस्यावृत्तिर्भिन्नकालेषु॥४३॥

43. The Haviṣkṛt call,[1] the Adhrigu-formula[2], the invitatory-verse, the Manotā-verse are to be repeated when they are separated by time.

1. See I.19.8. It is to be repeated at the time of preparation of the sacrificial breads, in connection with the Soma-pressing (XXI.4.8).
2. It is repeated at the time of the animal-sacrifices in the Vājapeya-sacrifice (XVIII.6.7. Cp. XVIII.2.7).

वचनादेकं कर्म बहुमन्त्रम्॥४४॥

44. When it has been expressedly mentioned, a ritual act should be accompanied by many formulae.[1]

1. See for example XVI.1.7. This Sūtra is in contrast with the 38th Sūtra above.

XXIV.2

मन्त्रान्तैः कर्मादीन्संनिपातयेत्॥१॥

1. (A priest) should cause the end of the formulae coincide with the beginnings of each formula.

आघारे धारायां चादिसंयोगः॥२॥

2. At the time of the Āghāras[1] and that of the Vasordhāra[2] the beginning of the formula should conincide with the beginning of the ritual.

1. See II.14.1.
2. See XVII.17.8.

आदिप्रदिष्टा मन्त्राः॥३॥

3. The formulae are prescribed by means of their beginnings.

उत्तरस्यादिना पूर्वस्यावसानं विद्यात्॥४॥

4. One should know the end of the former formula by means of the beginning of the latter (one).

होत्रायाजमानेषु समुच्चयः॥५॥

5. In connection with the verses to be recited by the Hotṛ and the verses to be recited by the sacrificer there should be aggregation.

विकल्पो याज्यानुवाक्यासु॥६॥

6. In the offering-verses and in the sacrificial verses there should be an option.

संख्यासु च तद्वत्॥७॥

7. Similarly in connection with the number (of sacrificial gifts).

क्रयपरिक्रयसंस्कारेषु द्रव्यसमुच्चयः॥८॥

8. For Soma-purchase,[1] bargaining,[2] the consecration,[3] there should be aggregation of the things.

1. See X.25.11-16.
2. See X.25.4.
3. See X.6.4.

रौद्रराक्षसनैर्ऋतपैतृकच्छेदनभेदननिरसनात्माभिमर्शनानि च कृत्वाप उपस्पृशेत्॥९॥

9. Everytime after having done an act (or recited a formula) connected with Rudra[1], Rakṣas (evil beings) Nirṛti[2] or ancestors, or having done an act of cutting,[5] breaking,[6] throwing[7] and touching oneself,[8] (the Adhvaryu) should touch water.[9]

1. See III.4.8.
2. See e.g. I.21.2.
3. See XVIII.8.15ff.
4. See II.21.7.
5. See e.g. IX.13.8; IX.16.2.
6. See e.g. II.21.7.
7. See e.g. III.18.4.
8. See e.g. I.4.9.
9. Cp. TĀ V.8.9.

उत्तरतउपचारो विहारः॥१०॥

10. On the Vihāra (sacrificial ground) the work is done towards the north.[1]

1. Cf. ŚB III.4.3.19. See also XVI.21.13

नाग्नेरपपर्यावर्तेत॥११॥

11. One should not turn one's back to the fire.

न विहारात्॥१२॥

12. (Similarly one should not turn one's back) to the Vihāra (the place of performance).

अन्तराणि यज्ञाङ्गानि। बाह्याः कर्तारः॥१३॥

13. The utensils of the sacrifice are inner (from the point of view of the sacrificial ritual); the men are outer.

न मन्त्रवता यज्ञाङ्गेनात्मानमभिपरिहरेत्॥१४॥

14. One should not toss about a sacrificial utensil on which formula has been recited.

प्रागपवर्गाण्युदगपवर्गाणि वा यज्ञोपवीती प्रदक्षिणं दैवानि कर्माणि करोति॥१५॥

15. Carrying the sacrificial garment on the left shoulder

and under the right armpit, one should carry out the activities connected to gods, ending in the east or ending in the north and one goes always in a clock-wise manner.

प्राचीनावीती प्रसव्यं दक्षिणापवर्गाणि पित्र्याणि॥१६॥

16. Wearing one's sacrificial garment on the right shoulder and under the left armpit one should carry out the activities connected with ancestors, ending in the south; and (one goes) in an anti-clock-wise manner.

यानि शुल्बानि समासं गच्छन्ति प्रसव्यं तान्यावेष्ट्य प्रदक्षिणं समस्येत्॥१७॥

17. One should bring together the strings which already are brought together in a clock-wise manner after having first woven them in an anti-clockwise manner.[1]

1. This is to be done e.g. in connection with the threefold Pavitra (strainer) (I.6.9).

अथ यानि न समस्यन्ते प्रदक्षिणं तानि॥१८॥

18. One should bring together the strings which already are not brought together, in a clock-wise manner.[1]

1. Thus e.g. the strings which are used for binding the grass or the fuel-sticks (I.4.10, I.5.12).

अमावास्यायाममावास्यया यजेत॥१९॥

पौर्णमास्यां पौर्णमास्यया॥२०॥

19-20. One should perform the New-moon-sacrifice on the New-moon-day and the Full-moon-sacrifice on the Full-moon-day.

यदहः पुरस्ताच्चन्द्रमाः पूर्ण उत्सर्पेत्तां पौर्णमासीमुपवसेत्॥२१॥

श्वः पूरितेति वा॥२२॥

21-22. One should observe fast on that Full-moon-day on which the Full-moon rises in the east; on the day before it will be full.

खर्विकां तृतीयां वाजसनेयिनः समामनन्ति॥२३॥

23. The Vājasaneyins think Kharvikā[1] as the third Full-moon-day.

1. i.e. the day on which the moon is not yet full.

यदहर्न दृश्येत तदहरमावास्या॥२४॥

श्वो न द्रष्टार इति वा॥२५॥

24-25. The New-moon-day is that day on which (the moon) may not be seen or the day before it on which they will not see it.

एकप्रकरणे चोद्यमानानि प्रधानानि समानविधानानि॥२६॥

26. The principal acts being prescribed in one and the same chapter (context) are to be considered as general injunctions.

प्रकरणेन विधयो बध्यन्ते॥२७॥

27. The injunctions are limited by means of a chapter (i.e. an injunction is valid only upto the end of the context).

अनिर्देशात्साधारणानि॥२८॥

निर्देशाद्व्यवतिष्ठन्ते॥२९॥

28-29. When there is no specific mention, (the injunctions are to be considered as) general. They are valid in specific things when there is specific mention.

आग्नेयो ऽष्टाकपालो ऽग्नीषोमीय एकादशकपाल उपांशुयाजश्च पौर्णमास्यां प्रधानानि॥३०॥

30. A sacrificial bread prepared on eight potsherds for Agni, a sacrificial bread prepared on eleven potsherds for Agni and Soma, and the Upāṁśu (inaudible) offering are the principal things in the Full-moon-sacrifice.

तदङ्गमितरे होमाः॥३१॥

31. The other libations are subsidiary to them.

आग्नेयो ऽष्टाकापाल ऐन्द्राग्न एकादशकपालो द्वादशकपालो वामायास्यायामसोमयाजिनः॥३२॥

32. In the case of a sacrificer who has not performed a Soma-sacrifce, a sacrificial bread prepared on eight potsherds for Agni, a sacrificial bread prepared on eleven or twelve potsherds for Indra-Agni are the principal things in the New-moon-sacrifice.

सांनाय्यं द्वितीयं सोमयाजिनः॥३३॥

33. In the case of a sacrificer who has performed soma sacrifice, Saṁnāyya (mixture of curds and milk) takes the second place.

नासोमयाजिनो ब्राह्मणस्याग्नीषोमीयः पुरोडाशो विद्यते॥३४॥

34. In the case of a Brahmin sacrificer who has not performed a Soma-sacrifice, there should not be a sacrificial bread for Agni-soma in the Full-moon-sacrifice.

नैन्द्राग्नः संनयतो वर्णविशेषेण॥३५॥

35. In the case of a sacrificer who performs Saṁnāyya offering, there should be no (sacrificial bread for Indra-Agni) irrespective of his caste.

पितृयज्ञः स्वकालविधानादनङ्गं स्यात्॥३६॥

36. The ancestral sacrifice should not be considered as a subsidiary (of the New-moon-sacrifice) because it is prescribed (to be performed) at its own time.

तुल्यवच्च प्रसंख्यानात्॥३७॥

37. And also because it is counted (in the vedic texts) in similar manner (to that of other independent sacrifices).

प्रतिषिद्धे च दर्शनात्॥३८॥

38. And because it is seen along with something prohibited (otherwise).[1]

1. So in III.16.6-8 it is said "A sacrificer who has enemies should perform the Full-moon-offering on the New-moon-day; he should perform the ancestral sacrifice itself on the New-moon-day; at evey transition one throws a thundrerbolt to the enemy—thus is known (from a vedic text)."

सहाङ्गं प्रधानम्॥३९॥

39. The principal (rite) is accompanied by the subsidiary.[1]

1. Thus for example when a particular sacrificial bread is prescribed to be offered to a particular deity, one has to peform the entire ritual of an offering the basic paradigm of which is the New and Full-moon-sacrifices.

XXIV.3

देशे काले कर्तरीति निर्दिश्यते स्वशब्दं यत्॥१॥

1. Whatever is indicated with its own name (word) is connected with its place, time and the performer (and is to be considered as the principal act).

अपूर्वो दर्विहोमः॥२॥

2. The Darvihoma (offering from a ladle) is not based upon any earlier rite i.e. it is independent.

जुहोतिचोदनः॥३॥

3. It is prescribed with the word *juhoti* (he offers a libation).

स्वाहाकारप्रदानः॥४॥

4. It is offered with the exclamation *svāhā*.

सकृद्गृहीत्वा॥५॥

5. It is offered after (the offering-material) has been taken once (only).

आहुतिगणे प्रत्याहुति गृहीत्वा॥६॥

6. In the case of a group of libations, (they are made) after (the offering-material) has been taken for each libation.

न वा समवद्येत्॥७॥

7. Or one should not take (the offering-material separately for each libation, but rather offer some portion of the material taken once only).

समिदभावश्चाग्निहोत्रवर्जम्॥८॥

8. And there is no fuel-stick (to be used in a Darvihoma) except in the Agnihotra.

अपरेणाग्निं दक्षिणं जान्वाच्यानाच्य वासीनो दर्विहोमाञ्जुहोति॥९॥

9. The Adhvaryu offers all the Darvihomas sitting west of the fire having bent or not bent his right knee.

वचनादन्यथा॥१०॥

10. Only when there is a specific statement, he offers the libation otherwise.[1]

1. As e.g. at the Samiṣṭayajus: III.13.2.

अपरेणाहवनीयं दक्षिणातिक्रम्योदगावृत्तः सर्वा आहुतीर्जुहोति॥११॥

11. The Adhvaryu offers all the libations from the west of the Āhavanīya-fire having stepped towards the south and then having turned to the north.

वचनादन्यथा॥१२॥

12. (Only when there is) a specific statement (he offers the libation) otherwise.

1. As e.g. at the Somacaru: XIII.13.18.

आश्रुताप्रत्याश्रुते याज्यानुवाक्ये अवदानेषु चोपस्तरणाभिघारणे चतुर्गृहीतं वषट्कारश्चादर्विहोमानाम्॥१३॥

13. The Āśruta, Pratyāśruta, offering-verse, invitatory verse, cuttings of the portions, spreading the underlayer of ghee, pouring ghee, four times scooping and Vaṣaṭ-call are done in the offerings other than Darvihomas.

वषट्कृते वषट्कारेण वाहुतिषु संनिपातयेत्॥१४॥

14. While making the offerings (the act of pouring the offering material) should be done either after the Vaṣaṭ has been uttered or one should make it simultaneous with the Vaṣaṭ-call.

उपयामेन ग्रहेषु॥१४॥

15. In the case of libations of scoops of Soma, he (the Adhvaryu) should make them simultaneous with the Upayāma-formula.

तयादेवतेनेष्टकासु॥१६॥

16. In the case of the bricks, he should put them simultaneously with the formula *tayā devatayā....*[1]

1. See XVI.14.10.

पुरोडाशगणे यथाभागं व्यावर्तध्वमित्येकैकमपच्छिन्द्यात्॥१७॥

17. When there are groups of the sacrificial breads he should separate each one from the dough with the formula *vyāvartadhvam....*

उत्तमौ यथा व्यावर्तेथामिति॥१८॥

18. To the last two (portions) (one should address) with *yathābhāgaṁ vyāvartethām....*

तयोरेव देवतोपदेशनं करोति॥१९॥

19. He makes indication in accordance with the deity on each one of these two.

चरुपुरोडाशगणे चरुपुरोडाशीयान्प्रागधिवपनाद्विभजति॥२०॥

20. When there is a group of rice-paps and sacrificial breads he separates the rice grains for the paps and for the breads before throwing them (on the black antelope-skin).[1]

1. See I.19.37.

यथादेवतमुपलक्षयति॥२१॥

21. He makes the separated portions indicated according to the deity.

इदंशब्दस्तन्त्रं स्यात्॥२२॥

22. The word "*idam* (this) (for you)" should be uttered only once.

व्यतिषक्तेष्वपि॥२३॥

23. (The same is) also (to be done in connection with the series of offering-materials) when they are interlinked with each other.

कपालानामुपधानकाले प्रथमेन कपालमन्त्रेण चरुमुपदधाति॥२४॥

24. At the time of placing the potsherds, he places the rice-pap with the first formula for the potsherd.

ध्रुवो ऽसीति मन्त्रं संनमति॥२५॥

25. In that formula he modifies the formula with the words *dhruvo'si* (thus instead of *dhruvam* the word *dhruvaḥ* is used).

पिष्टानामुत्पवनकाले तण्डुलानुत्पुनाति॥२६॥

26. At the time of purification of the flour, he purifies the grains (for the rice-pap).

अधिश्रयणकाले ऽधिश्रयणमन्त्रेण तण्डुलानावपति॥२७॥

27. At the time of placing (the offering-material) on (the fire) he takes out the rice-grains with a formula meant for placing (the material) on (the fire).

अनुद्धृत्य चरुमासादयति॥२८॥

28. Without lifting up[1] the pot he places it on the altar.

1. i.e dragging it. Cp. II.11.1.

पञ्चदश सामिधेन्यो दर्शपूर्णमासयोः॥२९॥

29. For the New and Full moon sacrifices there should be fifteen Sāmidhenī (enkindling-verses).

1. Cp. II.12.2.

सप्तदशेष्टिपशुबन्धानां यत्र श्रूयन्ते॥३०॥

30. Seventeen (Sāmidhenī-verses are prescribed) for the Iṣṭi type of offerings, and Paśubandha (animal-sacrifices) where they are heard (mentioned).

1. Cp. XIX.18.2; KB I.1.

उपांशु काम्या इष्टयः क्रियन्त इति तत्र यावत्प्रधानमुपांशु॥३१॥

31. (It is said) "The optional-offerings are performed inaudibly[1]". There (one has to understand that this rule is valid) as far as the main (rite in that offering) (is concerned).

1. Cp. ŚB I.3.5.10.

दर्शपूर्णमासाविष्टीनां प्रकृतिः॥३२॥

32. The New and Full-moon-sacrifices are the basic paradigm of the sacrifices called Iṣṭi (offering).

अग्नीषोमीयस्य च पशोः॥३३॥

33. And (they are also the basic paradigm) of the animal-sacrifice for Agni-and-Soma.

सवनीयस्य॥३४॥

34. And that (the animal-sacrifice for Agni-and-Soma is the basic paradigm) of the animal-sacrifice connected with the Soma-pressing.

सवनीय ऐकादशिनानाम्॥३५॥

35. The (animal-sacrifice) connected with the Soma-pressing (is the basic pradigm) of the (animal-sacrifices in the groups in) eleven.

ऐकादशिनाः पशुगणानाम्॥३६॥

36. The (animal-scrifices) in the groups of elevens (are the basic paradigms) of (the animal-sacrifices) in the groups of animals.

वैश्वदेवं वरुणप्रघाससाकमेधशुनासीरीयाणाम्॥३७॥

37. The Vaiśvadeva (part of the Cāturmāsya-sacrifices) (is the basic paradigm) of the Varuṇapraghāsa, Sākamedha, and Śunāsīrīya (parts of the Cāturmāsya-sacrifices).

वैश्वदेविक एककपाल एककपालानाम्॥३८॥

38. The (offering of the sacrificial bread) prepared on one potsherd (in the course of Vaiśvadeva part of the Cāturmāsya sacrifices is the basic paradigm) of (all the offerings of the sacrificial breads) prepared on one potsherd.

वैश्वदेव्यामिक्षामिक्षाणाम्॥३९॥

39. The (offering of) Āmikṣā (thick part of the curds) (is the basic paradigm) of (all the offerings of) Āmikṣās.

तत्र सामान्याद्विकारो गम्येत॥४०॥

40. There the modification may be known from the general.

एकदेवता आग्नेयविकाराः॥४१॥

41. (The offerings) having only deity (are to be undersood as) the modifications of the sacrificial breads to be offered to Agni.

द्विदेवता अग्नीषोमीयविकाराः॥४२॥

बहुदेवताश्च॥४३॥

42-43. (The offerings) having two deities (are to be understood as the modificatons of) offerings to Agni-and-Soma;[1] and also (the offerings) having many deities (are to be understood)....

1. The second main offering in the Full-moon-sacrifice.

ऐन्द्राग्नविकाराः वा॥४४॥

44. Or as the modifications of the offering to Indra-and-Agni.[1]

1. The second main offering in the New-Moon-sacrifice.

अन्यत्र प्रकृतिदेवताभ्यो यथैन्द्रः पुरोडाशः सौम्यश्चरुरिति॥४५॥

45. Except the deities of the basic paradigm; as for example sacrificial bread for Indra and rice-pap for Soma.

हविर्देवतासामान्ये हविर्बलीयः॥४६॥

46. In the conflict between the oblation-material and deity, oblation-material is stronger.

द्रव्यसंस्कारविरोधे द्रव्यं बलीयः॥४७॥

47. In the conflict between the oblation-material and the sanctificiation of the oblation-material the oblation-material is stronger.

अर्थद्रव्यविरोधे ऽर्थो बलीयान्॥४८॥

48. In the conflict between the purpose and the offering material, the purpose is stronger.

न प्रकृतावूहो विद्यते॥४९।

49. There is no change in the formula in the basic paradigm.

विकृतौ यथार्थमूहो ऽर्थवादवर्जम्॥५०॥

50. In the modificatory rite the change in the formula should be done in accordance with the requirement with the exception of the Arthavāda (Explanation)s.

परवाक्यश्रवणादर्थवादः॥५१॥

51. Atharvāda is there where the expression of another is heard.

शिष्टाभावे सामान्यात्प्रतिनिधिः॥५२॥

52. In the absence of any direct mention, the substitute (should be decided) on the basis of similarity.

तद्धर्मा च स्यात्॥५३॥

53. And (the substitute) should have the same properties (as the original has).

मात्रापचारे तच्छेषेण समाप्नुयात्॥५४॥

54. In the insufficiency of the adequate quantity, one should complete the work by means of the remaining substance (itself).

XXIV.4

स्वामिनो ऽग्नेर्देवतायाः शब्दात्कर्मणः प्रतिषेधाच्च प्रतिनिधिर्निवृत्तः॥१॥

1. The substitute is stopped (i.e. not allowed) for the owner (i,e. the sacrificer), the fire, the word (i.e. the formula), the action, and for the prohibited.[1]

1. Thus for example when it is said that the beans should not be offered, this prohibition remains always valid.

त्रिभिः कारणैः प्रकृतिर्निवर्तते प्रत्याम्नानात्प्रतिषेधादर्थलोपाच्च॥२॥

2. The basic paradigm stops (i.e. not followed) on account of three reasons: when there is a counter-sacred-text,[1] when it is prohibited,[2] or when the purpose will not be served.[3]

1. See e.g. XXII.4.19ff.
2. See e.g. VIII.14.21.
3. While cooking rice-pap one should not use flour because the grains are expected to remain distinct even when they are cooked and this purpose will not be served when flour is used.

अग्निष्टोम एकाहानां प्रकृतिः॥३॥

3. Agniṣṭoma is the basic paradigm of the one day sacrifices.

द्वादशाहो ऽहर्गणानाम्॥४॥

4. Dvādaśāha (is the basic paradigm) of the groups of days i.e. of the Ahīna and Sattra sacrifices.

गवामयनं सांवत्सरिकाणाम्॥५॥

5. Gavāmayana (Course of Cows) (is the basic paradigm) of the year-long-sacrificial-sessions.

निकायिनां तु प्रथमः॥६॥

6. For sacrifices which form groups the first (one is the paradigm for the remaining ones).[1]

1. Cp. XXII.1.2. Thus the sacrifices like the four Sāhasras XXII.2.4. the four Sādyaskras (XXII.2.6.ff), the four Dvirātras XXII.14.16ff are the sacrifices forming groups.

अग्निष्टोम उत्तरवेदिः॥७॥

7. In the Agniṣṭoma-sacrifice (there is) an Uttaravedi.

उत्तरेषु क्रतुष्वग्निः॥८॥

8. In the next (sacrifices there is) the fire-altar-building (made with bricks).

अन्यत्र साद्यस्केभ्यो वाजपेयात्षोडशिनः सारस्वताच्चसत्त्रात्॥९॥

9. Except in the (following sacrifices): Sādyaskras[1], Vājapeya[2], Ṣoḍaśin[3], and Sārasvata-sacrificial-session[4].

1. XXII.2.6ff.
2. XVIII.1.1ff.
3. XIV.2.2ff.
4. XXIII.12.4ff.

क्रत्वादौ क्रतुकामं कामयेत॥१०॥

यज्ञाङ्गादौ यज्ञाङ्गकामम्॥११॥

10-11. The sacrificer should desire (express his desire) in the beginning of a sacrifice; (and) the desire of a subsidiary rite of a sacrifice in the beginning of that subsidiary rite of the sacrifice.

अल्पीयांसो मन्त्रा भूयांसि कर्माणि तत्र समशः प्रतिविभज्य पूर्वैः पूर्वाणि कारयेदुत्तरैरुत्तराणि॥१२॥

12. When there are less formulae and more acts one should divide the formulae equally and use the first formula for the first act, the next formula for the next act.[1]

1. Thus TS II.2.1 sacrificial breads are mentioned and TS I.1.14. a-d there are four formulae. Then for the sake of first three sacrificial breads TS I.1.14 a and b and for the last three TS I.1.14.c-d are to be used.

अल्पीयांसि कर्माणि भूयांसो मन्त्रास्तत्र प्रतिमन्त्रं कुर्यात्। अवशिष्टा विकल्पार्था यथा यूपद्रव्याणीति॥१३॥

13. When there are less acts and more formulae, then one should use the formulae in their order each one for each act; the remaining formulae are optional as for example the substances of the sacrificial post.

अन्ताल्लोपो विवृद्धिर्वा॥१४॥

14. At the end there should be exclusion[1] or addition.[2]

1. In the case of sacrificial bread prepared on five potsherds for Agni (e.g. XIII.25.5) while placing the potsherds there are eight formulae available in the basic paradigm (I.22.3-23.1). Here the last three are to be excluded.
2. In the case of the sacrificial bread prepared on nine potsherds for Viṣṇu (see e.g. X.30.12). The last formula out of the eight in the basic paradigm is to be used twice.

प्रकृतेः पूर्वोक्तत्वादपूर्वमन्ते स्यात्॥१५॥

15. Because the basic paradigm is mentioned first, the new (different detail) should be at the end.[1]

1. Thus e.g. in connection with the Nakṣetraṣṭi BaudhāŚS XVIII.3-4 the Upahomas (additional libations) are to be made at the end of the offering i.e. before the Samiṣṭayajus. (ĀpŚS III.13.2) According to BaudhāŚS XXVIII.3 they should be performed before the Sviṣṭakṛt. Cp. ApŚS II.21.2.

कुम्भी शूलवपाश्रपणीप्रभुत्वात्तन्त्रं स्यात्॥१६॥

जातिभेदे तु भिद्येत पक्तिवैषम्यात्॥१७॥

16-17. The cooking pot, (heart-roasting) spit, and the Vapāśrapaṇī (y-shaped sticks) for roasting the Omentum[1]

should be common (to all the victims) because they are capable for being used for more than one victim.[2] But when there is a difference (of the genus of the victims)[3] then these things should be different, because of the difference in cooking.

1. See VII.8.3.
2. When the animals are of the same genus like he-goat as in the case of seventeen he-goats for Prajāpati (XVII.2.3).
3. As e.g. in the case of Paśvekādaśinī.

स्विष्टकृद्विकारे वनस्पतौ याज्यायां देवतानिगमाः स्युः प्रकृत्युपबन्धात्॥१८॥

18. In the offering to Vanaspati[1] which is a modification of Sviṣṭakṛt[2] the addresses to the deity should be in the offering verse because they are connected with the (basic paradigm)[3].

1. See VII.25.15.
2. See VII.25.16.
3. i.e. this also happens in the basic pardigmatic rites viz. New and Full-moon-sacrifice.

अन्वारम्भणीया विकृतौ न स्यात्प्रकृतिकालमध्यत्वात्। कृता हि तदर्थेन॥१९॥

19. The Anvārambhaṇīyā (offering)[1] should not be performed in a modificatory-rite because it is in the middle of the time of the basic paradigm (that the modificatory rites occur);[2] (and the Anvārambhaṇīyā offering) is indeed (done for it basic paradigm).[3]

1. See V.23.4-24.6. This is to be done before the New and Full-moon-offerings and the Cāturmāsya-sacrifices.
2. i.e. the New and Full-moon-offerings and the Cāturmāsyas are performed throughout the life.
3. The Anvārambhaṇīyā-offering) is performed in the beginning of the New and Full-Moon-offerings and the Cāturmāsya sacrifices.

स्याद्वा कालस्याशेषभूतत्वात्॥२०॥

20. Or (the Anvārambhaṇiyā-offering) may be (performed in the modificatory rites) because the time (of the New and Full-moon-sacrifices) does not form an integral part (of the ritual).

आरम्भविभागाच्च॥२१॥

21. And because the beginning (of it) is separated (from the beginning of the paradigmatic rites viz. New and full-moon-sacrifices as far as the time of it is concerned).

अर्थायार्थायाग्निं प्रणयति। अपवृत्ते कर्मणि लौकिकः संपद्यते यथा समारूढे॥२२॥

22. For every purpose (i.e. for every performance of a rite) (the Adhvaryu) carries fire forwards.[1] When the rite is over, the fire becomes profane as in the case (of fire which has been) taken up.[2]

1. i.e. from the Gārhapatya to the Āhavanīya. See I.1.2.
2. See VI.28.8-11.

THE PRAVARAS (SERIES OF ANCESTORS)

XXIV.5

प्रवरान्व्यास्यामः॥१॥

1. We shall explain the series of ancestors.

आर्षेयं वृणीते। बन्धोरेव नैत्यथो संतत्या इति विज्ञायते॥२॥

2. "One mentions the Ṛṣi-ancestors in the Pravara. Thus one does not go away form the connection; it is done for the sake of continuity"—thus is known (from a Brāhmaṇa-text).[1]

1. TS II.5.8.7.

न देवैर्न मनुष्यैरार्षेयं वृणीते॥ ऋषिभिरेवार्षेयं वृणीत इति विज्ञायते॥३॥

3. "He does not mention either gods or human beings in the Pravara of the Ṛṣis. He mentions only Ṛṣis in the Pravara of the Ṛṣis"—Thus is known (from a Brāhmaṇa-text).[1]

1. The source of the quotations in Sūtras 3-5 is not known.

आर्षेयमन्वाचष्टे। ऋषिणा हि देवाः पुरुषमनुबुध्यन्त इति विज्ञायते॥४॥

4. "One mentions the Ṛṣis (in the Pravara), because the gods recognise a man through the Ṛṣis"—Thus is known (from a Brāhmaṇa-text).

यो वा अन्यः सन्नथान्यस्यार्षेयेण प्रवृणीते स वा अस्य तदृषिरिष्टं वीतं वृङ्क्त इति विज्ञायते॥५॥

5. "The desired and loved things of him who being one mentions the series of ancestors of another Ṛṣi are taken away by that Ṛṣi"—Thus is known (from a Brāhmaṇa-text).

त्रीन्वृणीते॥ मन्त्रकृतो वृणीते। यथर्षि मन्त्रकृतो वृणीते इति विज्ञायते॥६॥

6. "He mentions three (Ṛṣi-ancestors); he mentions three (Ṛṣis who are the) composers of sacred formulae; he mentions the Mantra-composers in accordance with the Ṛṣis—thus is known (from a Brāhmaṇa-text).

अथैकेषाम्॥ एकं वृणीते। द्वौ वृणीते। त्रीन्वृणीते। न चतुरो वृणीते। न पञ्चातिवृणीत इति विज्ञायते॥७॥

7. Now according to some "He mentions one; he mentions two, he mentions three, he does not mention four; he does not mention more than five (ancestors)"—thus is known (from a Brāhmaṇa-text).

अत ऊर्ध्वानध्वर्युर्वृणीते ऽमुतो ऽर्वाचो होतेति विज्ञायते॥८॥

8. "The Adhvaryu mentions (the ancestor-Ṛṣis) from the youngest onwards, the Hotṛ mentions from the eldest downwards"—Thus is known (from a Brāhmaṇa-text).

पुरोहितस्य प्रवरेण राजा प्रवृणीत इति विज्ञायते॥९॥

9. "The king mentions the series of ancestors through the series of ancestors of the chaplain"—Thus is known (from a Brāhmaṇa-text).

1. For Sūtras 7-9; cp. II.16.7-10.

भृगूणामेवाग्रे व्याख्यास्यामः॥१०॥

10. We shall first explain (the series of ancestors) of Bhṛgus only.

जामदग्न्या वत्साः॥११॥

तेषां पञ्चार्षेयः प्रवरः॥ भार्गव च्यावनाप्नवानौर्व जामदग्न्येति। जमदग्निवदूर्ववदप्नवानवच्च्यवनवद्भृगुवदिति॥१२॥

11-12. The Jāmadgnya Vatsas: the series of ancestors of them consist of five Ṛṣis (the Hotṛ says:) O Bhārgava, Cyāvana, Āpnavāna, Aurva, Jāmadagnya. The Adhvaryu says: in the manner of Jamadagni, Ūrva, Apnavat, Cyavana, Bhṛgu.

त्र्यार्षेयमु हैके। भार्गवौर्व जामदग्न्येति। जमदग्निवदूर्ववद्भृगुवदिति॥१३॥

13. According to some there are three Ṛṣis. (The Hotṛ says:) O Bhārgava, Aurva, Jāmadgnya. (The Adhvaryu says:) In the manner of Jamadagni, Ūrva, Bhṛgu.

एष एवाविकृतः सावर्णिजीवन्तिजाबाल्यैतिशायनवैरोहित्यावटमण्डुप्राचीनयोग्यानाम्॥१४॥

14. The same list without change (applies to) Sāvarṇis, Jīvantis, Jābālyas, Aitiśāyanas, Vairohityas, Avaṭas, Maṇḍus, and Prācīnayogyas.

अथार्ष्टिषेणानां पञ्चार्षेयः। भार्गव च्यावनाप्नवानार्ष्टिषेणानूपेति। अनूपवदृष्टिषेणवदप्नवानवच्च्यवनवद्भृगुवदिति॥१५॥

15. Now the series of ancestors of Ārsrṣṭiṣeṇas consist of five Ṛṣis. (The Hotṛ says:) O Bhārgava, Cyāvana, Āpnavāna Ārṣṭiṣeṇa, Ānūpa. (The Adhvaryu says:) In the manner of Anūpa, Ṛṣṭiṣeṇa, Apnavāna, Cyavana, Bhṛgu.

त्र्यार्षेयमु हैके। भार्गवार्ष्टिषेणानूपेति। अनूपवदृष्टिषेणवद्भृगुवदिति॥१६॥

16. According to some it consists of three Ṛṣis. (The Hotṛ says:) O Bhārgava, Ārṣṭiṣeṇa, Ānūpa. (The Adhvaryu says:) In the manner of Anūpa, Ṛṣṭiṣeṇa, Bhṛgu.

XXV.6

अथ वीतहव्या यास्कवाधूलमौनमौकाः॥१॥

1. Now the Vītahavyas i.e. the Yāskas, Vādhūlas, Maunas, Maukas.

तेषां त्र्यार्षेयः। भार्गव वैतहव्य सावेदसेति। सवेदोवद्वीतहव्यवद्भृगुवदिति॥२॥

2. These have three Ṛṣis. (The Hotṛ says:) O Bhārgava, Vaitahavya, Sāvedasa. (The Adhvaryu says:) in the manner of Savedas, Vītahavya, Bhṛgu.

अथ गार्त्समदाः शुनकाः॥३॥

3. Now the Gārtsamada Śunakas.

तेषामेकार्षेयः। गार्त्समदेति होता। गृत्समदवदित्यध्वर्युः॥४॥

4. These have one Ṛṣi. (The Hotṛ says:) O Gārtsamada. the Adhvaryu says: In the manner of Gṛtsamada.

अथ वाध्र्यश्वा मित्रायुवः॥५॥

5. Now the Vādhryaśva-Mitrāyus.

तेषामेकार्षेयः। वाध्र्यश्वेति होता। वध्र्यश्ववदित्यध्वर्युः॥६॥

6. They have one Ṛṣi. (The Hotṛ says:) O Vādhryaśva. (The Adhvaryu says:) in the maner of Vadhryaśva.

अथ वैन्याः पार्थाः॥७॥

7. Now he Vainya-Pārthas.

तेषां त्र्यार्षेयः। भार्गव वैन्य पार्थेति। पृथुवद्वेनवद्भृगुवदिति॥८॥

8. They have three Ṛṣis. (The Hotṛ says:) O Bhārgava, Vanya Pārtha. (The Adhvaryu says:) In the manner of Pṛthu, Vena Bhṛgu.

इमे भृगवो व्याख्याताः॥९॥

9. These Bhṛgus have been (now) explained.

अथातो ऽङ्गिरसामायास्या गौतमाः॥१०॥

10. Now (the series of ancestors) of the Aṅgirases; the Āyāsyas and Gautamas.

तेषां त्र्यार्षेयः। आङ्गिरसायास्य गौतमेति। गोतमवदयास्यवदङ्गिरोवदिति॥११॥

11. They have three Ṛṣis. (The Hotṛ says:) O Āṅgirasa, O Āyāsya, O Gautama. The Adhvaryu says: In the manner of Gotama, Ayāsya, Aṅgiras.

अथौचथ्या गौतमाः॥१२॥

12. Now the Aucathya-Gautamas.

तेषां त्र्यार्षेयः। आङ्गिरसौचथ्य गौतमेति। गोतमवदुचथ्यवदङ्गिरोवदिति॥१३॥

13. They have three Ṛṣis. (The Hotṛ says:) O Āṅgirasa, Aucathya, Gautama. (The Adhvaryu says:) In the manner of Gotama, Ucathya, Aṅgiras.

अथौशिजा गौतमाः॥१४॥

14. Now the Auśija-Gautamas.

तेषां त्र्यार्षेयः। आङ्गिरसौशिज काक्षीवतेति। कक्षीवद्वदुशिजवदङ्गिरोवदिति॥१५॥

15. They have three Ṛṣis. (The Hotṛ says:) O Āṅgirasa, Auśija, Kākṣīvata. (The Adhvaryu says:) In the manner of Kakṣīvat, Uśij, Aṅgiras.

अथ वामदेवा गौतमाः॥१६॥

16. Now the Vāmadeva-Gautamas.

तेषां त्र्यार्षेयः। आङ्गिरस वामदेव बार्हदुक्थ्येति। बृहदुक्थवद्वामदेववदङ्गिरोवदिति॥१७॥

17. They have three Ṛṣis. (The Hotṛ says:) O Āṅgirasa, Vāmadeva, Bārhadukthya. (The Adhvaryu says:) In the manner of Bṛhadukthya, Vāmadeva, Aṅgiras.

अथ भरद्वाजानां त्र्यार्षेयः। आङ्गिरस बार्हस्पत्य भारद्वाजेति। भरद्वाजवद्बृहस्पतिवदङ्गिरोवदिति॥१८॥

18. Now the three Ṛṣis of the Bharadvājas. The Hotṛ says: O Āṅgirasa, Bārhaspatya, Bhāradvāja. (The Adhvaryu says:) In the manner of Bharadvāja, Bṛhaspati, Aṅgiras.

एष एवाविकृतः॥१९॥

19. The same (list) without any change (is applicable to the following families).[1]

1. These families ar mentioned in the next Sūtra.

XXIV.7

कुक्वाग्निवेश्योर्जायनानां सर्वेषां च स्तम्बस्तम्बशब्दानाम्॥१॥

1. The Kukvas, Āgniveśyas, Urjāyanas, and all (the families the names of which contain) the word stambha or stamba.

1. We should read *stambhastambaśabdānām* in stead of *stambastambaśabdānām*.

अथ ह्यामुष्यायणानां कुलानां यथा शुङ्गशैशिरय:॥२॥

2. Now (series of ancestors) of those belonging to two families (on account of adoption) as for example Śuṅga-śaiśi-rīyas.

भरद्वाजाः शुङ्गाः। कताः शैशिरयः॥३॥

3. The Śuṅgas belong to the Bharadvājas (and) the Śaiśiy-īyas to the Katas.

तेषां पञ्चार्षेयः। आङ्गिरस बार्हस्पत्य भारद्वाज कात्यात्कीलेति। अत्कीलवत्कतवद्भरद्वाजवद्बृहस्पतिवदङ्गिरोवदिति॥४॥

4. They have five Ṛṣis. (The Hotṛ says:) O Āṅgirasa, Bārhaspatya; Bhāradvāja, Kātya, Ātkīla. (The Adhvaryu says:) In the manner of Atkīla, Kata, Bharadvāja, Bṛhaspati, Aṅgiras.

त्र्यार्षेयमु हैके। आङ्गिरस कात्यात्कीलेति। अत्कीलवत्कतवद्भरद्वाजवद्बृहस्पतिवदङ्गिरोवदिति॥५॥

5. According to some they have three Ṛṣis. (The Hotṛ says:) O Āṅgirasa, Kātya, Ātkīla (the Adhvaryu says:) In the manner of Atkīla, Kata, Aṅgiras.

अथर्क्षाणां पञ्चार्षेयः। आङ्गिरस बार्हस्पत्य भारद्वाज वान्दन मातवचसेति। मतवचोवद्वन्दनवद्भरद्वाजवद्बृहस्पतिवदङ्गिरोवदिति॥६॥

6. Now there are five Ṛṣis of Ṛkṣa. (The Hotṛ says:) O Āṅgirasa, Bārhaspatya, Bhāradvāja, Vāndana, Mātavacasa. (The Adhvaryu says:) in the manner of Matavacas, Vandana, Bharadvāja, Bṛhaspati, Aṅgiras.

त्र्यार्षेयमु हैके। आङ्गिरस वान्दन मातवचसेति। मतवचोवद्वन्दनवदङ्गिरोवदिति॥७॥

7. According to some there are three Ṛṣis. (The Hotṛ says:) O Āṅgirasa, Vāndana, Mātavacasa. (The Adhvaryu says:) In the manner of Matavacas, Vandana, Aṅgiras.

अथ कपीनां त्र्यार्षेयः। आङ्गिरसामहीयौरुक्षयेति। उरुक्षयवदमहीयवदङ्गिरोवदिति॥८॥

8. Now there are three Ṛṣis of Kapis. (The Hotṛ says:) O

Āṅgirasa, Āmahīya, Aurukṣaya. (The Adhvaryu says:) In the manner of Urukṣaya, Amahīya, Aṅgiras.

अथ गर्गाणां त्र्यार्षेयः। आङ्गिरस गार्ग्य शैन्येति। शिनिवद्गर्गवदङ्गिरोवदिति॥९॥

9. Now there are three Ṛṣis of the Gargas. (The Hotṛ says:) O Āṅgirasa, Gārgya, śainya. (The Adhvaryu says:) In the manner of Śini, Garga, Aṅgiras.

भरद्वाजमु हैके ऽङ्गिरसः स्थाने। भारद्वाज गार्ग्य शैन्येति। शिनिवद्गर्गवद्भरद्वाजवदिति॥१०॥

10. According to some, instead of Aṅgiras there should be Bharadvāja. Then the Hotṛ says: O Bharadvāja, Gārgya, Śainya. (The Adhvaryu says:) In the manner of Śini, Garga, Bharadvāja.

अथ हरितानां त्र्यार्षेयः। आङ्गिरसाम्बरीष यौवनाश्वेति। युवनाश्ववदम्दरीषवदङ्गिरोवदिति॥११॥

11. Now the three Ṛṣis of Haritas. (The Hotṛ says:) O Āṅgirasa, Āmbarīṣa, Yauvanāśva. (The Adhvaryu says:) In the manner of Yuvanāśva, Ambarīṣa, Aṅgiras.

मान्धातारमु हैके ऽङ्गिरसः स्थाने। मान्धात्राम्बरीष यौवनाश्वेति। युवनाश्ववदम्बरीषवन्माधातृवदिति॥१२॥

12. According to some there should be Māndhātṛ instead of Aṅgiras. (Then the Hotṛ says:) O Māndhātra, Āmbarīṣa, Yauvanāśva. (The Adhvaryu says:) In the manner of Yuvanāśva, Ambarīṣa, Māndhātṛ.

XXIV.8

अथ कुत्सानां त्र्यार्षेयः। आङ्गिरस मान्धात्र कौत्सेति। कुत्सवन्मान्धातृवदङ्गिरोवदिति॥१॥

1.Now there three Ṛṣis of the Kutsas. (The Hotṛ says:) O Āṅgirasa, Māndhātra, Kautsa. (The Adhvaryu says:) In the manner of Kutsa, Māndhātṛ, Āṅgiras.

अथाजमीढाः कण्वाः॥२॥

2. Now the Ajamīḍha-Kaṇvas.

तेषां त्र्यार्षेयः। आङ्गिरसाजमीढ काण्वेति। कण्ववदजमीढवदङ्गिरोवदिति॥३॥

3. There are three Ṛṣis of them. (The Hotṛ says:) O Āṅgirasa, Ājamīḍha, Kāṅva. (The Adhvaryu says:) In the manner of Kaṇva, Ajamīḍha, Aṅgiras.

अथ विरूपा रथीतराः॥४॥

4. Now the Virūpa-Rathītaras.

तेषां त्र्यार्षेयः। आङ्गिरस वैरूप पार्षदश्वेति। पृषदश्ववद्विरूपवदङ्गिरोवदिति॥५॥

5. There are three Ṛṣis of them. (The Hotṛ says:) O Āṅgirasa, Vairūpa, Pārṣadaśva. (The Adhvaryu says:) In the manner of Pṛṣadaśva, Virūpa, Aṅgiras.

अष्ट्रादंष्ट्रमु हैके ऽङ्गिरसः स्थाने। आष्टादंष्ट्र वैरूप पार्षदश्वेति पृषदश्वाद्विरूपवदष्टादंष्ट्रवदिति॥६॥

6. According to some there should be Aṣṭādaṁṣṭra instead of Aṅgiras. (Then the Hotṛ says:) O Āṣṭādaṁṣṭra, Vairupa, Pārṣadaśva. (The Adhvaryu says:) In the manner of Pṛṣadaśva, Virūpa, Aṣṭādaṁṣṭra.

अथ मुद्गलानां त्र्यार्षेयः॥ आङ्गिरस भार्म्यश्व मौद्गल्येति। मुद्गवलद्भृम्यश्ववदङ्गिरोवदिति॥७॥

7. Now there are three Ṛṣiṣ of the Mudgalas. (The Hotṛ says:) O Āṅgirasa, Bhārmyaśva, Maudgalya. (The Adhvaryu says:) In the manner of Mudgala, Bhṛmyaśva Aṅgiras.

तृक्षुमु हैके ऽङ्गिरसः स्थाने। तार्क्ष्य भार्म्यश्व मौद्गल्येति। मुद्गवलद्भृम्यश्ववत्तृक्षुवदिति॥८॥

8. According to some there should be Tṛkṣu instead of Aṅgiras. (Then the Hotṛ says:) O Tārkṣya, Bhārmyaśva, Maudgalya. (The Adhvaryu says:) In the manner of Mudgala, Bhṛmyaśva, Tṛkṣu.

अथ विष्णुवृद्धानां त्र्यार्षेयः। आङ्गिरस पौरुकुत्स त्रासदस्यवेति। त्रसदस्युवत्पुरुकुत्सवदङ्गिरोवदिति॥९॥

9. Now there are three Ṛṣis of the Viṣṇuvṛddha. (The Hotṛ says:) O Āṅgirasa, Paurukutsa, Trāsadasyava. (The Adhvaryu says:) In the manner of Trasadasyu, Purukutsa Aṅgiras.

एष एवाविकृतः शठमर्षणभद्रणमद्रणबादरायणौपमित्यौपगविसात्यकिसात्यंकाम्यारुणिनितुण्डीनाम्॥१०॥

10. The same (list) without any change (is applicable) to the Śaṭhamarṣaṇas, Bhadraṇas, Madraṇas Bādarāyaṇas, Aupamitis, Aupagavis, Sātyakis, Sātyaṁkāmyas, Āruṇis, and Nituṇḍis.

अथात्रीणां त्र्यार्षेयः। आत्रेयार्चनानस श्यावाश्वेति। श्यावाश्ववदर्चनानसवदत्रिवदिति॥११॥

11. Now there are three Ṛṣis of the Atris. (The Hotṛ says:) O Ātreya, Ārcanānasa, Śyāvāśva. (The Adhvaryu says:) In the manner of Śyāvāśva, Arcanānas, Atri.

अथ गविष्ठिराणां त्र्यार्षेयः। आत्रेयार्चनानस गाविष्ठिरेति। गविष्ठिरवदर्चनानसवदत्रिवदिति॥१२॥

12. Now there are three Ṛṣis of the Gaviṣṭhiras. (The Hotṛ says:) O Ātreya, Ārcanānasa, Gāviṣṭhira. (The Adhvaryu says:) In the manner of Gaviṣṭhira, Arcanānas, Atri.

अथातिथीनां त्र्यार्षेयः। आत्रेयार्चनानसातिथ्येति। अतिथिवदर्चनानसवदत्रिवदिति॥१३॥

13. Now there are three Ṛṣis of the Atithis. (The Hotṛ says:) O Ātreya, Ārcananasa, Ātithya. (The Adhvaryu says:) In the manner of Atithi, Arcanānas, Atri.

एष एवाविकृतो वामरथ्यसुमङ्गलबैजवापीनाम्॥१४॥

14. The same (list) without any change (is appliable) to the Vāmarathyas Sumaṅgalas, Baijāvāpis.

XXIV.9

अथ विश्वामित्राणां देवराताश्चिकितमनुतन्त्वौलकिवालुकियज्ञवल्कोलूक-
बृहदग्निबभ्रुगालविशालावतशालङ्कायनकालबवाः॥१॥

1. Now the lists of Ṛṣis of Viśvāmitras: to these belong the Devarātas, Cikitas, Manutantus Aulakis, Vālukis, Yajñavalkas, Ulūkas, Bṛhadagnis, Babhṛs, Gālavis, Śālāvatas, Śālaṅkāyanas (and) the Kālabavas.

तेषां त्र्यार्षेयः। वैश्वामित्र दैवरातौदलेति। उदलवद्देवरातवद्विश्वामित्र-
वदिति॥२॥

2. There of three Ṛṣis of them. (the Hotṛ says): O Vaiśvamitra, Daivarāta, Audala. (The Adhvaryu says): In the manner of Udala, Devatāta, Viśvāmitra.

अथ श्रौमतकामकायनानां त्र्यार्षेयः। वैश्वामित्र दैवश्रवस दैवतरसेति।
देवतरसवद्देवश्रवोवद्विश्वामित्रवदिति॥३॥

3. Now there are three Ṛṣis of Śraumata-Kāmakāyanas. (The Hotṛ says): O Vaiśvāmitra, Daivaśravasa, Daivatarasa. (The Adhvaryu says). In the manner of Devatarasa, Devaśravasa, Viśvāmitra.

अथाज्यानां त्र्यार्षेयः। वैश्वामित्र माधुच्छन्दसाज्येति। अजवन्मधुच्छन्दोव-
द्विश्वामित्रवदिति॥४॥

4. Now there are three Ṛṣis of the Ajas. (The Hotṛ says) O Vaiśvāmitra, Mādhucchandasa, Ājya (The Adhvaryu says): In the manner of Aja, Madhucchandas, Viśvāmitra.

अथ माधुच्छन्दसा एव धनंजयाः॥५॥

5. Now the Mādhucchandasa-Dhanaṁjayas.

तेषां त्र्यार्षेयः। वैश्वामित्र माधुच्छन्दस धानंजय्येति। धनंजयवन्मधुच्छन्दो-
वद्विश्वामित्रवदिति॥६॥

6. There are three Ṛṣis of them. (The Hotṛ says): O Vaiśvāmitra, Mādhucchandasa, Dhānamjayaya. (The Adhvaryu says): In the manner of Dhanaṁjaya, Madhucchandas, Viśvāmitra.

अथाष्टका: लोहिता:॥७॥

7. Now the Aṣṭaka-Lohitas.

तेषां द्व्यार्षेय:। वैश्वामित्राष्टकेति। अष्टकवद्विश्वामित्रवदिति॥८॥

8. There are two Ṛṣis of them. (The Hotṛ says): O Vaiśvāmitra, Āṣṭaka. (The Adhvaryu says): In the manner of Aṣṭaka, Viśvāmitra.

अथ पूरणा पारिधापयन्ता:॥९॥

9. Now the Pūraṇa-Pāridhāpayantas.

तेषां द्व्यार्षेय:। वैश्वामित्र पौरणेति। पूरणवद्विश्वामित्रवदिति॥१०॥

10. There are two Ṛṣis of them. (The Hotṛ says) O Vaiśvāmitra, Pauraṇa. (The Adhvaryu says): In the manner of Pūraṇa, Viśvāmitra.

अथ कतानां त्र्यार्षेय:। वैश्वामित्र कात्यात्कीलेति। अत्कीलवत्कतद्विश्वामित्रवदिति॥११॥

11. Now there are three Ṛṣis of Katas. (The Hotṛ says) O Vaiśvāmitra, Kātya, Ātkīla. (The Adhvaryu says): In the manner of Atkīla, Kata, Viśvāmitra.

अथाघमर्षणा: कुशिका:॥१२॥

12. Now the Aghamarṣaṇa-Kuśikas.

तेषां त्र्यार्षेय:। वैश्वामित्राघमर्षण कौशिकेति। कुशिकवदघमर्षणवद्विश्वामित्रवदिति॥१३॥

13. There are three Ṛṣis of them. (The Hotṛ says): O Vaiśvāmitra, Āghamarṣaṇa, Kauśika. (the Adhvaryu says): In the manner of Kuśika, Aghamarṣaṇa, Viśvāmitra.

अथ कश्यपानां त्र्यार्षेय:। काश्यपावत्सार नैध्रुवेति। निध्रुववदवत्सारवत्कश्यपवदिति॥१४॥

14. Now there are three Ṛṣis of Kaśyapas. (The Hotṛ says): O Kāśyapa, Āvatsāra, Naidhruva. (The Adhvaryu says): In the manner of Nidhruva, Avatśāra, Kaśyapa.

अथ रेभाणां त्र्यार्षेयः। काश्यपावत्सार रैभेति। रेभवदवत्सारवत्कश्य-पवदिति॥१५॥

15. Now there are three Ṛṣis of Rebhas. (The Hotṛ says): O Kāshyapa, Āvatsāra, Raibha. (The Adhvaryu says): In the manner of Rebha, Avatsāra, Kaśyapa.

XXIV.10

अथ शण्डिलानां द्व्यार्षेयः। दैवलासितेति। असितवद्देवलवदिति॥१॥

1. Now there are two Ṛṣis of Śaṇḍilas. (The Hotṛ says): O Daivala, Āsita (the Adhvaryu says): In the manner of Asita, Devala.

त्र्यार्षेयमु हैके। काश्यप दैवलासितेति। असितवद्देवलवत्कश्यपवदिति॥२॥

2. According to some they have three Ṛṣis (The Hotṛ says). O Kāśyapa, Daivala, Āsita. (The Adhvaryu says): (In the manner of Asita, Devala, Kaśyapa.

द्व्यार्षेयास्त्वेवंन्यायेन॥३॥

3. (The other families)[1] having two Ṛṣis (can also have three Ṛṣis) in this manner.

1. e.g. Aṣṭakas (XXIV.9.7) or Pūraṇas (XXIV.9.9)

एकार्षेया वासिष्ठा अन्यत्र पराशरेभ्यः। वासिष्ठेति होता। वसिष्ठव-दित्यध्वर्युः॥४॥

4. The Vāsiṣṭhas except the Parāśaras have one Ṛṣi. The Hotṛ (says) O Vāsiṣṭha. The Adhvaryu (says): In the manner of Vasiṣṭha.

त्र्यार्षेयमु हैके। वासिष्ठैन्द्रप्रमदाभरद्वसो इति। आभरद्वसुवदिन्द्रप्रमद-वद्वसिष्ठवदिति॥५॥

5. According to some they have three Ṛṣis (The Hotṛ says) O Vāsiṣṭha, Aindrapramada, Ābharadvasu. (The Adhvaryu says): In the manner of Ābharadvasu, Indrapramada, Vasiṣṭha.

अथ पराशराणां त्र्यार्षेयः। वासिष्ठ शाक्त्य पाराशर्येति। पराशरवच्छक्ति-वद्वसिष्ठवदिति॥६॥

6. Now there are three Ṛṣis of Parāśaras. (The Hotṛ says): O Vāsiṣṭha, Śāktya, Pārāśarya. (the Adhvaryu says): In the manner of Parāśara, Śakti, Vasiṣṭha.

अथ कुण्डिनानां त्र्यार्षेयः। वासिष्ठ मैत्रावरुण कौण्डिन्येति। कुण्डिनवन्मित्रा-वरुणवद्वसिष्ठवदिति॥७॥

7. Now there are three Ṛṣis of Kuṇḍinas. (The Hotṛ says): O Vāṣiṣṭha, Maitrāvaruṇa, Kauṇḍinya. (The Adhvaryu says): In the manner of Kuṇḍina, Mitrāvaruṇa, Vasiṣṭha.

अथ संकृतिपूतिमाषाणां त्र्यार्षेयः। शाक्त्य सांकृत्य गौरिवीतेति। गौरिवीति-वत्संकृतिवच्छक्तिवदिति॥८॥

8. Now there are three Ṛṣis of Saṅkṛti-Pūtimāṣas. (The Hotṛ says) O Śāktya, Sāṅkṛtya, Gaurivīta. (The Adhvaryu says): In the manner of Gaurivīti, Saṁkṛti, Śakti.

अथागस्तीनामेकार्षेयः। आगस्त्येति होता। अगस्तिवदित्यध्वर्युः॥९॥

9. Now there is one Ṛṣi of Agastis. The Hotṛ (says) O Āgastya. The Adhvaryu (says): In the manner of Agasti.

त्र्यार्षेयमु हैके। आगस्त्य दार्ढच्युतैध्मवाहेति। इध्मवाहकद्दृढच्युतवद-गस्तिवदिति॥१०॥

10. According to some there are three Ṛṣis of them. (The Hotṛ says) : O Āgastya, Dārḍhacyuta, Aidhmavāha. (The Adhvaryu says): In the manner of Idhmavāha, Dṛḍhacyuta, Agasti.

अथ क्षत्रियाणाम्॥११॥

11. Now (series of ancestors) of Kṣatriyas.

यद्यह सार्ष्टिं प्रवृणीरन्नेक एवैषां प्रवरः। मानवैड पौरूरवसेति। पुरूवो-वदिडावन्मनुवदिति॥१२॥

12. If they may mention the series of ancestors along with a Ṛsi, then there should be only one series of ancestors. (The Hotṛ says): O Mānava, Aiḍa, Paurūravasa. (The Adhvaryu says): In the manner of Purūravas, Iḍā, Manu.

अथ येषामु ह मन्त्रकृतो न स्युः सपुरोहितप्रवरास्ते प्रवृणीरन्॥१३॥

13. Now for them who have no composers of sacred formulae they should mention the series of ancestors along with the series of ancestors of the chaplain.[1]

1. Cp. II.16.10.

अथ येषां स्युरपुरोहितप्रवरास्ते॥१४॥

14. (The Kṣatriyas) of whom (there are the composers of sacred formulae) they are "without the series of ancestors of the chaplain."

सपुरोहितप्रवरास्त्वेवंन्यायेन॥१५॥

15. In the same manner (those Kṣatriyas who have the composers of sacred formulae they will be mentioned as) "with the ancestors of the chaplain".

एकार्षेया विशः। वात्सप्रेति होता। वत्सप्रवदित्यध्वर्युः॥१६॥

16. The Vaiśyas have one Ṛṣi. The Hotṛ (says) O Vātsapra. The Adhvaryu (says). In the manner of Vatsapra.

अथासंप्रज्ञातबन्धुराचार्यामुष्यायणमनुप्रब्रवीताचार्यप्रवरं प्रवृणीत॥१७॥

17. One who does not know about his relatives (Gotra) he should declare himself to be belonging to the family of his teacher; in his case the series of ancestors of his teacher should be mentioned.

अथाह ताण्डिन एकार्षेयं सार्ववर्णिकं समामनन्ति। मानवेति होता। मनुवदित्यध्वर्युः॥ मानव्यो हि प्रजा इति हि ब्राह्मणमिति हि ब्राह्मणम्॥१८॥

18. Now the Tāṇḍins have a tradition of one Ṛṣi for all the Varṇas (classes). (Thus) the Hotṛ (says) O Mānava. The Adhvaryu (says): In the manner of Manu.[1] For there is a Brāhmaṇa-text: "All the beings are born out of Manu."[2]

1. Cp. II.16.12.
2. TS V.1.5.6.

THE ACTIVITIES OF HOTṚ IN AN IṢṬI (OFFERING)

XXIV.11

पुरस्तात्सामिधेनीनां होता हृदयदेश ऊर्ध्वं प्रादेशं धारयमाणो जपति मयि गृह्णाम्यग्रे अग्निं यो नो अग्निः पितर इति॥१॥

1. Before (the ritual of) the Sāmidhenī (enkindling-vesses,

the Hotṛ, while holding his hand stretched up near the place of the heart, should mutter *mayi gṛhṇāmi*.... (TS V.7.9a,b).

1. i.e. after he has been ordered by the Adhvaryu to recite the Sāmidhenī-verses (see II.12.1).

अन्तराहवनीयमुत्करं च प्रतीचीनं गच्छञ्जपति कं प्रपद्ये तं प्रपद्ये। यत्ते प्रजापते शरणं छन्दस्तत्प्रपद्ये। यावत्ते विष्णो वेद तावत्ते करिष्यामि। नमो अग्नय उपद्रष्ट्रे नमो वायव उपश्रोत्रे नम आदित्यायानुख्यात्रे। जुष्टामत्र देवेभ्यो वाचमुद्यासं स्वधावतीं पितृभ्यः शुश्रूषेण्यां मनुष्येभ्यः। प्रशास्त आत्मना प्रजया पशुभिः प्रजापतिं प्रपद्ये। अभयं मे अस्तु। प्रजापत्यमनुवक्ष्यामि। वागार्त्विज्यं करोतु मन आर्त्विज्यं करोतु। वाचं प्रपद्ये भूर्भुवः सुवरिति॥ सत्यं प्रपद्य इति वा॥२॥

2. Whle going between the Āhavanīya (-fire) to the Utkara (rubbish-heap), he mutters either *kaṁ prapadye*... (Sāṅkhāśś I.4.5.) or *satyaṁ prapadye*... (TB III.5.1.ff).

विष्णो स्थाने तिष्ठामीत्यव तिष्ठते॥३॥

3. He stands with *viṣṇoḥ sthāne tiṣṭhāmi* (II.15.1).

अन्तर्वेदि दक्षिणः पादो भवति। बहिर्वेदि सव्यः॥४॥

4. (At that time) his right foot is inside the altar; the left outside the altar.[1]

1. Cf. TS II.5.11.2.

अथोर्ध्वस्तिष्ठन्ब्रह्मन्सामिधेनीरनुवक्ष्यामीति ब्रह्माणमामन्त्र्य दशहोतारं व्याख्याय व्याहृतीश्च जपित्वा त्रिर्हिंङ्कृत्योत्तमेन हिङ्कारेणार्धर्चमुपसंदधाति॥५॥

5. Then standing up[1], having called Brahman with *brahman sāmidhenīranu vakṣyāmi*, having recited the Daśahotṛ-formula, and mutterd the sacred utterances (viz. *bhūḥ bhuvaḥ svaḥ*) having uttered the *hiṁ*-sound thrice,[3] he connects the half (-verse)[4] with the last *hiṁ*-sound.

1. Cf. TS. II.5.11.1.
2. Cf. TB II.2.1.6.
3. Cf. KB III.3.
4. Of the first Sāmidhenī-verse.

त्रिः प्रथमामन्वाह त्रिरुत्तमाम्॥६॥

6. He recites the first verse thrice (and also) the last verse thrice.[1]

1. Cf. TS II.5.7.1.

यं कामयेत सर्वमायुरियादिति तस्य त्रिरनवानं प्रथमोत्तमे अनुब्रूयात्॥७॥

7. (The sacrificer) in the case of whom he desires that he (the sacrificer) should get full life, he should recite the first and last (Sāmidhenī-verses) without breathing.[1]

1. Cp. TS. II.5.7.4-5.

एकैकामेव संतन्वन्ननवानमनुब्रूयादित्येके॥८॥

8. According to some he should recite each verse interlinking with each other and without breathing.[1]

1. Cp. ŚB I.3.5.15.

तृतीयां सामिधेनीं त्रिर्विगृह्णाति। संततमन्वाहेति सामिधेनीनामविशेषात्॥९॥

9. He divides the third Sāmidhenī (-verse) into three parts. It is said, "He recites interlinkingly[1] because there is no difference in connection with the Sāmidhenī-verses".

1. TS II.5.7.2.

विज्ञायते च। ऋषेर्ऋषेर्वा एता निर्मिता यत्सामिधेन्यः। ता यदसंयुक्ताः स्युः प्रजया पशुभिर्यजमानस्य वितिष्ठेरन्। अर्धर्चौ संदधाति संयुनक्त्येवैना इति ते मन्यामहे॥१०॥

पूर्वस्याश्चोत्तरमुत्तरस्याश्च पूर्वं तौ संदध्यात्॥११॥

10-11. And it is known (from a Brāhmaṇa text)[1] : "The Sāmidhenīs are created by different sages. If they were disunited, they may separate the sacrificer from the offspring and cattle. He joins the half-verses; he thereby unites them[1]. We think that he should join the last quarter of the preceding verse with the first quarter of the following verse and the first quarter of the following verse with the last quarter of the preceding verse".

1. Cf. TS II.5.7.5.

संततमन्वाहेति सामिधेनीनामनुच्छ्वासवादो विज्ञायते च॥१२॥

नान्तरर्चौ व्यन्यात्। यद्यन्तरर्चौ व्यन्यादपाने प्राणं दध्यात्। अतिहाय पूर्वस्या अर्धर्चमुत्तरस्या अर्धर्चे व्यनिति॥१३॥

12-13. The expression, "He recites interlinkingly[1], means absence of breathing at the time of (reciting) the Sāmidhenī (-verses). And it is known, from a Brāhmaṇa-text. "He does not breathe between two verses. If he breathes between two verses, he would keep his breathing in the out-breathing (and then would die). Having gone beyond the half-verse of the first, he breathes after the half-verse of the next (verse)"[2].

1. Cf. TS. II.5.7.2.
2. The source of this quotation is not known.

त्रिनरनुवचनेनार्धर्चसंतानो विद्यत एकर्षित्वात्॥१४॥

14. Through the thrice recitation the interlinking takes place, because the Ṛṣi is one and the same[1].,

1. This Sūtra is not clear.

त्वं वरुण इति वसिष्ठराजन्यानां परिधानीया। आ जुहोतेतीतरेषां गोत्राणाम्॥१५॥

15. The verse *tvaṁ varuṇaḥ*... (TB IIII.5.2.3, ṚV VII.12.3) should be used as final verse by those belonging to Vasiṣṭha family and by the Kṣatriyas. By those who belong to the other families the verse *ā juhota*... (TB III.5.2.3)should be used as the final verse.[1]

1. See XXI.2.4-5.

नराशंसो द्वितीयः प्रयाजो वसिष्ठशुनकानाम्। तनूनपादितरेषां गोत्राणाम्॥१६॥

16. For the sacrificer belonging to the Vasiṣṭha and Śunaka family the second fore-offering should refer to Narāśaṁsa; for the other families... to Tanūnapāt[1].

1. See XXI.2.6-7.

सामिधेनीरनूच्य प्रवरमुक्त्वा निविदो ऽन्वाह॥१७॥

17. Having recited the Sāmidhenī verses, having uttered the Pravara, he should recite the Nivids.[1]

1. i.e. Nigada but here called Nivid undr the influence of KB II.2.

तासां सप्त पदान्युक्त्वापानिति॥१८॥

18. Having recited seven parts out of them (without breathing), he breathes.

XXIV.12

अथ चत्वार्यथ चत्वारि॥१॥

1. Then (after having recited the next) four the Hotṛ breathes; then (after having recited the four (he breathes) next).[1]

1. For XXIV.11.18 and this Sūtra cf. KB II.2. For the Nigada see also TS II.5.9.1-3; TB III.5.3.1-3.

ता अनूच्य देवता आवाहयति या यक्ष्यमाणो भवति॥२॥

2. Having recited those (formulae) he invites those deities whom he is going to recite the offering-verses.

1. i.e. the deities to whom the offerings are going ot be made.

स वै खलु वाजिनो नावाहयेद्देविका देवसुवो यच्च किं चैतादृक्ते मन्यामहे॥३॥

3. He should not invite the Vājins,[1] the Devikās,[2] the Devasū[3] and whatever else is of that type—thus we think.

1. Cf. KB V.2. For the offfering to Vājins see VII.3. 6-9.
2. Cp. XIII.23.2.
3. Cp. XIII.24.8.

परप्रधानानां परतन्त्रव्यवेतानां च प्रतिषेधः स्यात्तल्लिङ्गत्वाच्छब्दस्य॥४॥

4. There should be the prohibition of those (deities) when they are subordinate to other (deities) and (or) they are separated from the procedure of the other (deities) because the word (viz. Vājin etc.) is indicatory of it.

एकदेवतानां नानादेवताव्यवेतानां तन्त्रमावाहनं विभवात्॥५॥

5. When there are the same deities and they are separated from the different deities, then the invitation of them should be done jointly because that is possible.

अथोर्ध्वज्ञुः प्रादेशेन भूमिमभिनिधाय जपतीदमहं त्रिवृता स्तोमेन रथंतरेण साम्ना वषट्कारेण वज्रेणास्यै पृथिव्या अस्यै प्रतिष्ठाया अस्मादायतनाद्यो

ऽस्मान्द्वेष्टि यं च वयं द्विष्मस्तं हन्मि॥ यदद्य होतृवर्ये जिह्मं चक्षुः परापतत्। अग्निष्टत्पुनराभरज्जातवेदा विचर्षणिः॥ वसूनां रातौ स्याम रुद्राणामूर्म्यायां स्वादित्या आदित्ये ऽनेहसः। चारुमद्य देवेभ्यो वाचमुद्यासं चारुं ब्रह्मभ्यश्चारुं मनुष्येभ्यश्चारुं नराशंसायानुमतां पितृभिः। ये ते शतं वरुण ये सहस्रं यज्ञियाः पाशा विततः पुरुत्रा। तेभ्यो न इन्द्र सवितोत विष्णुर्विश्वे देवा मुञ्चन्तु मरुतः स्वस्त्येति॥६॥

6. Then sitting with his knee upwards, having spread his hand over the ground,[1] he mutters *idamaham trivṛtā stomena...*[2] (and the verses) *yadadya hotṛvarye....*[3]

1. Cp. ĀśvaŚS I.3.22.
2. This formula occurs only here.
3. Cp. ŚB I.5.1.20.

अथ यदेनमाहासौ मानुष इति तदुपोत्थाय दक्षिणेन पाणिना दक्षिणमध्वर्योरंसमन्वारभ्य जपति। सव्येनाग्नीध्रस्य दक्षिणम्॥ षष्टिश्चाध्वर्यो नवतिश्च पाशा होतारमग्निमन्तरा विचृत्ताः। सिनन्ति पाकमति धीर एत्यृतस्य पन्थामन्वेति होता॥ अग्निमन्वारभामहे होतृवर्ये पुरोहितम्। येनायन्नुत्तमं स्वर्देवा अङ्गिरसो दिवमिति॥७॥

7. Then when the Adhvaryu says to him (the Hotṛ) "So and so is the human Hotṛ"[1] having stood up, having held from behind the right sholulder of the Adhvaryu with his own right hand and the right shoulder of the Āgnīdhra with his own left hand[2] the Hotṛ mutters: *ṣaṣṭiścādhvaryo...* and *agnimanvārabhāmahe.....*

1. Cp. I.16.14.
2. Cf. SāṅkhāŚS I.6.3.

मयि प्राणापानाविति पाणी प्रत्याहृत्योरोदेशं स्पृशते॥८॥

8. Having taken back his hands with *mayi prāṇāpānau...* he touches the region of his chest.

आ पृणोषि संपृण प्रजयामा पशुभिरापृणेतीध्मसंहनानि मुखं प्रति विधूनुते॥९॥

9. He shakes the strings used for binding the fuel in front of his face with *ā pṛṇoṣi....*

अथाप उपस्पृश्याग्ने नय सुपथा राये अस्मान्।। एह्यग्न इह होता नि षीदादब्धः सु पुरएता भवा नः। अवतां मा रोदसी विश्वमिन्वे यजामहे सौमनसाय देवानित्येते ऋचौ जपन्होतृषदनाय प्रव्रजति॥१०॥

10. Then having touched water, muttering these two verses beginning with *agne naya supathā*[1] and *ehyagna iha*[2] he goes towards the Hotṛ's seat.

1. TS I.1.14.i.
2. ṚV I.76.2.

जघनेन होतृषदनं प्राङ्मुख उपविश्याथ होतृषदनमभिमृशत्यहे दैधिषव्येति॥११॥

11. Having sat to the back side of the Hotṛ's seat, with his face to the east, he then touches the Hotṛ's seat with *ahe daidhiṣavya....*[1]

1. TS III.2.4.4.

अथास्मात्तृणं निरस्यति॥१२॥

12. Then from this (seat) he throws a blade of grass.

1. This Sūtra is to be joined with the next Sūtra.

XXIV.13

शुष्कं प्रच्छिन्नाग्रं वा निरस्तः पराग्वसुः सह पाप्मनेति॥१॥

1. (The Hotṛ throws a blade of grass which is) dry or the one the point of which is cut. (He throws it) with *nirastaḥ parāgvasuḥ....*

अथ होतृषदन उपविशति पातं मा द्यावापृथिवी उपस्थ इति दक्षिणपूर्विणं सव्योत्तरिणं वोपस्थं कृत्वा॥२॥

2. Then having placed his right knee towards the east or having placed the left knee on the right knee, he sits down on the Hotṛ's seat with *pātaṁ mā....*

अथ जपति सीद होतर्नि होता होतृषदन इति द्वे॥ पिप्रीहि देवाँ उशतो यविष्ठेत्येषा॥ वेषि होत्रमुत पोत्रं जनानां मान्धातासि द्रविणोदा ऋतावा। स्वाहा वयं कृणवामा हवींषि देवो देवान्यजत्यग्निरर्हन्॥ आ देवानाम्॥ त्वमग्ने व्रतपा असि॥ यद्वो वयं प्रमिनाम॥ यत्पाकत्रा मनसा॥ विश्वेषां

ह्यध्वराणामनीकं चित्रं केतुं जनिता त्वा जजान। स आ यजस्व नृवतीरनु क्षाः स्पार्हा इषः क्षुमतीर्विश्वजन्याः॥ यं त्वा द्यावापृथिवी यं त्वापस्त्वष्टा यं त्वा सुजनिमा जजान। पन्थामनु प्रविद्वान्पितृयाणं द्युमदग्ने समिधानो वि भाहीत्येतस्य सूक्तस्य षट् सर्वं वा॥ विश्वे देवाः शास्तन मा यथेह होता वृतो मनवै यन्निषद्य। प्र मे ब्रूत भागधेयं यथा वो येन पथा हव्यमा वो वहानि॥ यमिच्छामि मनसा सो ऽयमागाद्यज्ञस्य विद्वान्परुषश्चिकित्वान्। स नो यक्षद्देवताता यजीयान्नि हि षत्सदन्तरः पूर्वो अस्मन्निषद्य। तदद्य वाचः प्रथमं मसीय येनासुराँ अभि देवा असाम॥ ऊर्जाद उत यज्ञियासः पञ्च जना मम होत्रं जुषध्वम्॥ नमो महद्भ्यो नमो अर्भकेभ्यो नमो युवभ्यो नम आशिनेभ्यः। यजाम देवान्यदि शक्नवाम मा ज्यायसः शंसमा वृक्षि देवा इति॥३॥

3. Then he mutters the following verses: *sīda hotaḥ*... and *ni hotā hotṛṣadane*... these two;[1] then this: *piprīhi devān*[2] (here he recites the first six verses of the entire hymn beginning with this verse (and then the four verses beginning with) *viśve devā śastana*,[3] *yamicchāmi manasā*,[4] *tadadya vācaṁ*[5], and *namo mahadbhyaḥ*[6].

1. TS III.5.11.f and g.
2. ṚV X.2.1.
3. ṚV X.52.1.
4. ṚV X.63.1
5. ṚV X.53.4.
6. ṚV I.27.13.

एतज्जपित्वा स्रुचावादापयति॥४॥

4. After having muttered this he makes the Adhvaryu to hold both the ladles.[1]

1. Cp. II.17.1.

सर्वत्र पुरस्ताद्याज्याया येयजामहमुक्त्वा व्याहृतीर्दधाति॥५॥

5. Everywhere, having uttered the words *ye yajāmahe* before any offering-verse,[1] he places (utters) the great utterances *bhūḥ bhuaḥ svaḥ*.

1. Cf. ĀśvaŚS I. 5.4.
2. Cf. KB II.5.

नानूयाजेषु येयजामहं करोति॥६॥

6. He does not utter the words *ye yajāmahe* at the time of reciting the offering-verses of the after-offerings (Anūyājas).

अनवानमनूयाजान्यति। अमत्सतेति वापानिति॥७॥

7. He recites the offering-verses of the Anūyājas without breathing or he may breathe after having uttered the word *amatsata*.[1]

1. This word occurs in the offering of the third Anuyāja. Cf. SāṅkhāŚS I.13.3; ĀśvaśsI.8.7.

पुरस्ताल्लक्ष्मा पुरोऽनुवाक्या। उपरिष्टाल्लक्ष्मा याज्या। एतद्वा विपरीतम्॥८॥

8. The invitatory-verse is that which has the mark (i.e. the name of the deity, for which the offering is made) in the front part (i.e. in the first half of the verse); the offering-verse is that which has the mark ... in the upper part (i.e. the second half of the verse); or this is (to be understood) in the reverse manner.[1]

1. See TS II.6.2.3; ŚB I.7.2.18-19; cp. XV.18.9.

उभयतोलक्ष्मा पुरोऽनुवाक्या तथा याज्येत्येके॥९॥

9. According ot some the invitatory-verse has the mark on both the sides; similarly the offering verse.

तिष्ठन्पुरोऽवाक्यामन्वाह। आसीनो याज्याम्। उभे तिष्ठन्नासीनो वा॥१०॥

10. (The Hotṛ) recites the invitatory-verse while standing; he recites the offering-verse while sitting;[1] or he recites both while standing or sitting.

1. Cf. TS II.5.11.1; ŚB I.4.2.18-19.

सा ह त्वै समृद्धा पुरोऽनुवाक्या यामभिव्याहरन्देवतामेवाग्रे ऽभिव्याहरति। सा ह त्वै समृद्धा याज्या देवताया अधि वषट्करोति॥११॥

11. That invitatory-verse indeed is prosperous reciting which he utters (the name of) the deity first; that offering-verse indeed is prosperous in connection with which he utters the exclamation *Vaṣaṭ* on (i.e. immediately after the name of) the deity.[1]

1. Cf. ŚB I.7.2.20.

ऋचि प्रणवं दधाति याज्यावर्जम्॥१२॥

12. Excluding the offering-verses, he adds Praṇava i.e. *om* to every verse.

1. Cp. ŚāṅkhāŚS I.1.22.

ओमित्यृचो ऽधि प्रणौति॥१३॥

13. He makes *om* on the verse i.e. he turns the last syllable of every verse into *om* or adds *om* after the last syllable[1].

1. See XXIV.14.1-2.

XXIV.14

उत्तमस्याक्षरस्य विकारमेक आहुः॥१॥

1. Some say that (the *om*) is a modification of the last syllable.[1]

1. This is the usual practice. See ĀśvaŚS I.5.9ff.

अधिकः स्यादित्यपरम्॥२॥

2. Another view is that (*om* should be) additional (to the last syllable).

विज्ञायते च। ऋचमुक्त्वा प्रणौत्यपरामुक्त्वा प्रणौत्यधिके पुनरेतदुपपद्यते संततमृचा वषट्करोतीति च तद्व्याज्याया अधि वषट्करोति॥३॥

3. And it is known (from a Brāhmaṇa-text:) (The Hotṛ utters *om* after having recited a verse; after having recited another verse he uters *om*. The same holds good further (also). (When it is said that he makes the *Vaṣat* call interlinkingly with the verse[1] it means that he utters *Vaṣaṭ* after the Yājyā (-verse).

1. Cp. AB III.7.

अपगूर्य वषट्करोतीत्युच्चैर्वादः शब्दस्य॥४॥

4. (When it is said that) he utters *Vaṣaṭ*-call having threatened[1] (it means that there should be) loud pronouncation of the sound.

1. TS II.6.2.5; CP. AB III.7.

यं कामयेत प्रमायुकः स्यादिति तस्योच्चैरपगूर्य निखिदन्निव वषट्कुर्यात्। यं कामयेत पापीयान्स्यादिति नीचैस्तरां तस्य याज्याया वषट्कुर्यात्। यं कामयेत वसीयान्स्यादित्युच्चैस्तरां तस्य याज्याया वषट्कुर्यात्। न वसीयान्न पापीयानिति समं तस्य याज्याया वषट्कुर्यात्। उच्चैः क्रौञ्चमिव वषट्कुर्यात्स्वर्गकामस्येति विज्ञायते॥५॥

5. In the case of whom (sacrificer) the Hotṛ desires that he should die, he should utter *Vaṣaṭ* having loudly threatened,

while pressing as it were. In the case of whom the Hotṛ desires that he should be worse he should utter the *Vaṣaṭ* in the voice lower than that for the offering-verse. In the case of whom (the Hotṛ) desires that he should be better he should utter the *Vaṣaṭ* in a louder voice than that of the offering-verse. (In the case of whom the Hotṛ desires that) he should neither be better nor worse, he should utter the *Vaṣaṭ* in the same voice as that for the offering verse. It is known from a sacred text: "He should utter the *Vaṣaṭ* loudly (and) in the manner similar to that of Krauñca in the case of (a sacrificer who is) desirous of heaven."[1]

1. Cf. In general AB III.7; cp. TS II.5.11.1.

बलीय ऋचो वषट्करोतीति तद्वत्॥६॥

6. Similarly (there is a rule:) He utters *Vaṣaṭ* with more force than the verse.

यां देवतां यजेत्तां मनसा ध्यायेत्पुरा वषट्कारात्स्वर्गकामस्येति विज्ञायते॥७॥

7. It is known from a Brāhmaṇa-text: in the case of a sacrificer who is desirous of heaven (the Hotṛ) should think of the deity.[1]

1. Cp. AB III.8.

वषट्कृत्य प्राण्यापान्य निमिषेत्॥८॥

8. After having uttered the *Vaṣaṭ*, having breathed in and out, he should close the eyes for a moment.

अपानेनैव प्राणं धारयेन्निमिषेण चक्षुरिति विज्ञायते॥९॥

9. It is known from a Brāhmaṇa-text: One should support the breath by means of breathing, (and support eye by means of closing the eye).[1]

1. Cp. TB II.1.5.9.

यं द्विष्यात्तस्यौषडिति वषट्कुर्यात्। ओषत्येवेति विज्ञायते॥१०॥

10. In the case of a sacrificer whom (the Hotṛ) hates, the Hotṛ should utter the *Vaṣaṭ* as *Oṣaṭ*. It is known (from a Brāhmaṇa-text:) "He certainly burns the sacrificer".

वाषडित्येके समामनन्ति। वौषडित्येके। वौषाडित्येके। वाक्षडित्येके। वौक्ष-डित्येके वौक्षाडित्येके॥११॥

11. Some think that (one should pronounce) *Vāṣaṭ*; some *Vauṣaṭ*; some *Vauṣāṭ*; some *Vākṣaṭ*; some *Vaukṣaṭ*; some Vaukṣāṭ.

वषट्कार मा मे प्र वाङ्मो अहं त्वां बृहता मन उपह्वये। न मां न मे वाचं हिनसात्। हव्यं देवेभ्यो ऽभिवहाभ्योजः सहः सह ओजः। वाग्वषट्कार नमस्ते अस्तु मा मा हिंसीरित्येतद्वषट्कृते जपति॥ वाग्षट्कार नमस्ते अस्तु मा मा हिंसीरिति वा॥१२॥

12. After having uttered the *Vaṣaṭ* he mutters *vaṣaṭkāra ma me...* or *vāg vaṣaṭkāra namaste astu....*

अङ्गुलीमक्तामिषे प्राणायेति मुखदेशमूर्ध्वमुत्कृष्योर्जे ऽपानायेत्यवाचीनं नियच्छति॥१३॥

13. After having moved the anointed finger[1] up to the region of mouth with *iṣe prāṇāya* he presses it down with *ūrje apānāya*.

1. I follow Caland in emending the text as *aṅgulīm aktām iṣe*.
2. For the formulae cp. ĀśvaŚS I.7.2. For this Sūtra cp. in general III.2.3-4.

अवान्तरेडामवत्तामङ्गुलीर्भिनिगृह्य न करोति॥१४॥

14. Having held fast the cut out Avāntareḍā with his fingers, he does not make a fist.[1]

1. Cp. III.2.5.

मुखमिव प्रत्युपह्वयते॥१५॥

15. He calls Iḍā towards himself while holding it in front of the mouth.[1]

1. Cf. TB III.3.8.4.

यं कामयेतापशुः स्यादिति पराचीं तस्येत्युक्तम्॥१६॥

16. It has been said in a Brāhmaṇa-text: In the case of whom (the Hotṛ) desires that he (the sacrificer) should be devoid of cattle, in his case he calls Iḍā away from himslef....[1]

1. TS I.7.1.3-4.

पदाभ्यासप्रतिषेधस्तु॥१७॥

17. There should be, however, prohibition on the repetition of the words.

विज्ञायते चेडोपहूतेति तत्पराची। उपहूतेति तत्प्रतीची॥१८॥

18. And it is known from a Brāhmaṇa-text: The expression *iḍā upahūtā* (Iḍā is invoked) is away from himself; the expression *upahutā* invoked is (Iḍā) is towards himself.

आध्वर्यव एवातो ऽन्यानि कर्माणि होतुराम्नातानि भवन्ति। उपदेशादित-राणीतराणि ॥१९॥

19. The activities other than these, of the Hotṛ, are mentioned in the description of the activities of the Adhvaryu itself. The other ones (are to be understood) from the direct teaching.

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